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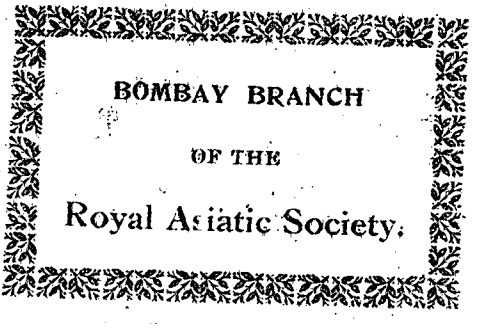

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IN

PALESTINE,

MOUNT SINAI AND ARABIA PETRÆA.

A JOURNAL OF TRAVELS IN THE YEAR 1838,

BY

E. ROBINSON AND E. SMITH.

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BY EDWARD ROBINSON, D.D.

PROFESSOR OF BIBLICAL LITERATURE IN THE UNION THEOLOGICAL SEMINARY, NEW YORK;

AUTHOR OF A GREEK AND ENGLISH LEXICON OF THE NEW TESTAMENT, ETC.

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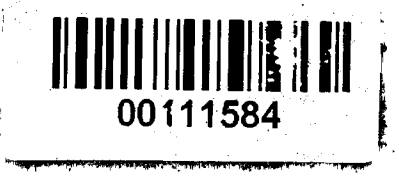

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SECTION XIII.

FROM HEBRON TO RAMLEH AND JERUSALEM.

Wednesday, June 6th. Afternoon. In leaving Hebron for Ramleh, we decided first to turn our steps towards el-Burj, the place which we had been formerly prevented from visiting when at Dawâimeh. We heard many extravagant reports from the Arabs respecting it; so that it seemed of sufficient importance to be investigated. We were now ready to set off; but found great difficulty in obtaining a guide. Several persons offered their services; but as this seemed to be in Hebron a new species of employment, of which the price was not yet fixed or in any way regulated, they chose to demand at least threefold wages; apparently too without being well acquainted with the route. We offered the double of what we had formerly paid; which was refused. Knowing however that we should fall in with persons on the way, or at least should certainly be able to obtain a guide at Dûra, we cut the matter short with the Hebronites; and loading up our animals, left the city at 1 o'clock alone.

Our way led up the western hill, by the same path which we had formerly descended in coming from Dhoherîyeh. On the top, however, the roads separate; we took that leading to Dûra, lying more to the right; and proceeded on a general course about W. by S. We now passed through a succession of fine vineyards sloping gently towards the west; the way being everywhere

shut in between their walls. Our new Mukârîyeh had loaded the tent and other luggage so unskilfully, that in passing along this narrow way, the load was first caught against the walls and drawn from the horse; and again, soon after, it slipped off in going down a steep place. This detained us half an hour. At 2h 40′, we came upon the head of a valley running westwards, on the north of Dûra, towards the plain. It soon becomes deep; and looking down through it, we could perceive the distant sand-hills along the coast. Here on our right were the ruined foundations of a village; and five minutes further, on the left, was a beautiful little spring with a rill crossing our path. We learned from a shepherd, that it is called Nunkur, and gives its name to the valley. The way continued along the high ground on the south of this Wady; and at a quarter past three, we passed another place of springs at the head of a small branch of the same. Proceeding across some hills, we came upon the fine plain which extends for half an hour on the east of Dûra. It was now covered with fields of wheat, which the peasants were busily engaged in reaping; the wheat-harvest having just begun.

Crossing this plain, we reached at 4 o'clock the large village of Dûra, situated on the gradual eastern slope of a cultivated hill, with olive-groves and fields of grain all around. On the top of the hill, not far off, is the Mukâm or Wely of Neby Nûh (Noah), which we had formerly seen from Dawâimeh. The village is one of the largest in the district of Hebron, and is properly the chief place; being the residence of the Sheikhs of the house of Ibn 'Omar, who are the head of the Keisîyeh of the mountains, and formerly ruled over the villages.[1] We found here a party of Egyptian

[1] See above, Vol. II. p. 359.

soldiers; but saw no traces of antiquity; unless perhaps in a large hewn stone over a door-way, with an ornamental figure cut upon it. Here too we were able to obtain no guide in the village itself; but having rode through it, we found one of the principal Sheikhs with a number of the inhabitants sitting in an olive-grove; and laid our request before him. He treated us with great civility, and politely invited us to remain over night; repeating the usual story of the insecurity of the way; but on our declining, he immediately sent with us the servant of his brother the head Sheikh, who was absent. This man was a Nubian slave, jet black, of a tall commanding figure; he proved a very intelligent and faithful guide, and was of great service to us. He told us, that his master, the chief Sheikh, was the owner of five male and six female slaves, two hundred sheep, three hundred goats, twenty-one neat cattle, three horses, and five camels.

Dûra had recently been the seat of a violent quarrel, in which the inhabitants, although nominally disarmed, seized their weapons and went to killing each other. This of course drew upon them the notice of the government; and it was here that the three governors, whom we had formerly met in Hebron, had been for some weeks occupied in compelling the people a second time to deliver up their arms. They had in this way collected from the one party about two hundred guns, and from the other nearly a hundred more, which we had seen brought into Hebron, upon camels.[1] The origin of the quarrel was related to us, as follows. A family of Sheikhs, not of the house of Ibn 'Omar, was in power; and one of them was Mutesellim at the time of the last conscription; in which he and his followers so managed, as to take all the men required for soldiers from the opposite party.

[1] See above, Vol. II. p. 441. Comp. ib. p. 403.

In consequence of the ill-will which thus arose, he caused also the head of the house of 'Omar, 'Abd er-Rahman, to be imprisoned. Upon this, the brother of the latter, the Sheikh whom we saw, went to Damascus to Sherîf Pasha, Governor of all Syria, and obtained from him the release of the prisoner.* The chief himself now repaired to Damascus; and returned as Mutesellim in place of his enemy. In the broils which ensued, the parties took arms; and six men were killed, all of the party now in disgrace. The people of Yŭtta also entered into the quarrel. The government interfered with stern severity; gathered up the arms of both parties; and the followers of the deposed Mutesellim withdrew to el-Burj and other places in the plain. It was probably for this reason, that the Sheikh represented the way to el-Burj as insecure.[1]

Although we saw no special traces of antiquity among the buildings in Dûra, yet the general aspect of the village and of the adjacent country testifies, that the place is one of long standing. There is indeed little reason to doubt of its being the Adoraim of the Old Testament, enumerated along with Hebron and Maresha as one of the cities fortified by Rehoboam.[2] Under the name Adora it is mentioned in the Apocrypha, and also often by Josephus; who usually connects the two places Adora and Maressa as cities of the later Idumea.[3] At the same time with Maressa, it was captured by Hyrcanus, and again built up by Gabinius.[4] After Josephus, there seems to be no men-

* 1 In 1839, this chief of Dûra, 'Abd er-Rahman, rose in rebellion against the government; and with his followers got possession of Hebron, and held it for a time. The governor of Damascus marched against him; and compelled him to abandon Hebron and retire to the desert towards 'Ain Jidy. Here he was surrounded by a circle of 2000 men upon the watch; through which he at last cut his way, and escaped to the country east of the 'Arabah.

2 2 Chron. xi. 9.

3 1 Macc. xiii. 20. Joseph. Ant. viii. 10. 1. xiii. 6. 4. ibid. 9. 1. ibid. 15. 4. xiv. 5. 3. B. J. I. 2. 6. ibid. 8. 4.

4 Jos. Ant. xiii. 9. 1. xiv. 5. 3. B. J. I. 8. 4. Comp. above, Vol. II. p. 422.

tion of the place, either by Eusebius or Jerome or any other writer, down to the present day. Yet the name is quite decisive. The dropping of the first feeble letter is not uncommon; and appears also to have been partially current in this name, even in the days of Josephus; in whose writings we find it in several instances in the form Dora.[1]

After a delay of forty minutes, we left Dûra at 4^h 40′, proceeding on a S.W. course, passing around the head of a Wady which runs off west on the south of Dûra, and crossing a low ridge beyond. Here we had a view of the western sea. At 5 o'clock there was a site of foundations on our left called Khŭrsah; and at the same time Dhoherîyeh was visible, bearing S. 35° W. The hills around us were now green with bushes; and the trees higher than we had usually seen. At 5^h 35′, we were opposite to other ruined foundations, called el-Haḍb, at the foot of a hill on our left. At $5\frac{3}{4}$ o'clock, we passed between two higher hills on the brow of the steep descent of the mountain, into the head of a Wady called el-Keis, which runs down nearly West into the lower region.[2]

We followed down Wady el-Keis, descending very gradually on a western course. The adjacent hills were decked, as before, with bushes and large trees. This proved to be the least steep and rugged, and therefore the most feasible, of all the passes that we travelled up or down the mountains. The path continued all the way in the Wady; which brought us out at 6^h 40′ into the region of lower hills and vallies in-

[1] Δῶρα Dora, Antiq. xiii. 6. 4. in all MSS. Antiq. xiv. 5. 3. in the text. Δωρεύς Doreus, B. J. i. 2. 6. and ib. 8. 4. in the MSS. See generally Reland, Palæst. pp. 547. 739.—Josephus scoffs at Apion for placing the Dora (Dor) of Phenicia in Idumea; which at least serves to show that Apion might have heard of this name there; c. Apion ii. 5.

[2] From the top of the southern hill I took the following bearings: Yŭtta S. 70° E. Semû'a S. 36° E. Dhoherîyeh S. 23° W.

termediate between the mountains and the great plain, similar to that which we had formerly traversed further north. The hills, where not tilled, were bushy and green, and sprinkled with numerous flocks; the vallies broad and covered with a rich crop of wheat; the fields full of reapers and gleaners in the midst of the harvest; with asses and camels receiving their loads of sheaves, and feeding unmuzzled and undisturbed upon the ripe grain.[1] These peasants were mostly from Dûra, belonging to the party which had fled, and was now scattered at different places in this region.

Our path led us S. W. across a broad basin or plain; around which many of the hills were marked by ruins, showing that this tract of country was once thickly inhabited. Of these, one called Deir el-'Asl was on our right at 6h 55′; another named Beit er-Rûsh, on the left ten minutes beyond; at 7h 30′ we had Khŭrbet en-Nŭsrâny on the same side; and at 7h 40′ some foundations called Beit Mirsim occupied a Tell on our left.

Here we ascended from the plain, and crossed a ridge running north from this Tell. It was now quite dark. In going up the ascent the guide suddenly demanded a pistol, and running forward fired at an animal which he supposed to be a hyæna; but without effect. We now came into another valley running about S. by W. and at 8 o'clock reached el-Burj, situated on a very rocky promontory, or long point of a hill projecting towards the west. The ground was so rugged and so strewn with rocks, that it was with great difficulty we could find a place for our tent in the dark. It was a full hour before the tent could be made ready, or anything obtained from the peasants

[1] Ps. lxv. 13. "The pastures are clothed with flocks; the vallies also are covered over with corn; they shout for joy, they also sing."

who were sojourning here, but who had not yet returned from the fields. Here our faithful Nubian showed himself active and useful.

Thursday, June 7th. On examining the ruins of el-Burj this morning, our expectations were disappointed. The Arabs had told us much of them; but had given an exceedingly exaggerated report. Indeed, it is impossible to know, in ordinary cases, how much credit is to be attached to their accounts; and the truth often turns out to be as much beyond their reports, as in this instance it fell short of them. The ruins here consist of the remains of a square fortress, about two hundred feet on a side, situated directly upon the surface of the projecting rocky hill above described. On the eastern and southern sides a trench has been hewn out in the rock, which seems once to have extended quite around the fortress. The walls are mostly broken down, and there remain no arches; nor indeed is there any thing to mark distinctly its probable age, or even the character of its architecture. The stones which compose the wall, are not large; and were laid up with small intervening stones to fill out the crevices; or possibly these latter may have been driven in at a later period.[1]

Yet the general appearance of the ruins is decidedly that of a Saracenic structure; and I am disposed to regard it as one of the line of strong Saracenic or Turkish fortresses, which appears once to have been drawn along the southern frontier of Palestine. Of these we had now visited four, viz. at Kurmul, Semû'a, Dhoherîyeh, and this at el-Burj. When or for what specific purpose these fortresses were erected, we have no historical account. They would seem, at first view, not improbably to have had their origin perhaps in the centuries before the crusades, during the long feuds

[1] Compare the similar walls at Teffûh, Vol. II. p. 428.

and bloody wars between the various parties of the Muhammedan empire, or between the rulers of Syria and Egypt. Yet I have been able to find no allusion to any one of them in any writer, whether Christian or Arabian; and it is possible that they may have been constructed even after the Ottoman conquest in the sixteenth century; when we know that the fortress at Beit Jibrîn was again built up.[1]

We could hear of no other fortress or ruins in all these parts. There was said to have been formerly a tower or castle at el-Khuweilifeh, a place which we could see in the S. S. W. at the distance of about an hour or an hour and a half, in the edge of the great plain; but the fortress is now level with the ground, and only a few loose stones and foundations mark its former existence. The place is known, at the present day, chiefly as a well on the road between Dhoherîyeh and Gaza, where the Tiyâhah Arabs water their flocks. It seems however to have ever been a watering-place of importance; and as such is mentioned in connection with the movements of Saladin's troops south of el-Hasy, near the close of the twelfth century.[2] We would gladly have gone thither; but our time did not permit the excursion.

The ruins of el-Burj are situated very near the border of the hilly region towards the western plain; which latter we could here overlook to a great distance.[3] Around the castle are some remains of huts, and many caves in the rocks, which seem once to have been inhabited as a sort of village; and were now usually occupied by a few poor families from Dûra, who come hither to pasture their flocks and

[1] See above, Vol. II. p. 356.

[2] Bohaeddin, Vita Salad. pp. 231. 233. Comp. Vol. I. p. 305.

[3] From el-Burj we got but few bearings, viz. el-Khuweilifeh about S. 25° W. Um er-Rumâmîn about S. 25° W. Za'k S. 60° W. Beit Mirsim N. 15° E.

raise tobacco. At the present time, other families of the defeated party in Dûra had also taken up their quarters here. The men gathered about us this morning, and were friendly in their demeanour.

Just as we were setting off, however, a great clamour arose, in consequence of the disappearance of one of our pistols. It had been yesterday in the care of our servant Ibrahim, and was now missing; and our servants and muleteers charged the people, and particularly one man, with having stolen it. This was not improbable; for these Fellâhîn covet nothing so much as arms; and especially now, when they had been so recently again disarmed. The noise became very great; and ended at length in a determination on the part of our followers, to take the Sheikh and the suspected person before a higher Sheikh, at the distance of an hour. As however this waste of time would have been a greater loss to us than both the pistols; and there was moreover no proof, that the one in question had not been lost by Ibrahim himself; we interfered to stop the quarrel, and proceeded on our journey. Our plan was to keep among the hills as far as to 'Ain Shems, visiting on the way Terkûmieh and Beit Nŭsîb.

Leaving el-Burj at 6h 40′, we returned on our road of last evening, for twenty minutes, to the ridge connected with the Tell of Beit Mirsim. Here we diverged from the former path more to the left, going N.N.E. through a region of swelling hills and open Wadys covered with grain. At 7h 40′ we reached Um esh-Shŭkaf on a broad cultivated ridge, where there was once a village. Here were many threshing-floors thickly covered with grain; but the village itself is level with the ground. A large party of the people from Dûra were now here, threshing out the wheat which they had reaped in the vallies around; living

without houses under the open sky, or in cellar-like caves. They inquired quite anxiously, when we (the Franks) were coming to take possession of the country.[1]

After a stop of twenty minutes, we passed on; and seeing three paths before us, we called to the people, to inquire which was our road to Idhna. The reply was "Doghry, Doghry!" that is, Straight ahead! although this applied to all the roads before us, just as well as to one, and strictly to neither of them. It was some time before we could get a more definite direction. Indeed, this indefiniteness and want of precision seems interwoven in the very genius of the eastern languages and character. Whenever we inquired the way, the first answer was always the everlasting *Doghry!* Straight ahead! although we perhaps might have to turn at a right angle five minutes afterwards. Having here found our road, we went on, and at $8\frac{3}{4}$ o'clock passed among the ruins of Beit 'Auwa, covering low hills on both sides of the path, exhibiting foundations of hewn stones, from which all that can be inferred is, that here was once an extensive town. At 9^h 20′ there was another site of scattered foundations on the road, called Deir Sâmit. In going up an ascent soon afterwards, the tent and luggage slipped off, and detained us for fifteen minutes. We came at 9^h 40′ to a cistern by the way-side, on the level top of a broad ridge. Close by were other scattered ruins, marking the site of el-Môrak; here too were many threshing-floors in full operation. Fifteen minutes further on was another similar site, after descending from the ridge. At 10^h 20′ we fell into the road from Dawâimeh to Idhna; and reached the latter place fifteen minutes later.

[1] From Um esh-Shŭkaf, Taiyibeh bore N. 60° E. Idhna N. 40° E. Wely seen from Dawâimeh N. 20° W.

Here we halted at the door of our old friend, the Sheikh, whose hospitable breakfast we had formerly left in the lurch.[1] He now welcomed us with a smile; and when we asked for a guide to the next village, he offered to go with us himself. So "he arose and saddled his ass;" or rather, threw his cloak over the animal; and in ten minutes we were again upon our way; the Sheikh intimating as he mounted, that he hoped we would show him "charity," which means a *bakhshîsh*. Setting off at $10\frac{3}{4}$ o'clock, our way led down the broad Wady Feranj N.N.E. until 11^h 10′, when we left it running down towards Beit Jibrîn, and turned up a branch Wady towards Terkûmieh on a course nearly east. In this we came after ten minutes to a well in the path, called Bîr es-Sifala, ten or twelve feet deep with good water, and surrounded by many flocks. At 11^h 35′ our course became E.N.E. and just beyond the head of the valley, we came at 11^h 50′ to Terkûmieh.

This village lies near the foot of the high mountain, on a low rocky ridge or swell, extending from east to west between the head of the Wady we had ascended and another on the north, running down westerly to the Feranj. The usual road from Gaza through Beit Jibrîn to Hebron passes along up this northern valley; the distance from Beit Jibrîn is reckoned at two and a half hours. Taiyibeh on the mountains bore S. 40° E. We could perceive here no ruins; but the stones of earlier structures have apparently been employed in building the present houses. The name identifies this place with Tricomias, an episcopal see of the First Palestine, enumerated in the earliest and latest ecclesiastical *Notitiæ;* but of which until the present time, there is no further notice what-

[1] For an account of our former visit to Idhna (Jedna), and the hospitality of the Sheikh, see Vol. II. pp. 425—427.

ever. Reland could only conjecture, and with reason, that it was somewhere in the region of Gaza.[1]

Here we made a long halt for rest, as the day was exceedingly warm. We spread our carpets beneath the shade of the fig-trees, which are here large and fine; and were soon visited by the Sheikh and others of the chief inhabitants, who demeaned themselves kindly and courteously. There was a strong N.W. wind, blowing directly from the sea, over the great plain and hills; yet so hot as to afford no refreshment. The thermometer at noon, sheltered behind the trunk of a large fig-tree, the coolest spot we could find, stood at 97° F. and exposed to the wind, though still in the shade, it rose to 103°. Indeed the heat as reflected from the whitish rocks and stones around, was almost insupportable.

We set off again at 2^h 25′, proceeding about N. 7° E. across the Hebron road and the Wady in which it lies; and after passing another swell, came into the head of a broad cultivated valley, Wady es-Sûr, running off in a northerly direction. On the rising ground on the right, and not far from the Wady, lies the site of Beit Nŭsîb, with ruins, which we reached at 3 o'clock. Here is a ruined tower about sixty feet square, solidly built; some of the larger blocks are bevelled, but the crevices are cobbled with small stones. The interior was dark, and seemed to have a solid arch; we attempted to enter, but were driven back by myriads of fleas. Near by are the foundations of a massive building, apparently of greater antiquity, one hundred and twenty feet long by thirty

[1] Reland, Palæst. p. 1046. See the ecclesiast. Notit. ib. pp. 215. 224, 225. Le Quien, Oriens Chr. iii. p. 678.—Cedrenus speaks of a Tricomis (Τρίκωμις) in Palestine, but seems not to have meant this place; p. 135. ed. Par. Reland, ib. p. 1045. Another Tricomias is mentioned in the *Notitia Dignitat.* as situated in Arabia Petræa in the region of Areopolis; p. 220. ed. Panciroli. Reland, ib. p. 231.

broad; its purpose we could not divine. There were also fragments of columns. Ruined foundations are also seen further south on another mound.[1]

I have already had occasion to remark the identity of this place, with the Nezib of the plain of Judah, the Nasib of Eusebius and Jerome.[2] Eusebius sets it at nine Roman miles from Eleutheropolis, and Jerome at seven. The latter seems to be correct; for its distance from Beit Jibrîn is apparently a little less than that of Terkûmieh, which is reckoned at two and a half hours.

Thus far to-day, our journey had been through the region of hills, between the mountains and the plain, gradually approaching the former. The way had led along vallies and over hills; the Wadys being everywhere filled with grain which the peasants were reaping, or planted with millet; while the hills are mostly given up to pasturage. It is a rich and fertile region, and once teemed with an abundant population; as is shown by the numerous former sites, now in ruins or level with the ground. We were exceedingly struck with the multitude of these mournful tokens of ancient prosperity, so strongly contrasted with the presen state of desertion and decay. — At Terkûmieh and Beit Nŭsîb we were very near the steep ascent of the mountains; but for the remainder of the day, our road led down the Wady es-Sûr on a northerly course, which again brought us gradually away from the mountains and nearer to the plain.

We left Beit Nŭsîb at 3¼ o'clock; dismissing our friend the old Sheikh of Idhna with a 'charity,' which, as we were sorry to perceive, seemed to leave on his

[1] From Beit Nŭsîb, Beit 'Atâb bore N. 21° E. Jeba'h N. 41° E. Beit Ûla N. 76° E. Terkûmieh S. 7° W. Um Burj N. 29° W.

[2] Josh. xv. 43. Onomast. art. *Neesib*. We had already heard of this place several times; see Vol. II. pp. 342. 344. 399. 404.

mind no favourable impression as to our charitable propensities. We followed down the valley, which is broad and arable, with swelling hills, on a course N. N. W. for half an hour, and then N. N. E. At 3h 55′, we passed a well called Bîr el-Kaus; five minutes further was another, Bîr el-Ghaul; and at 4h 5′, we came to a third, Bîr es-Sûr, giving name to the Wady. Opposite the first well, on the right, are ruined foundations upon a hill. The bed of the Wady above these wells showed signs of stagnant water, with mud and patches of weeds.

The name of this well and Wady, (es-Sûr,) led us to search on the adjacent hills, which just here are very rocky, in order to discover, whether any town or fortress might have once stood here, bearing perhaps the name of Beth-zur; though the chief fortress of that name, one of the strongest of Judea, obviously lay upon the mountains not far distant from Halhul and Hebron.[1] Our search here was in vain; we could perceive no trace of foundations either in the valley or upon the hills; except the ruins of a small well-built village on an eminence, about twenty minutes distant in the E.S.E.

We left the well at 4h 35′; and kept on N. by E. down the valley, which now opens more towards the right, and receives several broad cultivated tributaries, coming from near the mountains. After fifteen minutes we got sight of Beit Nettîf, the end of our day's journey, bearing N. At 5¼ o'clock, we came to the road from Jerusalem to Gaza, which here crosses the valley and intersects our path; the latter being the usual road from Hebron to Ramleh and Yâfa. This Gaza road is a branch of the ancient way, which we had formerly

[1] See above, Vol. I. p. 320. Note. Comp. Joseph. Ant. xii. 9. 4. Reland, Palæst. p. 658. — The Beth-zur of the crusaders and of the following centuries was at the fountain of St. Philip in Wady el-Werd; see above, Vol. II. pp. 156. 419.

seen in coming from Jerusalem; the other branch having passed on towards Askelon down Wady el-Musŭrr.[1] At some distance on the right, a ruin was visible on a hill; near which this road was said to lead.

Here, in the broad valley, at the intersection of the roads, stands an immense Butm-tree (*Pistacia Terebinthus*), the largest we saw anywhere in Palestine, spreading its boughs far and wide like a noble oak. This species is without doubt the terebinth of the Old Testament; and under the shade of such a tree, Abraham might well have pitched his tent at Mamre.[2] The Butm is not an evergreen, as is often represented; but its small feathered lancet-shaped leaves fall in the autumn, and are renewed in the spring. The flowers are small and followed by small oval berries, hanging in clusters from two to five inches long, resembling much the clusters of the vine when the grapes are just set. From incisions in the trunk there is said to flow a sort of transparent balsam, constituting a very pure and fine species of turpentine, with an agreeable odour like citron or jessamine and a mild taste, and hardening gradually into a transparent gum.[3] In Palestine nothing seems to be known of this product of the Butm. The tree is found also in Asia Minor (many of them near Smyrna), Greece, Italy, the South of France, Spain, and in the North of Africa; and is

[1] See above, Vol. II. pp. 340. 349.

[2] Heb. אֵלָה *terebinth*, distinguished from אַלּוֹן *oak*, Is. vi. 13. Hos. iv. 13. In the first passage the Engl. version has *teil* (linden); and in the second *elm*; elsewhere usually *oak*, Gen. xxxv. 4. Judg. vi. 11. 19. 2 Sam. xviii. 9. 14. — For the identity of the Butm of the Arabs with the Pistacia Terebinthus of botanists, see Celsii Hierobot. i. pp. 36, 37. This is also confirmed to me by the distinguished naturalist, Prof. Ehrenberg of Berlin, who himself observed it in the East. See generally Linn. Syst. Nat. edit. 10. tom. ii. p. 1290. Willd. Spec. Plant. t. iv. ii. p. 752. See also a description and drawing in Hayne's Beschr. der Arzney-Gewächse, bd. xiii. 19.

[3] Terebinthia Cypria, seu pistacia, seu de Chio. — This is usually adulterated, and is now seldom found in the shops.

described as not usually rising to the height of more than twenty feet.[1] It often exceeded that size as we saw it on the mountains; but here in the plains it was very much larger.

We kept on down Wady es-Sûr, and at 5½ o'clock reached the point where it bends more N.W. We now passed obliquely over the low hill which here runs down between it and the Musŭrr; crossed (about a quarter before five) the latter Wady coming from the east, with the other branch of the ancient road; and further on another smaller Wady, coming from the N.E. along under the hill of Beit Nettîf. These three unite and form Wady es-Sŭmt, a fertile and beautiful plain already described.[2]

We now ascended the steep and high hill on which Beit Nettîf lies, and encamped again at 6h 25′ upon our old spot, now surrounded by threshing-floors full of sheaves of wheat. Our former acquaintances received us with a welcome. We found the place lying higher than we had before supposed; the weather having then been hazy and foggy. The atmosphere was now clear, and we enjoyed a superb sunset; the great western plain lighted up by the mellow beams, and the sun itself lingering to disappear below the glittering waves of the Mediterranean.[3]

Friday, June 8th. The object of our journey to-day, was to be, a visit to the ruins of 'Ain Shems; to search for the long lost Ekron; and then reach Ramleh. We rose early, and were not comforted by the prospect of a very warm and oppressive day. The thermometer stood in our tent at 76° F. but rose to 83° in the open air before sunrise. We had engaged over night a guide for 'Ain Shems and 'Âkir; but although we

[1] Hayne, l. c. Ehrenberg found the Butm on the north coast of Africa and around Mount Lebanon.

[2] See Vol. II. p. 349.

[3] For our former visit to Beit Nettîf, see Vol. II. pp. 341—348.

were ready at half past 4 o'clock, yet the guide did not make his appearance; and it was therefore 4^h 55′ when we at length set off. The sun was rising gloriously; and the numerous herds and flocks of the village, wending their way to their pastures among the hills, presented an animating and pleasing view.

From Beit Nettîf, 'Ain Shems bears N. 12° W. and our way led in that direction down the hill; and then wound along and across several small Wadys all running towards the left, and over the low ridges between. Yarmûk, Neby Bûlus, and Beit el-Jemâl, all ruins, lay at our left on or among the hills. At length we came into a broader Wady, coming from the left and running north, which apparently receives higher up the smaller ones we had crossed. In this valley was a half stagnant muddy brook, and a well called Bîr en-Nahl, in which the turbid water was even with the surface of the ground. Here at 6^h 10′ we stopped half an hour for breakfast; the site of 'Ain Shems being within view, only fifteen minutes distant, bearing N. 30° E. We reached it at length at 6^h 55′, in an hour and a half from Beit Nettîf.

The name 'Ain Shems implies a fountain; but there is now here no water of any kind, so called. The place to which the Arabs give this name, consists of the ruins of a modern Arab village of moderate size, with a Wely, all evidently built up with ancient materials. But just on the west of this village, upon and around the plateau of a low swell or mound between the Sŭrâr on the north and a smaller Wady on the south, are the manifest traces of an ancient site. Here are the vestiges of a former extensive city, consisting of many foundations and the remains of ancient walls of hewn stone. The materials have indeed been chiefly swallowed up, in the probably repeated constructions of the modern village; but enough yet re-

mains to make it one of the largest and most marked sites, which we had any where seen. On the north, the great Wady es-Sŭrâr, itself a plain, runs off first west and then N.W. into the great plain; while on the south, the smaller Wady comes down from the S.E., and uniting with the one down which we had travelled, they enter the Sŭrâr below the ruins. Beyond this latter valley, on the elevated northern ridge, is seen a Wely bearing N. 20° E. marking the site of Sŭr'ah, the ruins of which lie just on the other side below the brow.[1]

Both the name and the position of this spot, seem to indicate the site of the ancient Beth-shemesh of the Old Testament. That city is described by Eusebius and Jerome, as seen from the road leading from Eleutheropolis to Nicopolis ('Amwâs), at ten Roman miles from the former city; and as they assign nearly the same distances from Eleutheropolis to Zorah, Zanoah, and Jarmuth, it is obvious that Beth-shemesh lay in the vicinity of these places. And so we had already found it, surrounded by Zânû'a in the east, Sŭr'ah in the N.N.E. and Yarmûk in the S.W. Indeed, from the existence of these names, and their coincidence with the accounts of Eusebius and Jerome, we had been able chiefly to trace out and fix the site of Eleutheropolis at Beit Jibrîn.[2] The words Beit (Beth) and 'Ain are so very common in the Arabic names of Palestine, that it can excite no wonder should there be an exchange, even without any obvious ground. In the same manner, the ancient Beth-shemesh (Heliopolis) of Egypt, is known in Arabian writers as 'Ain Shems; although at present the name is applied specifically only to a well at some distance from its site.[3]

[1] Other bearings from 'Ain Shems were: Bŭtâsheh N. 45° W. Um Jîna S. 82° W. Kheishûm S. 50° W. Beit el-Jemâl S. 8° W.

[2] See above, Vol. II. pp. 348. 405.

[3] Jer. xliii. 13. See Vol. I. p. 37.

Beth-shemesh lay on the border of Judah, and belonged to that tribe; although it is not enumerated in the list of its cities, except as having been assigned from it to the priest.[1] In the days of Samuel, it became celebrated for the return of the ark from the Philistines, and the trespass of the inhabitants against the same; for which they were smitten of the Lord.[2] In later times it was the residence of one of Solomon's twelve purveyors, and became the scene of the defeat of Amaziah king of Judah by Jehoash king of Israel; it was also conquered by the Philistines from king Ahaz with other cities of the plain.[3] We hear no more of Beth-shemesh until the time of Eusebius and Jerome, who incorrectly assign it to the tribe of Benjamin[4]; and from their age onward, it appears to have remained unknown or forgotten until the present day.[5]

The Ir-shemesh once mentioned on the border of Dan and Judah, seems without much question to have been the same with Beth-shemesh.[6] Of Eshtaol,

[1] Josh. xv. 10. xxi. 16. 1 Chr. vi. 59. Not mentioned in the valley, with Eshtaol and Zorah and other cities which lay around it, Josh. xv. 33—35.

[2] 1 Sam. vi. 9—20. Joseph. Ant. vi. 1. 3. Josephus does not elsewhere mention Beth-shemesh.

[3] 1 Kings, iv. 9. 2 K. xiv. 11, 12. 2 Chron. xxv. 21. 2 Chron. xxviii. 18.

[4] Onomast. art. *Bethsamis*.

[5] Brocardus indeed mentions it; but in a manner so confused, as to show that he is writing from no personal knowledge, and only from theory; c. x. p. 186. He places Gath four leagues S. of Joppa (near Jabneh), and Beth-shemesh two leagues south of Gath, which of course brings it near the sea. Then he makes Accaron (Ekron) four leagues west of Beth-shemesh. The absurdity is so glaring, that one must suspect a corruption in the text.

[6] Josh. xix. 41. In Josh. xv. 10. we find the northern border of Judah running by Beth-shemesh, Timnah, Ekron, and Baalah, to the sea; and of these places Beth-she mesh and Ekron are expressly assigned to Judah; vs. 45, 46. xxi. 16. In Josh. xix. 41—44. we have the same places along "the coast" of Dan; Ir-shemesh, Thimnathah, Ekron, Baalath. Of course Ir-shemesh (Beth-shemesh) and Ekron can only be here mentioned as marking the border; and not as originally cities of Dan, though afterwards assigned to that tribe. Further, in the same passage, we find Ir-shemesh, Shaalabin, and Ajalon (אַיָּלוֹן) placed together; and in 1 Kings, iv. 9. we have also Shaalbim, Beth-shemesh, and Ajalon (אַיָּלוֹן). These coincidences

which also lay in the vicinity, we could find no trace.[1]

We left the site of 'Ain Shems at 7h 10′, and crossing obliquely the plain of the Sŭrâr N. N. W. reached in ten minutes its water-bed near the northern hills. Here is a well, about fifteen feet deep to the surface of the water, called not Bîr Shems nor 'Ain Shems, as one might expect, but Bîr-eth-Themed. The path now ascends gradually and obliquely the hill of Sŭr'ah in the same direction, which here declines gently towards the west; it is the same spur of the mountains, which I have already described, as running out along the Sŭrâr to the plain.[2]

Near the top, at 7¾ o'clock, we had on our right the wide-spread ruins of Râfât. Here we could see the Sŭrâr running off N. W. and then N. N. W. through the plain, a broad low tract of exceedingly fertile land, skirted by low hills and gentle swells. But I do not remember that we saw any appearance of another like valley coming into it from the south; as would very probably have been the case, did Wady es-Sŭmt actually thus form a junction with it.[3] We now descended into a valley among hills; where at 8 o'clock we stopped a moment at a small spring of running water.

We very soon came out into the great plain, properly so called; although it is here more undulating

seem most decisively to identify Ir-shemesh and Beth-shemesh. — This identity is rejected by Reland, on the ground of a remark of Jerome, Comm. in Ezek. xlviii. 21, 22.; where in speaking of the territory of Dan he enumerates "Ailon et Selebi et Emmaus, quæ nunc appellatur Nicopolis;" as if for Aja-lon, Shaalbim, and Beth-shemesh, as above. But there is here no evidence that Jerome was even thinking of Beth-shemesh at all; and if he did thus actually confound it with Emmaus, it probably arose from the form given to it by the Seventy, viz. πόλις Σαμμαύς (Σαμές, Shemesh), Josh. xix. 41., which he took for Ἀμμαούς or Ἐμμαούς. See Reland, Palæst. pp. 168. 656. Münchner, Gel. Anzeigen, 1836. No. 245. pp. 926, 927.

[1] Josh. xv. 33. xix. 41. Judg. xiv. 31. Onomast. art. *Esthaul.*

[2] See Vol. II. p. 326.

[3] See Vol. II. p. 327. note [1].

than we had seen it further south towards Gaza, and might even be called hilly. We still kept on N.N.W. At some distance on our right, a long line of rocky hills, a spur from the mountain, extended out westwards into the plain. The country was mostly tilled, though not fully. At half past eight, we passed the ruins of a village called Beit Fâr; and at 9 o'clock had the large village of Khulda on a hill ten minutes distant on our right, apparently connected with the spur just described. Fifteen minutes later we came to a large well in a valley among the swells, fitted up with troughs and reservoirs, with flocks waiting around. Here two men were drawing water "with the foot," by means of a large reel, as already described, pulling the upper part towards them with their hands, and pushing with their feet upon the lower part.[1] We stopped here ten minutes for our animals to drink. At a short distance in the N.E., perhaps eight or ten minutes, was the large village of Saidôn.

Setting off again at 9h 25', we soon left the Ramleh road, which keeps on in the same course, and turned more to the left, about N.W. by W. towards the village of 'Âkir. After a few minutes, we had a distinct view of Ramleh. At ten o'clock there was a spring in a valley on our path; and ten minutes beyond it a miserable little village on the left, called el-Mansûrah. We now travelled across a wide tract of low flat land, the level bed of a broad Wady coming from the N.E. and passing on to join the Sŭrâr, as it crosses the plain and obliquely approaches the sea. Before us, at the distance of an hour or more, was a short line of hills running nearly parallel with the coast, which shut out the region of Yebna from our view. The Sŭrâr passes behind these hills, being first joined on their left by the Wady in which we

[1] See Vol. II. p. 351.; and Note II. end of Vol. I.

now were; and there takes the name of Wady Rûbîn. 'Âkir lies on the rise of land on the north-western side of the Wady we were crossing; and as we drew near, the path led through well-tilled gardens and fields of the richest soil, all upon the low tract, covered with vegetables and fruits of great variety and high perfection. We reached 'Âkir at 11 o'clock.

Here we made a mid-day halt of several hours, beneath some trees fully exposed to the wind, on the north of the village. Our fears of a day of oppressive heat were more than verified. There was a slight haze before the sun; and the wind was blowing strongly from the N.W. directly from the adjacent sea; yet it seemed charged with a glow as if it came from a scorched desert. The thermometer sheltered behind the trunk of a tree stood at noon at 105° F., and held in the sun rose only to 108°. The shade of the scattered olive-trees was so small and slight, that it availed us little as a protection against the sun's rays.

'Âkir lies not far from the line of hills above described, which here bound the plain on the west, and behind which the Sŭrâr passes on obliquely to the sea.[1] It is of considerable size; but in the village itself we could perceive nothing to distinguish it from other modern villages of the plain. Like them it is built of unburnt bricks or mud; and exhibits to the eye of the traveller, no marks of antiquity. We were unable to fix the direction of Yebna, and Ramleh was hidden by the intervening swells.[2]

[1] Other places bore from 'Âkir as follows: Sŭr'ah S. 50° E. el-Mansûrah S. 45° E. Kheishûm S. 33° E. Tell Zakarîya S. 25° E. Tell es-Sâfieh S. 1° W. Kŭtrah S. 50° W. Mŭghâr S. 65° W.

[2] Yebna is situated on a small eminence on the west side of the Wady Rûbîn, an hour or more distant from the sea; Irby and Mangles, p. 182. Corresp. d'Orient, v. pp. 373, 374. According to Scholz, there are here the ruins of a former church, afterwards a mosk; Reise, p. 146. Between it and the sea are the ruins of a Roman bridge over the water of Wady Rûbîn, with high arches, built of very large stones; Irby and Mangles, ibid. Scholz, p. 147. On the eastern side of the Wady, on a small eminence, is the tomb or Wely of

There seems no reason for doubt, that 'Âkir answers to the ancient Ekron. The radical letters of the Arabic name are the same as those of the Hebrew; and the position too corresponds to all we know of Ekron. That city was the northernmost of the five cities of the lords of the Philistines; and was situated upon the northern border of Judah; while the other four cities lay within the territory of that tribe.[1] Eusebius and Jerome describe it as a village of Jews between Azotus (Ashdod) and Jamnia, towards the east; that is to say, to the eastward of a right line between those places; and such is the actual position of 'Âkir relative to Esdûd and Yebna at the present day.[2]

The ancient Ekron was at first assigned to Judah, as upon its border; but was afterwards apparently given to Dan, though conquered by Judah.[3] It afterwards became remarkable in connection with the capture of the ark by the Philistines, which was sent back from Ekron upon a new cart drawn by two milch-kine; and these being left to their own course took the "straight way" to Beth-shemesh, the nearest point of entrance to the mountains of Judah.[4] In coming therefore from 'Ain Shems to 'Âkir, we might almost be said to have followed the track of the cart, on which the ark was thus sent back. After David's victory over Goliath in Wady es-Sŭmt, the Philistines were pursued to Ekron; and at a later day the prophets utter denunciations against it along with the other

Rûbîn (Reuben) the son of Jacob, from which the Wady here takes its name; it is mentioned by Mejr ed-Dîn (in 1495) as having been formerly a great place of pilgrimage for the Muhammedans, and it still remains so in a degree; Fundgr. des Or. ii. p. 138. Irby and Mangles, p. 183. — For the ancient Jabneh, see Reland, Pal. p. 822. Le Quien, Oriens Chr. iii. p. 587. The crusaders built here the fortress Ibelin; see above, Vol. II. p. 420. note 3.

[1] Josh. xiii. 3. xv. 11. 47.

[2] Onomast. art. *Accaron*.

[3] Josh. xv. 11. 45. xix. 43. Judg. i. 18. Joseph. Ant. v. 1. 22. ib. 2. 4.

[4] 1 Sam. v. 10. vi. 1—18.

cities of the Philistines.[1] But from that time onward, except the slight notice of Eusebius and Jerome above cited, no further mention of Ekron appears until the time of the crusades. This great plain and the cities of the adjacent coast, were the scenes of many of the exploits of the warriors of the cross; and in the writings of that age the name of Accaron (Ekron) is spoken of, as still extant in the region where we now find 'Âkir.[2]

Since that time until the present day, Ekron has again been utterly overlooked by all Frank travellers; although several must have passed very near to it on their way between Esdûd and Ramleh.[3] Yet the Christians of both Gaza and Ramleh have the tradition, that 'Âkir is the ancient Ekron; and the Muslim Sheikh of the village itself, told us of his own accord, that such was the belief among the inhabitants. The absence of all remains of antiquity may be accounted for by the circumstance, that probably the ancient town, like the modern villages of the plain, and like much of the present Gaza, was built only of unburnt bricks. Esdûd, as to the identity of which with Ashdod, no one doubts, has in like manner no remains of antiquity; and ancient Gath, for aught we know, is swept from the face of the earth.[4] The same Sheikh, however, an intelligent man, informed us, that here at 'Âkir, and in the adjacent fields, they often discover cisterns, the stones of hand-mills, and other relics of the former place.[5]

[1] 1 Sam. xvii. 52. Jer. xxv. 20. Am. i. 8. Zeph. ii. 4. Zech. ix. 5. 7. Comp. Vol. II. p. 420. and note [2].

[2] King Baldwin marched in A. D. 1100 from Jerusalem to Askelon, through Azotus (Esdûd), "inter quam et Jamniam quæ super mare sita est, Accaron dimisimus;" Fulch. Carnot. 23. in Gest. Dei, p. 404. Brocardus also says the name was still extant at a place four leagues west of Beth-shemesh; c. x. p. 186. Marin. Sanut. p. 165.

[3] So Von Troilo in A. D. 1666, p. 349. Volney, Voyage, ii. p. 310. Richardson in 1818, Travels, ii. p. 207. Irby and Mangles in the same year passed more to the left, by Yebna; Travels, p. 182.

[4] See above, Vol. II. p. 368. note 2. Ibid. pp. 420, 421.

[5] Richardson's conjecture, that

The great plain, in the region where we had now crossed it, like the same in the direction of Gaza, is entirely given up to the cultivation of grain, chiefly wheat and barley; and the crops were very fine. Many fields of millet were also interspersed, with their beautiful green; and we noticed also sesame in many places. The peasants were now in the midst of the wheat harvest, or rather were near its close; the reapers were yet busy in the fields, followed as usual by female gleaners almost as numerous. We saw also many women reaping. In some places the poorer peasants, for want of neat cattle, were treading out their grain with donkies; and we often saw the women beating out with a stick the handfuls they had gleaned.[1] In one instance a poor woman was pounding out her gleanings with a stone.

We left 'Âkir at 2^h 50′ for Ramleh, on a course about N. E. ½ N. Between these places, the plain is less fertile, and is comparatively little cultivated. The approach to Ramleh is over a tract of heavy sand, which continues even among the olive-groves and gardens lying around the town upon this side. We reached Ramleh at twenty minutes before 5 o'clock.

With some difficulty we found our way to the house of 'Abûd Murkus (Marcus), the American consular agent, an upright wealthy Arab of the Greek church, whose acquaintance we had already made at Jerusalem. He and his eldest son were absent at Yâfa; but we were received with great kindness by the family. The second son, a young man of eighteen

perhaps Ekron may have been at a ruined village near Esdûd, the name of which he writes "Tookrair," is not to be refuted; Travels, ii. p. 205. But he might just as well have made the same village out to be Gath, or Eleutheropolis, or any other ancient place. We inquired often after this name "Tookrair;" but none of the Arabs, so far as we could find, had ever heard any thing resembling it.

[1] See Vol. II. p. 385. Ruth, ii. 17.

or twenty years, did the honours of the house; and conducted us to an "upper room," a large airy hall, forming a sort of third story upon the flat roof of the house. As we entered, the mistress of the family came out of her apartment and welcomed us; but we saw no more of her afterwards. In our large room, we had opportunity to arrange our toilette a little, for the first time, after three weeks of dwelling in a tent and travelling mostly in deserts. Sherbet was brought, which in this instance was lemonade; and then coffee. Our youthful host now proposed, in the genuine style of ancient Oriental hospitality, that a servant should wash our feet. This took me by surprise; for I was not aware that the custom still existed here. Nor does it, indeed, towards foreigners; though it is quite common among the natives. We gladly accepted the proposal, both for the sake of the refreshment and of the scriptural illustration. A female Nubian slave accordingly brought water, which she poured upon our feet over a large shallow basin of tinned copper; kneeling before us, and rubbing our feet with her hands, and wiping them with a napkin. It was one of the most gratifying minor incidents of our whole journey.[1]

While dinner was preparing, we had time to walk out and take a view of the town; and also to ascend the lofty tower which is seen far and wide, as the traveller approaches Ramleh. Our host accompanied us, and also a younger brother, a lad of twelve or fourteen years of age. The town lies upon the eastern side of a broad low swell in the sandy though fertile plain; and the streets have therefore a slight declivity towards the east. Like Gaza and Yâfa, it is surrounded by olive-groves, and gardens of vegetables and

[1] Gen. xviii. 4, "Let a little water, I pray you, be brought, and wash your feet," xix. 2. Luke, vii. 44. Comp. 1 Sam. xxv. 41. John, xiii. 5.

delicious fruits; the latter enclosed by impenetrable hedges of prickly pear. Occasional palm-trees are also seen, as well as the Kharûb and the sycamore. The streets are few; the houses are of stone, many of them large and well-built. There are several mosks, one or more of which are said to have once been churches; and there is here one of the largest Latin convents in Palestine, which however we did not visit.[1] The vaulted cisterns on the north of the town, we also did not see.[2] The place is supposed to contain about three thousand inhabitants; of whom nearly one third part are Christians, chiefly of the Greek rite, and a few Armenians. The great caravan-road between Egypt and Damascus passes through Ramleh.

The chief object of our attention was the tower above mentioned, which is situated some ten minutes west of the town, on the highest part of the swell of land. It stands in the midst of the ruins of a large quadrangular enclosure, which has much the appearance of having been once a splendid Khân; indeed the arches on the southern and eastern sides are still standing. Under the middle of the area, or perhaps nearer the southern side, are extensive subterranean vaults, resting on arches of solid masonry, and lighted from

[1] Most Frank travellers stop at this convent. As such, it is not older than the 18th century. Before that time there was here only a *hospitium* or Khân for pilgrims, purchased or built by Philip the Good, duke of Burgundy, after A. D. 1420, and served by the monks of the Latin convent at Jerusalem; though it was often left untenanted. So Gumpenberg, Tucher, Breydenbach, and Fabri, Reissb. pp. 442. 657. 104. 240. Quaresmius, ii. pp. 7, 8. Cotovic. p. 142. B. de Salignaco found it deserted in 1522; and also Sandys in 1610; de Salign. tom. vi. c. 3. Sandys, p. 118. So late as 1697, Morison describes it as "un hospice passablement bien bâti et commode;" p. 543. According to Korte, the present building was erected not long before his day, i. e. in the early part of the 18th century; Reise, pp. 47, 48. Comp. Von Egmond u. Heyman, i. p. 310. — The monks make their convent occupy the site of the house of Nicodemus. Quaresmius, l. c. &c. &c.

[2] Pococke, ii. p. 4. fol. Prokesch, p. 38.

above. These are of good workmanship, and perfectly dry and clean; and have very much the aspect of store-houses or magazines for the deposit of the merchandise, which might once have passed through the Khân.

The tower is towards the N. W. part of the enclosure; and is at present wholly isolated, whatever may have been its original construction. It is of Saracenic architecture, square, and built of well-hewn stone; its windows are of various forms, but all with pointed arches. The corners of the tower are supported by tall slender buttresses; while the sides taper upwards by several stories to the top. The exterior reminded me not a little of the ancient Red tower in Halle; though this of Ramleh is more slender and graceful, and also more ornamented. It is built of solid masonwork, except a narrow staircase within, winding up to the external gallery. This latter is also of stone, and is carried quite around the tower a few feet below the top. We judged the altitude of the whole tower to be about one hundred and twenty feet.[1]

From the top of this tower there is a wide view on every side, presenting a prospect rarely surpassed in richness and beauty. I could liken it to nothing but the great plain of the Rhine by Heidelberg; or better still, to the vast plains of Lombardy, as seen from the cathedral of Milan and elswhere. In the east, the frowning mountains of Judah rose abruptly from the tract of hills at their foot; while on the west, in fine contrast, the glittering waves of the Mediterra-

[1] Prokesch says there are 128 steps of nine inches each; which together with the basement and the part above the gallery, would not differ materially from our estimate. But the specification of nine inches to each step cannot be relied on as exact. Reise, &c. p. 39. Scholz gives the number of steps at 125; Reise, p. 148. Von Egmond and Heyman at 122; Reizen, i. p. 312.

mean Sea associated out thoughts with Europe and distant friends. Towards the north and south, as far as the eye could reach, the beautiful plain was spread out like a carpet at our feet, variegated with tracts of brown from which the crops had just been taken, and with fields still rich with the yellow of the ripe corn, or green with the springing millet. Immediately below us, the eye rested on the immense olive-groves of Ramleh and Lydda, and the picturesque towers and minarets and domes of these large villages. In the plain itself were not many villages; but the tract of hills and the mountain-side beyond, especially in the N. E., were perfectly studded with them; and as now seen in the reflected beams of the setting sun, they seemed like white villas and hamlets among the dark hills; presenting an appearance of thriftiness and beauty, which certainly would not stand a closer examination.

We here obtained a large number of bearings, and might have taken many more. Our young host was well acquainted with the region around; but he was now so taken up with examining distant objects through our telescopes, that he did not always stop to look at a place before he told its name. For this reason, there may be doubt as to the accuracy of some of the names of places which we wrote down, especially of the minor and remoter ones; though in general they are correct. We wished much to find the direction of Yâfa; which lies three hours distant, somewhere towards the N. N. W. But we were not able to arrive at any certainty respecting it; as nothing was here visible to mark its site. Through one of the gaps, between the peaks of the eastern mountains, we could distinguish what we held to be the high point and mosk of Neby Samwîl, with which we were already well acquainted; and in the south several

known places were visible, serving to connect our former routes with Ramleh.[1]

Of the places recorded in the note, Beit Dejan and el-Mejdel are at least ancient names[2]; and Beit Nebâla is perhaps a scriptural one.[3] Besides these, Jimzu and Yâlo are likewise ancient; and we saw them more fully on our way to Jerusalem. Kubâb, or as it is likewise called, Beit Kubâb, and also Lâtrôn[4], are on the direct road to the latter city; the former on one of the first hills two hours from Ramleh; and the latter an hour beyond at the foot of Wady 'Aly, through which the road ascends, though still an hour from the "Gate of the Valley," as it is called. 'Amwâs, the ancient Emmaus or Nicopolis, which we had seen from Tell es-Sâfieh, we did not here make out. It is said by some to lie about an hour from Lâtrôn towards the

[1] The following are the bearings from the tower of Ramleh, beginning in the N. W. and proceeding towards the right: Beit Dejan 1½ hour distant N. 5° W. Sâfiriyeh N. 11° E. el-Mejdel N. 35° E. el-Muzeiri'ah N. 40° E. Kŭleh N. 46° E. Deir Tureif N. 53° E. Ludd N. 57° E. Beit Nebâla N. 64° E. Deir Abu Mesh'al N. 68° E. Na'lîn N. 76° E. Budrus N. 80° E. Dâniyâl E. Râs Kerker S. 86° E. Jimzu S. 82° E. Neby Samwîl S. 66° E. 'Anâbeh S. 65° E. Yâlo S. 55° E. el-Kubâb S. 54° E. Lâtrôn S. 46° E. Kheishûm S. 15 E. Tell Zakarîya S. 9° E.

[2] The form Beit Dejan is obviously the Hebrew Beth-Dagon; but no place of that name occurs in Scripture in this region. There was a Beth-Dagon in the plain of Judah further south, Josh. xv. 41.; and another in the tribe of Asher, Josh. xix. 27. Eusebius and Jerome however place a large village called Caphar Dagon (Arabic Kefr Dejan) in the region between Diospolis and Jamnia; of which probably this name and place are the remains. Onomast. art. *Beth Dagon.* — The form el-Mejdel is the Heb. Migdol, Greek Magdala; but Scripture mentions no place of that name in these parts.

[3] Is this perhaps the Neballat of Neh. xi. 34. mentioned along with Lod or Lydda?

[4] This Arabic form appears to come from the name "Castellum vel Domus boni Latronis" given to the place by the monks; but this name I have not been able to find earlier than the latter part of the 16th century; e. g. Cotovic. p. 143. See more under Beit 'Ûr, June 9th. The earlier pilgrims speak of the spot as "Castellum Emmaus," or as the church or town of the Maccabees; Tucher in Reissb. p. 658. Breydenbach, ib. p. 105. Breydenbach speaks of the latter as Modin; and so too apparently Jac. de Vitry, c. 63. p. 1081. It is not impossible, but that this tradition of the Maccabees may have some ground. See above, Vol. II. p. 329.

south; while other information places it ten or fifteen minutes north of Lâtrôn towards Yâlo.[1]

We lingered upon the tower until near sunset, enjoying the surpassing beauty, in which the mountains of Judah and the plain of Sharon revealed themselves before us. Returning to the house of our friends, we found their hospitality meantime had not been dormant; a dinner of many dishes was awaiting us, the most abundant indeed which we any where met with in Palestine. 'Abûd Murkus himself returned about 9 o'clock; bringing word that the plague had now disappeared in Yâfa, and that the town (which like Jerusalem had been long shut up) was to be opened on Sunday.[2] Several neighbours came in to learn the news; and carpets and mats were spread for the company in the open air on the flat roof, adjacent to the room we occupied. Here we revelled in the delightful coolness of the evening, after the sultry heat of the day.

The household establishment of our host was large, and very respectable in its appointments. Of the many females it contained, we saw none except the mother of the family, who welcomed us at our entrance, and the Nubian slave who washed our feet. Indeed, although Christians, the customs of Oriental

[1] See Vol. II. pp. 363, 364. Prokesch makes it lie an hour south of Lâtrôn; p. 40. The more northern position rests on an Arab account which we heard later. — For this city of Emmaus or Nicopolis (not the village Emmaus of Luke), see Reland, Palæst. pp. 427. seq. 758. Coins of this city still exist; see Mionnet, Médailles Antiq. v. p. 550. — The crusaders and later pilgrims appear to have found it at Lâtrôn, near the church of the Maccabees; Jac. de Vitr. 63. p. 1081. See the preceding note. So too Michaud and Poujoulat at the present day; Corr. d'Orient, iv. pp. 179, 180.

[2] We learned nothing more of Yâfa, except what has often been told. The population, as we heard from several quarters, is estimated at about 7000 souls; of whom nearly one half are Christians, including Greeks, Greek Catholics, Armenians, and a few Latins. The mean geographical position of Yâfa is lat. 32° 03′ 06″ N. and long. 34° 44′ 24″ E. from Greenwich. See Berghaus's Memoir, p. 26.

life seemed to prevail here in some force, and the females were sedulously kept out of view. Whenever we passed down stairs from our upper room, word was given below, in order that they might get out of the way. The eldest son was married, and his wife lived as a daughter in the family. This indeed is the usual custom, the remains of ancient patriarchal usage; and it is not unfrequent, that parents thus see several children and many grandchildren clustering around them, and their household increasing so as to include what, in other circumstances, would form six or eight families. For this reason, any estimate of the population of a place in Palestine from the number of households, must rest upon no solid foundation.

It was near 11 o'clock before the company separated, so that we could lay ourselves down to rest; although we were excessively fatigued from the heat and burden of the day. During the evening, we sent off Komeh and one Mukâry with the tent and luggage to Jerusalem, by the direct road over Kuryet el-'Enab; in order that the tent might be ready to receive Mr. Lanneau and our companion, whose quarantine would expire in the morning. We ourselves concluded to take the great ancient road over Lydda and Beth-horon; intending also to set off very early, as there was a prospect of another sultry day. Our servants, as being Muhammedans, were not permitted to enter the house, except at our express call; and it was with some difficulty, that we obtained permission for Ibrahim to sleep before our door, in order that he might be at hand in the morning.

We would gladly ourselves have slept upon the roof beneath the open sky, in preference to the close air of any room; but this privileged spot was already in the possession of others. Beds were spread for us in our upper room, consisting of thick quilts under-

neath, and another quilt of silk in which to wrap ourselves. But the night beneath a roof was hot; and the house like all others in Palestine not free from fleas; so that I did nothing but toss about in feverish half-slumber all night. Here my companion's long experience in similar oriental annoyances, gave him the advantage; and his rest was more tranquil than mine. I several times rose and looked out through the lattices, as the bright moonlight fell upon the group of sleepers on the roof, and envied their lot.

Let us now look for a moment at the historical questions connected with er-Ramleh.

The name er-Ramleh[1] signifies "the Sand;" and the place is first mentioned under this name by the monk Bernard, about A. D. 870.[2] Adamnanus, about A. D. 697, makes no allusion to it; although he speaks of the memorials of St. George at Lydda.[3] All this tallies well with the account of Abulfeda, drawn from earlier Arabian writers, that Ramleh is not an ancient city, but was founded by Suleimân, son of the Khalif 'Abd el-Melek, in the early part of the eighth century, after he had destroyed Ludd. A palace of 'Abd el-Melek had already occupied the spot.[4] William of Tyre and Marinus Sanutus give the same testimony.[5]

[1] We adopt the form er-Ramleh as being already common. Written strictly according to our system of orthography, it would be *er-Rămleh*.

[2] Bernardus de Loc. Sanct. 10. "Deinde venerant Alarixa (el-'Arîsh); de Alarixa in Ramula, juxta quam est Monasterium beati Georgii Martyris."

[3] Adamnanus, iii. 4. p. 521. ed. Mabillon.

[4] Abulfedæ, Tab. Syr. ed. Köhler, p. 79. 'Abd el-Melek and his two sons el-Welîd and Suleimân, held the throne from A. D. 705 to 720.

[5] Will. Tyr. x. 17. "Est autem Ramula civitas — quam post tempora seductoris Mahumeth, ejus successores Arabum principes, veteres tradunt historiæ, fundasse." Marin. Sanut. p. 152. "Hanc civitatem ædificaverunt Arabes prope Lyddam, quum peregrini primo iverunt ad partes illas post tempora Mahumeti."

The place soon became flourishing, and is celebrated by Arabian writers.[1] Edrîsi about A. D. 1150 calls Ramleh and Jerusalem the two principal cities of Palestine; and describes the former as pleasant and well peopled, with markets and commerce and revenue.[2] Before the time of the crusades, it was surrounded by a wall with a castle and twelve gates; and with each of the four principal gates, towards Yâfa, Askelon, Jerusalem, and Nâbulus, there were connected markets and a mosk.[3]

The crusaders in A. D. 1099, on their march from Antioch to Jerusalem, having celebrated the day of Pentecost at Cæsarea, directed their course to Lydda, where they found the splendid tomb and church of St. George. Count Robert of Flanders, with five hundred knights, was sent forward to reconnoitre the neighbouring Ramleh; and found the gates open and the city deserted of inhabitants. The host of crusaders followed, and took up their quarters in Ramleh for three days, recruiting themselves with the abundance of provisions, which the inhabitants had left behind in their flight. Here they celebrated a festival to St. George, who had already aided them in the battle near Antioch; and with due formality installed him as their patron Saint. His tomb at Lydda was made the seat of the first Latin bishopric in Palestine; and Robert, a priest from Rouen in Normandy, was on the spot appointed bishop, and received tithes from the pilgrims. The new see was endowed with the cities of Ramleh and Lydda, and the lands belonging to them. On the fourth day the army proceeded towards Jerusalem.[4]

[1] Some place here the tomb of Lokman the Wise; see d'Herbelot, Biblioth. Orient. art. *Ramlah*.

[2] Edrisi, par Jaubert, p. 339. Abulfeda, l. c. Mejr ed-Dîn in Fundgr. des Orients, ii. p. 135.

[3] Mejr ed-Dîn, l. c. p. 136.

[4] See in the Gesta Dei: Rob. Monach. p. 73. Baldric. p. 130. Raimund de Ag. p. 173. Fulch. Carn. p. 396. Will. Tyr. vii. 22. Also Wilken, Gesch. der Kr. i. p. 268. — The homage paid to St. George by the crusaders, probably

From its position between Jerusalem and the coast, Ramleh formed an important post for the crusaders; and continued generally in their hands while they held possession of the Holy City, and long afterwards. About A. D. 1177 the place was burned by the renegade Ivelin.[1] In A. D. 1178 Saladin was totally defeated in the vicinity by the Christians under king Baldwin IV.; but in 1187, after the decisive battle of Hattîn, the whole plain, with Yâfa, Askelon, and also Jerusalem, fell into his hands.[2] On the approach of Richard of England in A. D. 1191, Salâdin caused the fortifications of Askelon to be dismantled; and the fortress of Ramleh and the church of Lydda, as well as other castles in the plain, to be razed.[3] In the truce made between Richard and Saladin in the following year, it was stipulated, that the plain and coast from Tyre to Yâfa, including the half of Ramleh and Lydda, should remain in the hands of the Christians.[4] In A. D. 1204 Ramleh was wholly given up to them, and appears to have continued chiefly in their possession until A. D. 1266, when it was finally taken from them by the Sultan Bibars.[5] In the subsequent centuries, it is often mentioned as the resting-place of pilgrims and travellers, on their way between Yâfa and Jerusalem.[6]

led to his greater renown in Europe, where he was adopted as the patron saint of England and several other countries. In consequence of the vicinity of Ramleh and Lydda, the two have been sometimes confounded; and the church and story of St. George placed at the former; so Phocas, de Loc. Sanct. 29. Anna Comnena in Alexiade, lib. xi. p. 328. Willebr. ab Oldenb. in L. Allat. Symmikta, Col. Agr. 1653, p. 145. Acta Sanctor. Apr. tom. iii. p. 142. Schweigger in Reissb. ii. p. 113. Comp. Reland, Palæst. p. 960.

[1] Will. Tyr. xxi. 21.

[2] Will. Tyr. xxi. 23, 24. Bohaedd. Vit. Salad. p. 46. Abulfed. Annal. A. H. 573. Wilken, l. c. iii. ii. p. 186. — Bohaedd. l. c. p. 72. Abulfed. l. c. A. H. 583.

[3] Bohaedd. p. 202. Abulfed. Ann. A. H. 587. Reinaud, Extraits, p. 331. Mejr ed-Dîn in Fundgr. des Or. ii. p. 136. Gaufr. Vinisauf, p. 362. Wilken, Gesch. der Kr. iv. p. 426.

[4] Bohaedd. pp. 258, 259. Reinaud Extraits, p. 356. Gaufr. Vinisauf, p. 422. Abulfed. Annal. A. H. 588. Wilken, iv. p. 569.

[5] Abulfedæ Ann. A. H. 601. Reinaud, Extraits, p. 498. Wilken, vii. p. 493.

[6] See for the hospitium and convent, p. 27. note [1], above.

About 1547 Belon found it almost deserted; scarcely twelve houses being inhabited, and the fields mostly untilled.[1]

With the history of Muhammedan Ramleh, the tower above described on the west of the town stands in close connection. This structure has long been a stone of stumbling to travellers; who have mostly been content to follow, in this case, as in so many others, an indefinite monastic tradition. In all Frank writers, down to the middle of the sixteenth century, I find no allusion to the spot. At that time, about A. D. 1555, Bonifacius of Ragusa speaks of it as the site of a former Christian church, dedicated to the Forty Martyrs of Sebaste in Armenia; this is repeated by Zuallardo and Cotovicus, cited with approbation by Quaresmius, and followed by most other travellers.[2] In the beginning of the eighteenth century, we begin to find it regarded as one of Helena's churches.[3] In the present century, it has become fashionable to refer these ruins to the time of the crusades, as having been a convent and church erected by the Knights Templars, and dedicated to the Forty Martyrs.[4] The tower

[1] Observat. p. 140. Paulus, Samm. i. p. 256.

[2] Bonif. de perenn. Cultu Terræ Sanct. lib. ii. Quaresmius, ii. p. 7, 8. Zuallardo, p. 112. Cotovicus, p. 141. So Monconys, i. p. 299. Doubdan, p. 488. Pococke, ii. p. 4. Châteaubriand, i. p. 419. Par. 1837, &c. &c.

[3] This is probably a mere hypothesis of the monks; I find it first mentioned by Van Egmond and Heyman, i. p. 311.; and then again only very recently by Salzbacher in 1838; ii. p. 24. Prokesch indeed speaks of a church of Helena in Ramleh, but seems to mean some other building; p. 39. Scholz ascribes only cisterns to Helena; p. 148.

[4] This report, current apparently among the monks, seems to be first mentioned in Turner's Tour in the Levant, 1815, tom. ii. p. 282. Scholz gives the same account quite circumstantially, p. 148.; and is followed by Prokesch, p. 39.; Monro, i. p. 94.; Salzbacher, ii. p. 24. The latter traveller has the merit of uniting the two conjectural traditions; making Helena first build the church, and the Templars repair it. — According to Michaud, the remains of several tombs of Christian knights are found here; but I cannot learn that this account rests on any better authority than Surius in 1645, who affirms the same thing. No other traveller speaks of any such remains, nor did we see or hear of any. Surius, Pélerin, p. 358. Corr. d'Orient, iv. p. 176.

in question has usually been held to have belonged, as a belfry, to the ancient church.[1]

That Christian churches existed at Ramleh before the age of the crusades, we know from the testimony of Eutychius, Patriarch of Alexandria. He relates, that during the reign of the Egyptian Khalif el-Muktadir, early in the tenth century, the Muslims rose in tumult and destroyed the churches of St. Cosmas and St. Cyriacus in Ramleh, and others in Askelon and Cæsarea; which, on complaint to the Khalif, he ordered to be rebuilt.[2] That during the long possession of the city by the Frank Christians, other churches and also convents were erected, is highly probable; though I have been able to find no historical trace of it whatever. The first Christian notice of the tower and surrounding quadrangle, as we have above seen, is from the sixteenth century; and the first reference of it to the Templars occurs in the nineteenth. Yet there seems to be no evidence, that the Templars ever had an establishment at Ramleh; it is found in no list of their possessions; although their houses at Yâfa and Gaza and elsewhere in the vicinity, are enumerated; and an establishment so large as this obviously once was, could not well have been passed over, had it made part of their possessions.[3] Thus there is no historical evidence, that the spot in question was ever occupied by a Christian church at all; and also no traditional evidence, reaching further back than the sixteenth century.

On the other hand, there is decisive evidence, both historical and architectural, of the Muhammedan origin

[1] Monconys, i. p. 299. Von Troilo, Oriental. Reisebeschr. p. 85. Morison, p. 544. Châteaub. Itin. i. p. 419.

[2] Eutychii Annales, ii. pp. 512, 513. Oxon. 1658.

[3] See a list of the establishments of the Templars in the province of Jerusalem, in Münter's Statutenbuch des Ordens der Tempelherrn, i. pp. 418, 419. Berl. 1794.

of the whole structure, as it at present exists. The remaining arches of the quadrangle are obviously Saracenic; and the tower itself was no less obviously erected as a minaret; although the form and style are peculiar. It is solid within, except the staircase; has the usual external gallery above; and has neither place for a bell, nor any thing else in common with the tower of a church. Further, an Arabic inscription over the door, which we read, bears the date of A. H. 710, corresponding to A. D. 1310; showing the time when the tower was commenced. This is further confirmed by the testimony of Mejr ed-Dîn, the author of a valuable Arabic history of Jerusalem and several other towns, written in A. D. 1495. He relates, that the Khalif Nâsir Muhammed Ibn Kalâwûn, (who was restored to the throne of Egypt in A. D. 1310,) built here a minaret, unique for its loftiness and elegance, which was finished in A. H. 718. This allows eight years for the completion of the work.[1]

The same writer informs us, that the ancient mosk, with which this minaret was connected, was situated outside of the town, and surrounded by many tombs. In his day it was known as the White Mosk; though little of the ancient structure remained. It had been built originally by Suleimân, son of 'Abd el-Melek, the founder of Ramleh, on his accession to the Khalifate in A. D. 717; and was renewed during the reign of Saladin by a person of his court in A. D. 1190, a year before the dismantling of Ramleh by that Sultan.[2] Another Arabian writer, el-Khŭlîl Ibn Shâhîn edh-Dhâhiry, about A. D. 1450, speaks of the same White

[1] Mejr ed-Dîn in Fundgr. des Orients, ii. p. 136. — Volney mentions the inscription over the door, as recording that this tower was built by Seif ed-Dîn; Voyage, ii. p. 308. If this name actually stands in the inscription, it is probably in connection with the mention of Kalâwûn, the father of Nâsir, who bore that appellation, and died A. H. 689, twenty years before the building of the tower.

[2] Mejr ed-Dîn, l. c. pp. 136, 137.

Mosk at Ramleh as particularly worthy of admiration; and mentions also its subterranean crypts, in which forty companions of the prophet were said to be interred.[1] There is probably some connection between this legend and that of the forty Christian martyrs, whom the Latins hold to be buried here; but which of the two is the original, it may be difficult to determine.

I have above remarked, that the remains of the quadrangle have much the appearance of a large and splendid Khân, while the crypts resemble subterranean magazines; and such a Khân would here be entirely in its place, on the great caravan-road between Egypt and Damascus. Yet we have no historical nor traditional evidence to any such fact. If then, as Arabian writers seem to represent, the whole was once a mosk, this quadrangle probably formed an enclosure, similar to that of the Haram esh-Sherîf at Jerusalem, surrounding a court in which the mosk or mosks were erected. The chambers along the walls of the quadrangle may then have served for the attendants of the mosks, and for Derwishes, as is still the case at Jerusalem. The mosks themselves have disappeared; perhaps the materials have been employed for the erection of other buildings in the town itself. Scholz relates, that there are inscriptions, importing that the Muslims after the crusades built three mosks within this quadrangle; a large one on the north, and two smaller ones on the southern side, with two saint's chapels in the middle. This would be much like the present arrangement of the Haram at Jerusalem; but our attention was not called to the subject at the time; and I regret that these inscriptions escaped our no-

[1] See Extracts from edh-Dhâhiry in Rosenmüller's Analecta Arabica, pars iii. p. 18. of the Arabic; pp. 37, 38. Lat.

tice.[1] Mejr ed-Dîn certifies also to the building of mosks at Ramleh, in the time of the Khalif Nâsir Muhammed above mentioned; which, in the writer's day, like the rest of the place, were in ruins.[2]

We may now inquire, whether there is any evidence to connect the present Ramleh with an ancient Ramah; either the Ramathaim-Zophim of Samuel, or the Arimathea of the New Testament? Since the time of the crusades, such a connection has been generally assumed, chiefly upon the strength of a supposed identity or resemblance of the two names, supported by the ancient mention of a Ramah or Ramathem in the vicinity.

That a place called Ramathem or Ramatha did anciently exist in this region, somewhere not far distant from Lydda, admits of little question. In the letter of Demetrius Nicator to Lasthenes, preserved in the first book of Maccabees and by Josephus, he speaks expressly of three districts, Apherima, Lydda, and Ramathem, which had been annexed to Judea from Samaria.[3] Further, both Eusebius and Jerome mention an Armatha Sophim in the Tamnitic region near to Lydda, and regard it as the city of Samuel and the Arimathea of the New Testament.[4] This testimony is decisive, as to the existence of a place and

[1] Scholz, Reise, &c., p. 148. There may perhaps be some doubt as to the interpretation, if not as to the existence of these inscriptions.

[2] Fundgr. des Or. ii. p. 136.

[3] Καὶ τοὺς τρεῖς νόμους, Ἀφέρεμα καὶ Λύδδαν καὶ Ῥαμαθὲμ, αἵτινες προσετέθησαν τῇ Ἰουδαίᾳ ἀπὸ τῆς Σαμαρείτιδος, 1 Macc. xi. 34. and Joseph. Ant. xiii. 4. 9. These three districts are elsewhere several times alluded to, without naming them; e. g. 1 Macc. x. 30. 38. Jos. Ant. xiii. 2, 3. ib. 4. 9. See Reland's comments, Palæst. pp. 178, 179.

[4] Onomast. "*Armatha Sophim*, civitas Elchanæ et Samuelis in regione Tamnitica juxta Diospolim, unde fuit Joseph qui in Evangeliis ab Arimathia esse scribitur." So too Jerome in Ep. 86. ad Eustoch. Epitaph. Paulæ, p. 673. "Et Lyddam versam in Diospolim (vidit) — haud procul ab ea Arimathiam viculum Joseph qui Dominum sepelivit; et Nobe urbem quondam Sacerdotum, nunc tumulum occisorum; Joppen quoque," &c. — The Ramah which Jerome once couples with Bethhoron, refers unquestionably to er-

district called Ramathem[1], not far from Lydda, and within the region or toparchy of Thamna.

But does this evidence go to show any connection between this Ramathem and the modern Ramleh? In itself it certainly does not; and after having had the subject long before my mind, I am constrained to admit, that the balance of probabilities seems to be against the identity of the two.

First, the two names Ramah (Ramathem), and Ramleh, instead of being identical or even kindred, are totally diverse both in etymology and meaning. Ramleh signifies "sand," and is thus appropriately applied to the town as situated in a sandy plain[2]; while Ramah is "a height, hill," and is therefore here wholly inapplicable. The names too come from different roots, and have no more etymological affinity than Ramah and Bramah, or Poland and Portland. The Arabian history of the founding of Ramleh affords an easy explanation, why the name should have been adopted; while as to Ramah, the supposition would be far more probable, that it was situated upon one of the hills not far distant from Lydda towards the east.

It is somewhat remarkable too, if this ancient Ramah occupied the site of Ramleh, so near to Lydda and in full view from that place, that none of the early pilgrims should allude to it. Both the Bourdeaux pilgrim in A. D. 333, and St. Willibald about A. D. 765, mention Lydda and Emmaus (Nicopolis); and it

Râm north of Jerusalem, the Ramah of Benjamin; see Vol. II. pp. 315–318. Yet Dr. Clarke refers it to Ramleh! Travels, ii. i. p. 634. 4to.

[1] The name Ramathem (Ῥαμαθείμ) is simply the Greek form for the Heb. רָמָתַיִם *Ramathaim*. With the article (הָרָמָתַיִם) this would readily pass over into the Greek Ἀριμαθαία *Arimathea*, of the New Testament.

[2] It is also sometimes applied to a sandy plain itself; e. g. to the great tract of sand south of Jebel et-Tih towards Sinai. See Vol. I. p. 112.

is hardly conceivable, that they should have passed by Ramah or Arimathea, which in that case lay almost between, without some notice as the city of Samuel and of Joseph. Yet they have no allusion to the name or place; and the first mention of it, as we have seen, is by the monk Bernard a century later, who speaks of it only as Ramleh. All this goes to sustain the testimony of Abulfeda and William of Tyre.[1]

Further, by combining several notices of Eusebius and Jerome, it appears to follow, that the Ramah (Arimathea) of which they speak, did actually lie somewhere eastward from Lydda, as I have above conjectured. It was, as we have seen, in the Tamnitic region near to Lydda. But Thamna, which gave name to a toparchy, is described by the same writers as a large village in the borders of Lydda, on the way to Jerusalem.[2] And from another passage, it appears, that the Tamnitic district extended not less than fifteen Roman miles on the north (or north-east) of Lydda; which point they still describe as in the borders of the latter city, although this was the head of a different toparchy.[3] Hence, as the district in which their Ramah lay, stretched thus far on the east and north of Lydda, we are hardly entitled to assume, that it also extended around to the S. W. of that town, so as to include a place so near it in that direction as Ramleh. Nor is their expression "near by Lydda" (juxta Diospolim) to be pressed to an extreme; Lydda itself is

[1] See p. 33. above.

[2] Onomast. "*Thamna* — ostenditur hodieque prægrandis vicus in finibus Diospoleos euntibus Æliam." — Ibid. "*Ænam* — proximus Thamnæ vico grandi, qui situs est inter Æliam et Diospolim."

[3] Onomast. "*Bethsalisa* — est autem villa in finibus Diospoleos, quindecim ferme ab ea milibus distans contra Septentrionem in regione Thamnitica." For the names of the toparchies, Emmaus, Thamna, Lydda, Joppe, etc. see Ptol. v. 14. Joseph. B. J. iii. 3. 5. Reland, Pal. p. 176.

said to be "near to Joppa," although the two places are three hours distant from each other.[1]

Hence, as this Ramah seems to have been situated on the east of Lydda, and the name implies that it stood upon a 'height,' we are most probably to look for it somewhere in the tract of hills between the mountain and the plain. We however fell in with no further trace of it; and my purpose here has been, not so much to show where it lay, as to point out the circumstances which render it improbable, that Ramah was identical with Ramleh.

In accordance with this view, and with the testimony of Abulfeda, most of the earliest crusaders speak of the place only as Ramleh, and appear not to have thought of any Ramah.[2] Yet the hypothesis of their identity must have soon sprung up; for Benjamin of Tudela, not long after A. D. 1160, speaks of the place as the ancient Ramah, and relates the fable of the bones of Samuel.[3] Yet the scholars of the age did not adopt the common view; for, twenty years afterwards, William of Tyre expressly rejects it, and follows the testimony of Arabian writers, that Ramleh had been first founded by the Muhammedans.[4] But the influence of his learning could not stem the tide of legend-loving credulity; and in the time of Brocardus, a century later, we find Ramleh fully installed as the Arimathea of Joseph, and also as the Ramathaim-Zophim of Samuel in Mount Ephraim.[5] Yet long before this time, the

[1] See above, p. 40. note [4]. — Acts, ix. 38. Ἐγγὺς δὲ οὔσης Λύδδης τῆ Ἰόππῃ.

[2] See above, p. 34. note [4].

[3] See Vol. II. p. 143. note [1]. Benj. de Tud. par Barat. pp. 102, 103.

[4] Will. Tyr. x. 17. "Est autem Ramula civitas in campestribus sita, juxta Liddam, quæ est Diospolis; *hujus antiquum nomen non reperi;* sed neque ipsam priscis fuisse temporibus, frequens habet opinio; quam post tempora seductoris Mahumeth, ejus successores Arabum principes, veteres tradunt historiæ, fundasse."

[5] Brocardus, c. ix. p. 184. Adrichomius, p. 29. So too as Arimathea, Raumer, Palästina, ed. 2. p. 214.

present Neby Samwîl was already held to be the latter place.

I have already adduced reasons enough to show, that the city of Samuel could not have been at Neby Samwîl, and still less at the Ramathem (Armatha) of Eusebius and Jerome near Lydda, wherever this may have lain.[1] The idea that this Ramah may have been the Arimathea of the New Testament, is not in itself improbable; and it may be said too, that these fathers lived near the apostolic age, when a correct tradition might still be extant. Yet, on the other hand, in the very same article, they make the place also to have been the city of Samuel, which is impossible; and they also make Nicopolis to have been the Emmaus of the New Testament, in direct contradiction to the specification of Scripture; for the Emmaus of Luke was only sixty stadia distant from Jerusalem, while Nicopolis cannot be much less than one hundred and sixty.[2] Hence, the positions of both the scriptural Arimathea and Emmaus, must, I think, be still regarded as alike unsettled.

Instead of proceeding directly from Ramleh to Jerusalem, we would gladly have first availed ourselves of the opportunity to visit Yâfa, the ruins of Cæsarea (Kaisârîyeh), and other points along the coast; and also to search for the site of Antipatris and other ancient places in the plain. But our time was limited; and we knew that the coast had been perhaps better explored, than any other part of Palestine. Besides, the heat of summer had already come; and the experience of the last two days had warned us of what we must expect, if we continued in the plain. With re-

[1] See Vol. II. pp. 141, 142.

[2] Onomast. arts. *Armatha Sophim* and *Emaus*. Luke, xxiv. 13. The Itiner. Hieros. gives the distance of Nicopolis ('Amwâs) from Jerusalem at 22 Roman miles; ed. Wesseling, p. 600. From Jerusalem to Latrôn, at the foot of the mountain, is six hours; and 'Amwâs is still more distant.

luctance, therefore, for once, we set our faces towards the mountains and the Holy City; leaving the plain to be explored by future travellers, under more favourable auspices. A few notices are all that I can here give.

We have seen above, that in the destruction of Eleutheropolis, Gaza, and Askelon, which took place A. D. 796, a city called Sariphæa shared the same fate; which therefore probably lay somewhere in the plain.[1] The name of Stephen, bishop of Sariphæa, is found among the subscriptions to the council of Jerusalem in A. D. 536; though this city occurs as a bishopric in none of the ecclesiastical lists of Palestine.[2] Reland suggests with probability, that it may have been the place now called Sŭrafend, a village on the road from Ramleh to Yâfa, half an hour from Ramleh and an hour before Beit Dejan.[3] Or, if a transposition of letters were admissible, we might find it perhaps in Sâfirîyeh, a village in the district of Ludd, bearing from Ramleh N. 11° E.[4]

In the district of Ludd, and apparently not far from that town, our lists give the name of an inhabited village el-Yehûdîyeh. Is this perhaps the Jehud of the children of Dan?[5]

Antipatris was built up by Herod the Great, and so named in honour of his father Antipater, on the site of a former place called Caphar Saba. The spot was well-watered and fertile; a stream also flowed around the city, and groves of large trees were near.[6] It lay

[1] See above, Vol. II. p. 411. note [2].

[2] Στέφανος ἐπίσκοπος Σαριφαίας, Lat. "Stephanus episcopus Scarphiensis et Sariphæensis;" Labb. Concilior. Coll. tom. v. col. 283. C. Reland, Palæst. p. 987. Le Quien, Oriens Chr. iii. p. 630.

[3] Reland, ibid. pp. 987, 988. Our lists give two sites called Sŭrafend, one in ruins and the other inhabited by Muhammedans.

[4] See p. 30. note [1], above.

[5] Josh. xix. 45.

[6] Joseph. Ant. xvi. 5. 2. Καφαρσαβά — ποταμοῦ τε περιῤῥέοντος τὴν πόλιν αὐτὴν, καὶ κ. τ. λ. This matter of a stream must not be pressed too literally. It was doubtless merely a Wady, which, coming

one hundred and fifty stadia from Joppa; and between the two places, Alexander Balas drew a trench, with a wall and wooden towers, as a defence against the approach of Antiochus.[1] To Antipatris the soldiers brought Paul by night from Jerusalem, (doubtless by way of Beth-horon,) on the route to Cæsarea; and then returned, leaving the horsemen to go on with him alone.[2] Antipatris lay between Cæsarea and Lydda; and the distance from Cæsarea, according to the Bourdeaux pilgrim, was twenty-six Roman miles.[3] All these circumstances go to show, that Antipatris stood in the midst of the plain, and not upon the sea-coast; and could not therefore have been at Arsûf, where the crusaders supposed they found it.[4]

Indeed, the true position of Antipatris seems to have been wholly lost sight of, from the time of Jerome until the present century; although from our lists it appears that the ancient name Caphar Saba still exists in the plain, under the Arabic form Kefr Sâba, in the province of Nâbulus. A corner of this province extends down quite to the coast, and includes the sites of Arsûf and el-Haram[5], near the shore. Prokesch, in travelling northwards from Ramleh through the plain,

from the mountains, had water in it only a part of the year.

[1] Joseph. Ant. xiii. 15. 1. B. J. i. 4. 7.

[2] Acts, xxiii. 31, 32.

[3] Hieron. Epitaph. Paulæ, p. 673. ed. Mart. Itin. Hieros. ed. Wesseling, p. 600. Reland, Pal. p. 417. — The same Itinerary gives the distance of Antipatris from Lydda at x Roman miles; where however it should probably read xx, one x having been dropped. Ten miles from Lydda would give only 36 Roman miles between Lydda and Cæsarea; while the actual distance is rather over 35 minutes of latitude, or about 44 Roman miles on a direct line.

[4] Will. Tyr. ix. 19. xiv. 16. Jac. de Vitr. c. 23. p. 1067. Marin. Sanut. p. 152. Brocardus, c. x. p. 186. Comp. Reland, Palæst. pp. 569, 570. — Arsûf, so renowned in the history of the crusades, is now a deserted village at the mouth of Nahr Arsûf, a small stream 2½ hours north of the village el-Haram, or about 6 hours from Yâfa. See Irby and Mangles, Travels, p. 189. The stream is called on Jacotin's map el-Haddar. Arsûf is probably the ancient Apollonia; Reland, Pal. p. 573.

[5] The full name of this village is el-Haram 'Aly Ibn 'Aleim; it lies upon the coast, nearly four hours north of Yâfa.

passed through a village at some distance north of Râs el-'Ain, the name of which he writes "Kaffr Suba;" and not far from the same position, the great map of Jacotin has the name of a village "Soufi." These may possibly be one and the same name, standing for Kefr Sâba. The position upon the map of Jacotin, (though too far east,) corresponds tolerably with the ancient specifications of the distance of Antipatris from Cæsarea, Joppa, and Lydda; the latter as corrected.[1] The stream around the city would then probably be a Wady coming from the mountains, dry in summer, and forming one of the branches of the Nahr Arsûf. It seems not to have occurred either to the French or to Prokesch, that this must be the site of Antipatris; but the identity has been more recently suggested by Raumer.[2]

In the same neighbourhood, our lists contain the name of a village Jiljûleh, corresponding to the ancient Galgula which Eusebius and Jerome place at six Roman miles north of Antipatris.[3] This was apparently the Gilgal in the region of Dor, whose king was subdued by Joshua.[4] The ancient place must probably be sought somewhere in the vicinity of the village Kŭlŭnsaweh, as marked by Jacotin.

As we learned nothing more of this part of the great western plain, and travelled also from Ramleh

[1] See note [3], on the preceding page. Prokesch, Reise, p. 125–127. This writer does not specify very accurately the distance of Kefr Sâba from Râs el-'Ain, or rather from the ruined bridge over the river 'Aujeh. He seems to give it at 1½ hour, which is apparently too short; the 'Soufi' of the French map being not less than 2¾ hours distant from the bridge. — It is proper to remark, that the orthography of Arabic names on Jacotin's map, whether in Arabic or Latin letters, is to be received with very great caution; and I am not at all sure, that the 'Soufi' in question is not rather for Sûfîn or Saufîn, a village which our lists place in this region.

[2] Palästina, ed. 2. pp. 144. 462.

[3] Onomast. art. *Gelgel*. In Greek Γαλγουλή. Jacotin's map has a Jiljûleh about the same distance towards the south.

[4] Josh. xii. 23. Probably the Gilgal of Neh. xii. 29. and 1 Macc. ix. 2. was the same. Comp. Vol. II. p. 287. note [3].

to Jerusalem by a route more circuitous than the common one, I subjoin in a note two Itineraries which have reference to these regions. One is from notes made by my friend Mr. Smith, during a journey in A. D. 1835, along the coast from 'Akka to Yâfa, and thence by the direct road to Jerusalem; the other has been kindly furnished me by Mr. Lanneau, and gives the ordinary distances in time along the same road from Jerusalem to Yâfa. The regular and well known rate with horses or mules from the Holy City to Ramleh, is nine hours; and from Ramleh to Yâfa, three hours. Yet, of course, one who travels leisurely, may easily occupy a longer time; or, also, the distance may be hurried over in a shorter interval. It must also be borne in mind, that from Yâfa to Lâtrôn, six hours, the way is mostly level; while the remaining half, quite to Jerusalem, is a difficult mountain road.[1]

Saturday, June 9th. After a few hours of uneasy tossing on our couches, we thought it better to enjoy the cool air of the night abroad, and improve the beautiful moonlight, rather than waste the same time in vain attempts to sleep, pent up beneath a roof. We accordingly rose soon after 2 o'clock, made ourselves ready, and despatched Ibrahim for the Mukâry and horses. We intended to have departed without disturbing the family; but as we descended the stairs, we found our host and his two sons waiting to see us off. Coffee was brought; and we at length bade farewell to our friends, not without respect and gratitude for their unaffected kindness and hospitality. At 3 o'clock we were upon our way; and found ourselves greatly refreshed by the cool morning breeze. Our road lay over the level tract, on a straight course to Ludd. On the way, we saw several caravans of camels

[1] See Note XL. end of the Volume.

encamped for the night; they were apparently travelling upon the great caravan-road from Egypt to Damascus, which, touching Gaza, Ramleh, and Ludd, proceeds northwards through the plain; and then, at or near el-Lejjûn, passes into the great plain of Esdraelon, and so to the foot of Mount Tabor.

We reached Ludd at $3\frac{3}{4}$ o'clock, just as the first streaks of dawn were shooting up in the eastern sky, though not as yet enough to counteract the mild brilliancy of the declining moon. Ludd is a considerable village of small houses; but has nothing to distinguish it from ordinary Muhammedan villages, except the ruins of the celebrated church of St. George. It is still the nominal seat of a Greek bishop; who however resides at Jerusalem.[1] All was now hushed in silence and sleep. We proceeded directly to the ruins in the eastern quarter of the town, and found access to them without difficulty. The edifice must have been very large. The walls of the eastern end are standing only in the parts near the altar, including the arch over the latter; but the western end remains more perfect, and has been built into a large mosk; the lofty minaret of which forms the landmark of Ludd. The intervening portions of the walls are gone; but several of the columns remain, and one lofty pointed arch on the south of the grand aisle. The columns along this aisle are of a peculiar construction, — a square shaft or body, and then on each of the four sides a pilaster with a column attached. We measured the width of the grand aisle, between the centres of the columns, thirty-six feet; and the northern side-aisle to the wall, twenty-one feet; which gives seventy-eight feet for the interior breadth of the church. The length we could not determine. We saw these noble ruins by the

[1] See above, Vol. II. p. 90.

bright yet mellow light of the full moon; the lofty remaining arch towered in imposing majesty; and the effect of the whole, though mournful, was yet indescribably impressive. It transported me back to the similar, but far more perfect moonlight grandeur of the Colisæum.

The history of Lydda as a city may be soon told. It appears to have been first built by Benjamites, though lying out of the limits of that tribe; it bore in Hebrew the name Lod, and was inhabited again by Benjamites after the exile.[1] Demetrius Nicator, as we have seen, transferred it, with its district, from Samaria to Judea.[2] After the death of Julius Cæsar, Cassius was for a time in Palestine, and greatly oppressed the land; reducing whole cities to servitude, and selling as slaves the inhabitants of Gophna, Emmaus, Lydda, and Thamna; who at a later period were again set at liberty and restored to their homes, by a decree of Antony.[3] The next notice of Lydda is as the scene of Peter's miracle in healing Eneas.[4] Some years later, Cestius Gallus, the Roman proconsul under Nero, marching from Cæsarea against Jerusalem, took Lydda in his way, and laid it in ashes.[5] It must have soon revived again; for we find it, not long after, as the head of one of the toparchies of the later Judea; as such it surrendered to Vespasian.[6] At that time it is described by Josephus as a village not inferior in size to a city; and is also celebrated by the Rabbins as a seat of Jewish learning.[7]

In the general change of names which took place in Palestine under the Roman dominion, Lydda became Diospolis. As such its name is found on coins struck

1 1 Chron. viii. 12. Ezra, ii. 33. Neh. xi. 35.
2 See p. 40. above.
3 Joseph. Ant. xiv. 11. 2. ib. 12. 2—5.
4 Acts, ix. 32. 35.
5 Joseph. B. J. ii. 19. 1.
6 Ibid. iii. 3. 5. iv. 8. 1.
7 Jos. Ant. xx. 6. 2. Lightfoot, Opp. ii. p. 145.

under Septimius Severus and Caracalla; and is often mentioned by Eusebius and Jerome.[1] It was early a bishopric of the First Palestine, and at the different councils, its bishops subscribe themselves variously as of Lydda or Diospolis.[2] In the Greek ecclesiastical Notitiæ it stands as Diospolis; in the later Latin ones, again as Lydda.[3] In the earliest of all, it is placed of course under the metropolis Cæsarea; but is afterwards marked as a suffragan see; that is, as standing immediately under the patriarch of Jerusalem, without the intervention of a metropolitan. The latest bishop distinctly mentioned is Apollonius in A. D. 518.[4]—In A. D. 415 Pelagius appeared here before a tumultuous council.[5]

Lydda became early connected in history with the homage paid to the celebrated saint and martyr St. George, not less renowned in the East, than at a later period in the West. The earliest calendars and legends relate, that this saint was born in Lydda; suffered martyrdom at Nicomedia in the earliest persecution under Diocletian and Maximian, near the close of the third century; whence his remains were transferred to his native place, and a church afterwards erected in his honour.[6] Whatever may be the variations

[1] For the coins, see Vaillant, Numism. Imp. et Cæs. p. 350. Eckhel, Nummor. Doctr. iii. p. 432. Mionnet, Médailles Antiq. v. p. 497. Belley in Mém. de l'Acad. des Inscr. xxvi. p. 429. seq.—"Lyddam versam in Diospolim;" Hieron. Ep. 86. Epit. Paulæ, p. 673. ed. Mart. Comp. Reland, Palæst. p. 877. — The time when this change of name took place is unknown. The Abbé Belley (p. 433.) refers to Josephus as already using the name Diospolis; B. J. i. 6. 4. But in relating elsewhere the same event, the text of Josephus has Delion, another place; Antiq. xiv. 3. 3.

[2] See Reland, Pal. p. 888. Le Quien, Oriens Chr. iii. p. 582. seq.

[3] Reland, ibid. pp. 215. 220. 222. 227.

[4] Labb. Concil. Coll. tom. v. p. 194. Le Quien, ib. p. 585.

[5] See above, Vol. II. p. 24.

[6] I follow here throughout the results of Papebroch the Bollandist; Acta Sanctorum, April. tom. iii. p. 100. seq. See especially pp. 106—108. Whoever wishes to know more of St. George, will find enough of the legends and Acta there collected. See also Heylin's Hist. of St. George, ed. 2. Lond. 1633-4. — The attempt of Gibbon

of the legends respecting his origin and life, all seem to agree in making Lydda his place of sepulture. But at what time the church of St. George at Lydda was built, we have no means of ascertaining. William of Tyre indeed affirms, that it was founded by Justinian; but Procopius, who wrote a treatise on the edifices erected by that emperor, mentions a church of St. George only in Armenia.[1] This shows sufficiently, that the renown of the saint was already widely extended; and that probably therefore the church, or at least his sepulchre at Lydda, is of a still earlier date.[2]

The earliest historical notices which connect Lydda with St. George, are found in Antoninus Martyr, Adamnanus, and St. Willibald; they speak of it as his city, where he lies buried, but make no express mention of the church.[3] Meantime the Muhammedan dominion had spread over Palestine in the seventh century; Lydda had been laid in ruins by Suleimân, son of the Khalif 'Abd el-Melek, and Ramleh built up in the vicinity, in the early part of the eighth century.[4] Towards the close of the ninth century, the monk Bernard speaks of the monastery of St. George, not far from Ramleh; it was probably connected with the church.[5]

The crusaders on their arrival at Lydda, found the

to connect the St. George of England with the opponent of St. Athanasius, who was killed in a popular tumult in Alexandria in the fourth century, seems to proceed from his spirit, rather than from his judgment. Chap. xxiii.

[1] Will. Tyr. vii. 22. Procop. de Ædific. Just. iii. 4. καὶ ἱερὸν Γεωργίῳ τῷ μάρτυρι ἐν Βιζανοῖς ἐδείματο. Procopius is here speaking expressly of Armenia: in enumerating the edifices erected in Palestine, he makes no mention of Lydda. See lib. v. 7.

[2] Papebroch inclines to refer it to Constantine himself; l. c. p. 109. But the silence of Eusebius is here a decisive objection; the flatterer of that Emperor would not have passed over such a merit in his patron, taking place too almost under his own eye.

[3] Antoninus Mart. about A. D. 600, Itin. 30. Adamnanus, iii. 4. St. Willibald, Hodœpor. 21. p. 377. ed. Mabillon.

[4] See p. 33. above.

[5] De Locis Sanct. 10. See above, p. 33.

splendid sepulchre of St. George; the church had just before been levelled to the ground by the Saracens, lest it should afford to the Christians materials and opportunity for assaulting the city itself. Hence, it appears, that the church then stood outside of the city.[1] The crusaders established at once a bishopric of Lydda and Ramleh, as already related; and Latin bishops continued to bear this title for several centuries.[2] The church appears to have been soon rebuilt; though I find no direct historical evidence to that effect.[3] The crusaders, as we have seen, paid great honours to St. George, and invested him with the dignity of their patron; and from this time, apparently, his renown spread still more widely throughout Europe; where he in like manner became the patron, not only of England, but also of several other states and kingdoms.[4]

Lydda being situated thus near to Ramleh, appears to have followed very much the fortunes of the latter place during the wars of the crusades. About A. D. 1177 it was violently assaulted by the renegade Ivelin; and the inhabitants all betook themselves to the church of St. George, now of course within the town.[5] It fell with Ramleh into the hands of Saladin after the battle of Hattîn. That Sultan, on the approach of Richard in A. D. 1191, caused the church of Lydda, which was like a strong fortress, to be razed, along with the castle of Ramleh; and Bohaeddin affirms expressly, that both still lay in ruins when he wrote.[6] It afterwards reverted with Ramleh to

[1] Will. Tyr. vii. 22.

[2] Le Quien, Oriens Chr. iii. p. 1271. seq. See generally above, p. 34. and note [4].

[3] In A. D. 1123, we have an act subscribed among others by "Rogerus Liddensis St. Georgii episcopus." Will. Tyr. xii. 25.

[4] E. g. Malta, the republic of Genoa, the kingdoms of Arragon and Valencia, &c. Papebroch, l. c. p. 160.

[5] Will. Tyr. xxi. 21. "Contulerat sane se populus omnis super ecclesiam beati martyris Georgii."

[6] Bohaeddin, pp. 258, 259. See above, p. 35. and note [3].

the possession of the Christians; at first only in part, and then wholly; and probably fell back with that place under the Muhammedan dominion in A. D. 1266, if not earlier.[1] In A. D. 1271 it was laid waste by the Mogols, with whom Prince Edward of England (afterwards Edward I.) had made a league in aid of the Christians.[2]

From this time onward we hear little more of Lydda.[3] Towards the middle of the fourteenth century, Rudolph de Suchem speaks of the church of St. George, with marble and Mosaic work; but does not say whether it was or was not in ruins, or whether he himself saw it. When Fabri visited it in A. D. 1483, the church, though broken down, was in part occupied by the Greeks; and lamps were kept continually burning.[4] The mosk had already been erected in the western part, with a lofty minaret; indeed the language of Mejr ed-Dîn seems to imply, that the church, as such, had never been rebuilt after its destruction by Saladin.[5] In the middle of the sixteenth century, we first find an intimation, that this church of St. George at Lydda was built by a king of England. This is asserted by Bonifacius; who however was not able to determine the name of the monarch; and the same is repeated from him by subsequent writers.[6] The deficiency is however supplied by Cotovicus in the same century, who gives the name

[1] See above, p. 35.

[2] Hugo Plagon, p. 745. Marin. Sanut. p. 224. Wilken, Gesch. der Kr. vii. p. 598.

[3] Brocardus merely mentions Lydda, c. x. p. 186. Marinus Sanutus calls it St. George, as the birthplace of that saint, p. 249. So too Jacob de Vitr. c. 57. p. 1078.

[4] Reissbuch, p. 240.

[5] Il y avait une église richement dotée des chrétiens et en grande renommée chez eux; elle fut ruinée par Salaheddin. Aujourd'hui — il y a une mosquée qui était autrefois une église grecque avec un minaret très-élevé;" Mejr ed-Din, translated by Von Hammer, Fundgr. des Or. ii. p. 136.

[6] Bonifacius de perenni Cultu Terræ Sanctæ, lib. 2. "Perhibent Terræ Sanctæ Annales istam Ecclesiam fabricatam esse a quodam Rege Anglorum, cujus nomen non inveni;" quoted in Quaresmius, ii. p. 9. See Zuallardo, Viaggio, p. 110.

of Richard of England[1]; and the like rumour is current among the Franks in Palestine, unto the present day.

On this legend, for it is probably nothing more, I would remark, that it may easily have sprung up out of the high honours paid in England to St. George, as the patron saint of the country. It was also very natural to connect the rebuilding of the church with Richard, who had himself been in the Holy Land, and was distinguished as the most renowned and chivalrous of all the champions of the cross. Unfortunately, all the known facts in the case go to contradict the story. Vinisauf, the eye-witness and historian of Richard's deeds in Palestine, has not a word respecting the church of St. George[2]; and we have just seen, that after the destruction of the edifice by Saladin, it was certainly not built up again for some time, and probably never. Hence, the utmost that can be supposed as a foundation for the report in question, seems to be, that funds might have been remitted from England, perhaps in aid of the church originally erected by the crusaders. But the first appearance of the story three or four centuries later, in a work notorious for its credulous narratives; and the fact that no other authority or testimony has ever yet been found; give to the whole account an air of fable. One is almost tempted to suppose, that the story, by a rule of contraries, may rather have sprung up from the actual connection of Prince Edward with the destruction of Lydda in A. D. 1271.

We left Ludd at 4 o'clock, crossing immediately a Wady, or low tract, running off northwards, where it

[1] Cotov. Itin. p. 138. The writer is careful to add the saving clause: "Ut aliqui putant."

[2] That Vinisauf was himself in Palestine with Richard, appears from lib. vi. c. 23. where he relates the visit of the second company of pilgrims to Jerusalem in the first person plural, as an eye-witness. Gale, Hist Angl. Scriptores, ii. p. 425.

goes to form a tributary of the river el-'Aujeh, (sometimes also called Betras, St. Peter,) which enters the sea two hours north of Yâfa. From Ludd, the great camel-road to Jerusalem leads directly by Jimzu; but our Mukâry, either by mistake or to get us upon another road, took us nearly half an hour out of the way, by going further south to Dâniyâl. The path led still along the plain. At 4h 40′ we reached the large well belonging to the latter place, still in the plain west of the hills; where a yoke of oxen were drawing water, travelling off with the rope in a straight line from the well, and then back. By measuring the ground thus passed over, we found the depth of the well to be one hundred and sixty feet. Here we lost a few minutes. The village lies some five minutes further east, upon an eminence, in the very verge of the hilly region between the plain and mountains. It is small, and probably takes its name Neby Dâniyâl (Daniel) from some Wely; though we now remarked none.[1]

We here entered the hill country, similar to that through which we had travelled south of Wady es-Sŭrâr, though somewhat less fertile; and like that full of villages, many of which are in ruins. We left Dâniyâl at 4h 50′ and reached Jimzu at 5h 20′, in half an hour. This is a common and rather large village; and so situated on an eminence, as to make quite a show at a distance. The road passes along under the village on the north side. Here were many threshing-floors in operation; and also many subterranean magazines for grain, like cisterns, such as we found in most villages.[2]

The name Jimzu appears hitherto to have escaped the notice of travellers; but it is impossible not to re-

[1] From Dâniyâl the bearing of Ludd was N. 3° W. Jimzu, S. 85° E.

[2] From Jimzu, the village of Ludd bore N. 50° W.

cognise in it the Gimzo once mentioned in the Old Testament, as having been occupied by the Philistines along with Beth-shemesh, Ajalon, and other cities of the hills and plain.[1]

Just beyond Jimzu, the great road divides into two branches; one passing on directly and ascending the mountain by Beit 'Ûr; the other diverging more to the south, and leading up through Wady Suleimân. The two unite again above, at or near el-Jîb. Our purpose was to take the path leading by Beit 'Ûr; but the Mukâry, for reasons of his own, deceived us, and took the other road towards Wady Suleimân, probably as being the easiest. This led us at 6h 20′ to the village Berfilya, on our right. Soon afterwards, we began to descend gradually into a broad open valley or plain. Here, discovering our mistake, we determined to change our course, and cross over the fields towards the left to the other road. This the muleteer absolutely refused to do, and kept on his way; leaving us to follow or do as we pleased. We struck out into the fields, and soon found a cross-road leading in an easterly direction. This led us at 7 20′ to a small village, called el-Burj; situated on an isolated hill surrounded by open vallies and plains. The name is modern; but there are here evident traces of an ancient site, apparently once fortified.[2]

Half an hour further, in the same direction, brought us obliquely into the public road we were in search of, near a well and ruin called Um Rûsh, apparently once a Mukâm or Wely. Here at 7h 50′ we stopped for breakfast; having lost about twenty minutes by our mistake in the road.[3]

[1] 2 Chron. xxviii. 18.

[2] Who can say, that this may not have been the ancient Thamna, which lay on the way between Lydda and Jerusalem? See above, p. 42.

[3] From this well, at Um Rûsh, we could see the following places:

At this place we had our choice of three large and spreading trees, under which to breakfast; a fig-tree, an oak, and a Kharûb.[1] We chose the oak, because the ground beneath it was more level and commodious. A man and boy were drawing water at the well; from whom we got a supply for ourselves and also for our horses; though as there was no trough or bowl at hand, we could let the latter drink only by pouring the water from the narrow leather bucket upon the ground.

We set off again at 9 20′, and began almost immediately to descend into a valley running off towards the south. Here after eight or ten minutes was another well by the way-side, where a peasant was watering his young cattle in a wooden bowl instead of a trough; he rather ungraciously admitted our horses to a share. At 9½ o'clock we had on our left, about fifteen minutes distant, a village called Sŭffa. We had fallen in with two or three females travelling the same way; and now in ascending the hill from the Wady, we found that they were from Rŭmmôn. One of them was a mother, whose son had been seized as a soldier; she had been down to Yâfa to visit him, and was returning in sadness, never expecting to see him again. At 10ʰ 20′ we came to a village on the

el-Burj, S. 85° W. Deir Ma'în S. 50° W. Râs Kerker, N. 62° E. Deir Abu Mesh'al, N. 18° E. Deir Kadîs, N. 15° E. For these last three places, see other bearings at Beit 'Ûr, p. 66. note [3]; and also those at Râm Allah, Vol. II. p. 133. note [2].

[1] The *Ceratonia Siliqua* of Linnæus, Engl. *Carob*, Fr. *Caroubier*, Germ. *Johannisbrodbaum*, common in Syria, Egypt, Greece, and all the southern parts of Europe, and sometimes growing very large. The tree produces slender pods, shaped like a horn or sickle, containing a sweetish pulp and several small shining seeds. These pods are sometimes eight or ten inches long and a finger broad. They are eaten with relish by the common people; and are used extensively by them as an article of sustenance. We had them dry on board of our boat on the Nile in January; steeped in water they afforded a pleasant drink. These are the κεράτια of Luke, xv. 16. (Engl. version incorrectly "husks,") on which the swine were fed; as is not uncommon at the present day. See Celsii Hierob. i. p. 226. Hasselquist, Reise, p. 531. &c.

top of the low ridge, called Beit 'Ûr et-Tahta (the lower). It is small; but the foundations of large stones indicate an ancient site, doubtless the nether Beth-horon of the Old Testament.[1]

This place is still separated from the foot of the high mountain by a Wady, which comes out from the mountain somewhat further to the left and turns south.[2] This we crossed; and then began the long and steep ascent. The way winds up along the extremity of a sort of promontory, jutting out between two deep vallies as they issue from the mountain; one of them being that which we had just crossed. The ascent is very rocky and rough; but the rock has been cut away in many places, and the path formed into steps; showing that this is an ancient road. At 10¾ o'clock we reached the top of the first offset or step of the ascent; here are foundations of large stones, the remains perhaps of a castle which once guarded the pass. At 11ʰ 20′ we came out on the summit of the promontory, where stands the village Beit 'Ûr el-Fôka (the upper), on an eminence upon the very brow of the mountain, with a deep valley on each side, both north and south. Further east, towards the plain around el-Jîb, the ground still rises in rocky hills; but with a much more gradual ascent.

The village is small, but exhibits traces of ancient walls and foundations. Just below the little hill on which it stands, towards the east, is a small but very ancient reservoir. There can be no question, but that this village and the one at the bottom of the mountain,—Beit 'Ûr the upper and lower,—represent the ancient upper and nether Beth-horon.[3] In the name,

[1] 1 Chron. vii. 24. See more on the next page.

[2] This Wady, or the one next beyond, is the deep valley which passes down on the north of Râm-Allah.

[3] 1 Chron. vii. 24. Josh. xvi. 5 xvii. 13.

we find the rather unusual change, from one harsh Hebrew guttural to one still deeper and more tenacious in the Arabic[1]; in all other respects the name, position, and other circumstances agree.

The nether Beth-horon lay at the N. W. corner of the territory of Benjamin; and between the two places was a pass, called both the ascent and descent of Beth-horon, leading from the region of Gibeon (el-Jîb) down to the western plain.[2] Down this pass Joshua drove the five kings of the Amorites, who made war upon Gibeon.[3] Both the upper and lower town were afterwards fortified by Solomon.[4] At one of them, Nicanor was attacked by Judas Maccabæus; and the same was afterwards fortified by the Syrian Bacchides.[5] Cestius Gallus, the Roman proconsul of Syria under Nero, on his expedition from Cæsarea to Jerusalem, after having burned Lydda, ascended the mountain by Beth-horon, and encamped near Gibeon.[6] By the same road, the apostle Paul was doubtless conducted by night to Antipatris, on his way to Cæsarea.[7] In the days of Eusebius and Jerome, the two Beth-horons were small villages; and Jerome makes Paula pass by them both, in ascending from Nicopolis to Gibeon and Jerusalem.[8] The distance from Jerusalem to (upper) Beth-horon, according to these writers, was twelve Roman miles; according to Josephus one hundred stadia, or fifty stadia from Gibeon. It took us five hours to reach

[1] Heb. בֵּית חוֹרוֹן; the ח has passed over into the Arabic *'Ain*, there being some affinity between these two sounds in the corruptions of the modern Arabic.

[2] Josh. xviii. 13, 14. — Josh. x. 10, 11. Heb. מוֹרַד מַעֲלֵה. 1 Macc. iii. 16. 24. Gr. *ἀνάβασις καὶ κατάβασις Βαιθωρών*.

[3] Josh. x. 1—11.

[4] 2 Chr. viii. 5. 1 Kings, ix. 17.

[5] 1 Macc. vii. 39. seq. ix. 50. Joseph. Antiq. xii. 10. 5. xiii. 1. 3.

[6] Jos. B. J. ii. 19. 1. Comp. above, Vol. II. p. 137.

[7] Acts, xxiii. 31, 32.

[8] Onomast. art. *Bethoron*. Hieron. Comm. in Zeph. i. 15, 16.; see above, Vol. II. p. 316. note [1]. Hieron. Ep. 86. Epitaph. Paulæ, p. 673. ed. Mart.

Jerusalem; though as parts of the road are very bad, and our horses were weary and jaded, we did not here travel much if any faster than the rate with camels; which would coincide exactly with Josephus.

From all this it appears, that in ancient times, as at the present day, the great road of communication and heavy transport between Jerusalem and the sea-coast was by the pass of Beth-horon. Whether the way through Wady Suleimân, the second valley south of Beit 'Ûr, which is only a branch of the same road, was then in use, we are nowhere informed; but such was not improbably the case. At present we understood this to be the easier route. Of old, as now, the direct road from Jerusalem to Yâfa by Kuryet el-'Enab and Wady 'Aly was probably used only by travellers without heavy baggage. That it anciently existed, can hardly be doubted; although I find no direct notice of it.[1] We heard of no other pass up the mountain between the Wâdys Suleimân and 'Aly; but Pococke relates, that from el-Kubeibeh (the Emmaus of the monks), on the top of the mountain, he descended directly by a path which took him some distance north of Lâtrôn, though that place was in sight, and so to Ramleh. This may however possibly have been by way of Wady Suleimân.[2]

From the time of Jerome, nothing more appears of

[1] The most direct intimation of such a road, is perhaps the notice of Eusebius and Jerome, that Kirjath-jearim lay nine miles from Ælia on the way to Diospolis. If Kirjath-jearim was the same with the present Kuryet el'Enab, this notice would be decisive. Onomast. art. *Cariathiarim*. — At any rate, the fact that Jerome makes Paula travel from Nicopolis to Jerusalem by way of Beth-horon, (see text above,) is of no weight to prove that the direct road did not then exist; she took the longer route in order to visit remarkable places, as she had already done in passing from Cæsarea to Nicopolis, travelling in various directions in the plain. It is hardly to be supposed, that there should not have existed a direct way between Nicopolis and Jerusalem, as now; though the easier road may still have been by Beth-horon.

[2] Descript. of the East, vol. ii. p. 50.; comp. p. 6.

Beth-horon until the present century. The crusaders seem not to have recognised the name, or at least do not mention it. Brocardus and Marinus Sanutus indeed speak of the lower town; but apparently only with reference to scriptural authority, and not as eye or ear witnesses.[1] The long line of pilgrim travellers since the crusades have almost uniformly taken the direct route between Ramleh and Jerusalem, and have heard nothing of Beth-horon. In A. D. 1801, by some chance, Dr. Clarke wandered hither from Kuryet el-'Enab, and recognised the ancient appellation in the present name Beît 'Ûr.[2] Since then it appears not to have been visited again, until some of our friends took it in their way from Yâfa to Jerusalem, a few days before we set off on this excursion.[3]

The inhabitants of Beît 'Ûr seemed to be mostly absent, probably in the fields or the plain, at work during the harvest. We found several women, and at length also one active old man drawing water at a neighbouring well. He led us to the roof of a house, where we had a wide and very distinct view of the country around Beth-horon and towards the sea, with all of which he seemed well acquainted. The prospect included the hill country and the plain, as far on the right and left as the eye could reach. The prominent towns were Ramleh and Lydda; we could not make out Yâfa. Towards the north were several places, which we had formerly seen from Râm-Allah; particularly Râs Kerker, a castle among the hills.[4] Between us and Ramleh we looked down upon a broad and beautiful valley at our feet, formed by the junction of

[1] Brocard. c. ix. p. 184. Marin. Sanut. p. 249.

[2] Clarke's Travels, &c. pt. ii. vol. i. p. 628. seq. 4to.

[3] Messrs. Nicolayson and Paxton. See Paxton's Letters, lett. xx. p. 227. Lond.

[4] Is this perhaps the *Calcalia* of the crusaders, to which the renegade Ivelin marched, after burning Ramleh and besieging Lydda for a time in vain? Will. Tyr. xxi. 21.

Wady Suleimân, the Wadys on the N. and S. of Beît 'Ûr, and others. This valley, or rather plain, runs out W. by N. quite through the tract of hills, and then bends off S. W. through the great western plain. It is called Merj Ibn 'Ömeir; and we could perceive its further course to be on the right of the hills on which Khulda stands; so that it is doubtless the same rich tract of low land, which we crossed in approaching 'Âkir.[1]

The interest of this fine plain or valley is enhanced, by its probable connection with a remarkable event of biblical history. Upon the side of the long hill which skirts the valley on the south, we could perceive a small village in the W. S. W. called Yâlo, which name cannot well be any other than the ancient Ajalon.[2] But whether this was the ancient city of that name in the tribe of Dan, is perhaps doubtful. We find that city coupled with Beth-shemesh and Zorah and Socoh and Ekron[3]; which would seem to imply that it lay much further south; though it is at the same time in like manner coupled with Gimzo, which we had passed to-day.[4] Jerome informs us, that the Hebrews of his day placed Ajalon about two Roman miles from Nicopolis, on the way to Jerusalem; and if this be reckoned on the road by Beth-horon, it would correspond in some degree to the position of Yâlo.[5] Eusebius assigns the Ajalon of Dan to the same vicinity.[6] There can therefore be little question, that this village marks the site of an ancient Ajalon; and that the broad Wady on the north of it, is the valley of Ajalon so renowned in the history of Joshua. Here it was, that this leader of Israel, in pursuit of the

[1] See above, pp. 21, 22.

[2] The Sept. and Eusebius write this name Αἰλών. Epiphanius has it Ἰαλώ, adv. Hær. lib. ii. p. 702. Reland, Pal. p. 553.

[3] Josh. xix. 42. 2 Chron. xi. 10. xxviii. 18.

[4] 2 Chron. xxviii. 18.

[5] Onomast. art. *Aialon* (Αἰλώμ).

[6] Ibid. art. *Aialon* (Αἰλών).

five kings, having arrived at some point near upper Beth-horon, looked back towards Gibeon and down upon the noble valley before him, and uttered the celebrated command: "Sun, stand thou still on Gibeon; and thou, Moon, in the valley of Ajalon."[1]

A little to the right of Yâlo, and, if I remember correctly, at the foot of the same hill near the valley, a village was pointed out to us called Beit Nûbah. This is probably the same with the Bethoannaba of Eusebius and Jerome, four, or as some said, eight Roman miles east of Diospolis.[2] Jerome appears to refer to the same place, when he makes Paula in the vicinity of Lydda and Arimathea, see Nobe, where he seems to suppose the priests were slain; though, as we have seen, the Nob of the priests must have been in sight of Jerusalem.[3] In the age of the crusades, Beit Nûbah became celebrated; first, as the site of the "Castellum Arnaldi," erected by the patriarch and citizens of Jerusalem in order to protect the approaches to that city[4]; and then as the place to which Richard of England, in June A. D. 1192, led his army from Askelon on their way to besiege Jerusalem. There, having lingered for several weeks ingloriously, the English monarch turned back with his troops to Ramleh and Joppa; and, after concluding a truce with Saladin, soon left the country.[5] From the notices

[1] Josh. x. 12. Eusebius and Jerome place the *Valley* of Ajalon on the east of Bethel, and near Gibeah and Ramah of Benjamin; in a direction wholly opposite to that in which Joshua was pursuing the Amorites; Onomast. art. *Aialon* (Αἰλών). Yet Jerome, in narrating that Paula ascended from Nicopolis to Jerûsalem by way of the two Beth-horons, makes her leave on her right hand the Ajalon and Gibeon where Joshua commanded the sun and moon to stand still; Epitaph. Paulæ, p. 673. ed. Mart.

[2] Onomast. art. *Anob*. Reland, Pal. p. 661.

[3] Hieron. Epist. 86. Epitaph. Paulæ, p. 673. ed. Mart. See above, Vol. II. p. 150.

[4] Will. Tyr. xiv. 8. He speaks of the place as "*Nobe*, qui hodie vulgari appellatione dicitur *Bettenuble*." Wilken, Gesch. der Kr. ii. p. 615.

[5] Gaufr. Vinisauf, lib. v. 49. seq. p. 399. seq. Also lib. vi. 6. 9. p. 408

connected with this march, it appears that Beit Nûbah lay near the plain, on the great road between el-Jîb and Ramleh. It is mentioned by Willebrand of Oldenborg upon the same road in A. D. 1211, and again by Brocardus[1]; but seems to have been wholly lost sight of from that day to the present time.

Among the towns lying upon the mountains south of Beit 'Ûr, one was pointed out to us (though doubtfully) towards the south as el-Kubeibeh, where it has formerly pleased the monks to fix the site of the village Emmaus of the New Testament; whither the two disciples were going from Jerusalem, as Jesus met them and went with them.[2] According to Pococke, who visited the spot, it lies about an hour in a westerly direction from Neby Samwîl; and in travelling to it from the latter place, he left the village of Biddu on the right, and Beit Sûrîk on the left; further west and more towards the north he saw Beit 'Enân, which we also could now see.[3]

To this hypothesis of the monks there are two insuperable objections; first, that while the Emmaus of Luke was only sixty stadia from Jerusalem, el-Kubeibeh is at least three hours, or more than seventy stadia distant from that city; and second, that the position of Emmaus and all correct tradition respecting it, were lost sight of before the time of Eusebius and Jerome; since these writers make it identical with the city Emmaus or Nicopolis, lying not far from

seq. This writer calls the place "Betenoble" and "Betenopolis." Jac. de Vitr. 100. p. 1123. Bohaeddin, Vit. Salad. pp. 203. 230. 243. Wilken, Gesch. der Kr. iv. pp. 508—533.

[1] Willebr. ab Oldenb. Itin. p. 146. in Allatii Symmikta, Col. Agr. 1653. Brocardus, c. x. p. 186. Brocardus writes "Bethnopolis," and makes it the same as Nob of the priests.

[2] Luke, xxiv. 13—35.

[3] Descr. of the East, ii. pp. 49, 50. fol. Pococke says "three miles," which is his usual reckoning for an hour. Comp. also Nau, Voyage, p. 502. seq.

one hundred and sixty stadia from Jerusalem.[1] To this we may add, that there never was the slightest ground for connecting el-Khubeibeh in any way with Emmaus; nor is there any trace of its having been so connected, before the fourteenth century.[2]

The bearings of these and other places, as seen from the upper Beit 'Ûr, are given in the note below.[3]

The land around upper Beth-horon is exceedingly rocky, affording little opportunity for tillage. We left the place at 12 o'clock, and continued to ascend gradually among rocky and desolate hills, having all

[1] Onomast. art. *Emaus.* Hieron. Ep. 86. Epit. Paulæ, p. 673. One is sometimes almost tempted to suspect, that the original reading in Luke, xxiv. 13. may have been 160, instead of 60 stadia, which would then point to Nicopolis. But there are no various readings which support such a view; see the editions of Wetstein and Griesbach. Besides, Josephus also mentions a place Ammaus as lying 60 stadia from Jerusalem; B. J. vii. 6. 6. See Reland, Palæst. pp. 427. 760.

[2] The crusaders and the pilgrims of the following centuries, appear to have fixed Emmaus and Nicopolis at Lâtrôn, on the way from Ramleh to Jerusalem; near the church dedicated to the Maccabees, which may not improbably mark the traditional site of Modin; see above, p. 30. note [4]; also Vol. II. pp. 328, 329. So Fulcher Carnot. 18. p. 396. Will. Tyr. vii. 24. Jac. de Vitry, c. 63. p. 1081. Brocardus, c. x. p. 186. Marin. Sanut. pp. 146. 249. Tucher in Reissb. p. 658. Breydenbach, ibid. p. 105. — Yet in the fourteenth century there are traces, as if a new hypothesis had already begun to transfer the site up the mountain to Kubeibeh. Thus Rudolf de Suchem seems to speak of Emmaus as in the region of Neby Samwil; Reissb. p. 850. So too Felix Fabri, in 1493; ibid. p. 241. Tschudi in 1519 places it expressly two Italian miles north of the usual road to Jerusalem; p. 115. St. Gallen, 1606. In the course of the sixteenth century, the transfer became complete; Kubeibeh appears henceforth as Emmaus, and the place at the foot of the mountain took the name of "Castellum boni Latronis;" whence the present Arabic name Lâtrôn. So Zuallardo, p. 242. comp. p. 113. Cotovicus, p. 315. comp. p. 143. Quaresmius, ii. p. 719. seq. comp. p. 12. seq. — All these writers and travellers, wherever they may place Emmaus, regard it as Nicopolis; making no distinction between the village and the city Emmaus, nor even inquiring whether it was 60 or 160 stadia from Jerusalem.

[3] Bearings from Beit 'Ûr el-Fôka, beginning in the S. E. and proceeding towards the right: Biddu S. 24° E. (?) et-Tîreh S. 10° E. Beit 'Enân S. 11° W. Yâlo S. 66° W. Beit Nûbah S. 70° W. el-Kubâb W. Khŭrbata N. 85° W. Ramleh N. 71° W. Ludd N. 64° W. Beit 'Ûr the lower N. 60° W. Sŭffa N. 57° W. Deir Kadis N. 30° W. Deir Abu Mesh'al N. 10° W. Râs Kerker N. Beit Ellu N. 8° E. Deir Bezî'a N. 10° E. Jânieh N. 12° E. Abu Zeitûn, a Wely, E.

the characteristics of a desert. The ground was in general so strewed with rocks, that it was sometimes difficult to find the way; once we missed the path, and lost ten minutes in finding it again. Add to this the way was winding, and our horses wearied; so that from Beth-horon to el-Jîb our rate of travel was not greater than with camels. At 1^h 50′, we came out upon the top of the whole ascent, and reached the edge of the plain on the west of el-Jîb. Here we had Beit 'Ûr, el-Jîb, and Neby Samwîl, all in sight at once.[1] At this spot too was the site of a former village, the name of which we could not learn, as we had no guide and met no peasants. We could here look down into Wady Suleimân on our right, which begins to descend directly from the western end of the plain; and could perceive the other road as it comes up that valley.

We kept on our way towards el-Jîb; and at 2^h 25′ turned out of our path into the fields on our right, to visit the neglected well already mentioned, Bîr el-'Özeiz.[2] It is nineteen feet in diameter, and nearly filled up with earth; being only eight feet to the water, which also is very scanty. Losing ten minutes by this detour, we proceeded along under the northern side of the hill of el-Jîb; and at 2^h 50′ stopped for a few minutes at the fountain in the cavern.[3]

From el-Jîb to Jerusalem, our horses felt the impulse of travelling towards home; and were somewhat more active, though still jaded. We did not care this time to climb the steep ascent to Neby Samwîl; and therefore took the road by Beit Hanînæ, which passes down the valley at the N. E. end of the ridge of Neby Samwîl. This is the drain of the whole plain around

[1] They bore as follows: Beit 'Ûr N. 65° W. el-Jîb S. 27° E. Neby Samwil S. 5° E.

[2] See Vol. II. p. 135.

[3] For our former visit to el-Jîb see Vol. II. p. 135. seq.

el-Jîb, except at its western extremity; and forms one of the heads of the great Wady Beit Hanîna.[1] Leaving the fountain at 3 o'clock, we soon entered and proceeded down the valley, which is narrow, rocky and rugged. The path keeps along the bottom nearly to Beit Hanîna, where it gradually ascends to the village. We reached this place at 3^h 50′; it stands upon the rocky ridge running down between the Wady we had descended, and another similar one coming from the tract around er-Râm. The village is not large, and is tolerably well built of stone. The land around is exceedingly rocky, affording little room for tillage; but there are many olive-trees round about, which seemed flourishing. Neby Samwîl here bore N. 72° W.

From Beit Hanîna we again descended gradually into the valley; and having passed the fork where the eastern branch comes in, after a while ascended obliquely the eastern hill, in order to cross over it in the direction of Jerusalem. This brought us to the upper part of the branch-Wady, up which the road from Neby Samwîl leads[2]; and falling into this road we ascended the rocky slope to the tombs of the Judges, which we passed at 4^h 50′, and reached our tent before the Damascus gate at twenty minutes past 5 o'clock. Komeh had pitched the tent, according to our directions, not far from the gate, under the shade of the olive-trees; but in the midst of a ploughed field. Yet after long search, we too could find no better place. — The owner of the horses was awaiting our arrival before the gate; but the refractory Mukâry did not make his appearance.

Here we were soon joined by Mr. Lanneau and our companion in travel, who had put off coming out of the city until our arrival. They now came with bag

[1] See above, Vol. II. p. 136.

[2] See Vol. II. p. 145.

and baggage, their own and ours; Mr. Lanneau intending to go down to Yâfa. They had kept a strict quarantine of a week in his own house, under the charge of a *guardiano*, or health-officer of the government. This man, as we learned later at Beirût, was himself a few days afterwards taken with the plague and died.

SECTION XIV.

FROM JERUSALEM TO NAZARETH AND MOUNT TABOR.

We spent three days in our tent before the gates of Jerusalem. The first was the Christian Sabbath; which was never more welcome to us than now, after three and a half weeks of constant travel and exposure, accompanied often by high excitement and consequent exhaustion. It was to us a day of rest greatly needed; and we passed it in recalling the thrilling associations, and renewing and fixing the impressions, connected with the consecrated scenes around us. It was our last Sabbath at Jerusalem.

The situation of affairs in the Holy City had not improved during our absence. It had been shut up the day after our departure; and now, for more than three weeks, all direct communication with the country had been cut off. Ten thousand persons were thus confined within the narrow streets and their own still narrower and filthy dwellings, without fresh air and without fresh provisions or vegetables, except so far as a scanty supply of the latter was to be obtained at the gates. Under such circumstances the wonder was, not that the plague did not abate, but that it had not increased its ravages. Yet this seemed not to have been the case; the instances of contagion were scattered and occasional, as before; and the disease continued to exhibit the same character for some weeks

longer; the city not having been again thrown open until July.[1]

A Hakîm Bashi, a physician of the government, had arrived from Alexandria soon after the shutting up of the city; to whom the management of the health department was intrusted. As a special favour, our friends had been permitted by him to perform the necessary quarantine in their own house, instead of the wretched public establishment; and had thus escaped many of the privations and annoyances, to which they must otherwise have been subjected. We were struck with the pallid hue of the inhabitants whom we saw, and of our friends in particular. The latter presented a strong contrast to our own dark visages; which, after so long an exposure to the burning suns of the 'Arabah and the glowing winds of the Sephela, had become scorched to a bronze, deeper even than the ordinary Arab complexion.

In the city, of course, all business was at a dead stand; the stranger merchants had departed, and none could come in from abroad, either to buy or sell. The labours and schools of our missionary friends were wholly interrupted. Many of the inhabitants had preferred to quit the city, and were living in the fields or wandering among the villages. The evils attendant upon such a state of things may be imagined better than described; they have already been sufficiently alluded to.[2] The Mutesellim, Sheikh Mŭstafa, who was absent at Dûra and Hebron when Jerusalem was shut up, had pitched his tent just outside of the Damascus gate, where he transacted all his business without entering the city. The markets too were held

[1] The plague has since prevailed in Jerusalem, both in 1839 and 1840. In the former year at least, as I am informed, the city was again shut up during the month of March.

[2] See Vol. I. p. 367. seq. Vol. II. pp. 320. 441. 636.

at the Damascus and Yâfa gates. A double fence, having an interval of six or eight feet, was erected around the gate on the outside, inclosing a considerable extent of ground. To this fence the inhabitants of the city could come on the inside, and the people of the country on the outside; while health-officers walked to and fro in the intervening space, each equipped with a stout staff. All the traffic was carried on through the lines of this fence, and across the intervening interval of six or eight feet. Here the provisions brought by the country people were first handed in, and then passed to the other side by the *guardiano;* and the money in like manner transferred from the city to the country side, after being dropped into water or vinegar. But, wo to the hands or fingers, on either side, that ventured too far within the pale! The attendants were ever on the watch as to this point; and a no very gentle thwack with the staff, seemed to be not less a matter of zest to them, than of pain to the offending party.

How it was possible for the inhabitants of Jerusalem, and especially for the numerous poorer classes, to hold out under such a state of things, I am unable to conceive. The city had been shut up on a single day's notice, and for an indefinite time; so that no one, of course, could make preparation for such an emergency. Nothing could come into the city but provisions, and little or nothing passed out except money; and of this the vast majority of the inhabitants had little or none in store. Already the complaint was universal, that the daily purchases in the markets had exhausted the stock of small coins; so that it was next to impossible to give or obtain change.

Nevertheless, permission could be obtained to enter the city by authority of the Hakîm, preceded and followed by officials of the quarantine, to prevent all

contact with the people and forbidden objects. The English travellers whom we had met at Hebron, and who were now encamped on the S. W. of the city beyond the Valley of Hinnom, availed themselves of such a permission, to visit the interior of Jerusalem; but in our case there was no motive to do so, strong enough to counterbalance the accompanying risk and trouble. With our friends, who still remained in the city, we had frequent communication from the walls; and once both Messrs. Whiting and Nicolayson with their families came out, accompanied by a health-officer, and met us for an hour or two under the terebinth at the N.W. corner of the city. Here we bade each other farewell; and I am sure I shall forget their affectionate kindness only when I forget Jerusalem.

Thus passed the days of our last sojourning at the Holy City. We made on Monday (June 11th) the excursion to Bethany, which has already been described; and the next day I completed the observations on the Mount of Olives.[1] In all this, in writing up our journals, and in packing and preparing for our long journey northwards, the time was fully occupied. I had indeed hoped to be able to make the excursion to the convents of St. Sâba and St. John, as formerly planned[2]; but the necessity of reaching Beirût in time to meet the English steamer on the 8th of July, compelled us to forego this purpose, and bend our steps northwards without delay. We engaged seven spirited mules, to take us to Nazareth and Damascus, or wherever we might choose to go, at fifteen piastres a day, and half price when we did not travel. We obtained also a clean bill of health from the Hakîm, which might enable us to avoid the quarantine regula-

[1] See Vol. II. p. 100. Vol. I. p. 406.

[2] See Vol. II. p. 320.

tions established in various places, against all comers from Jerusalem.

Wednesday, June 13th. Having made our arrangements, so far as possible, over night, we rose early, hoping to set off in good season. But the packing and loading of the first morning on a journey, always occupies more time than on the subsequent days; because every thing has to be first distributed, and the loads balanced and arranged, in the order which afterwards remains unchanged. As too we were now leaving Jerusalem for the last time, we took with us all our baggage; which had not been the case on our previous excursions. Mr. Lanneau also was setting off for Yâfa at the same time, intending to take the camel-road, and thus accompany us for an hour upon our way. We had this time but two muleteers, both owners and partners in the animals they drove; one, the elder and principal, from Jerusalem, and the other from Safed. Each took along also a donkey for his own occasional use; one of them a fine sleek animal, the other gaunt and shaggy, like a scarecrow. With all our exertions, it was $6\frac{3}{4}$ o'clock before we were able to set off; and then the muleteers had to go to the gate of the city after grain. We passed on by the tomb of Sheikh Jerâfy at $6^h\ 55'$; and reaching the top of Scopus, stopped there for a quarter of an hour, to wait for our attendants, and to take our farewell view of the Holy City.

The emotions which crowd upon the mind at such a moment, I leave for the reader to conceive. The historical associations connected with the city and the various objects around, cannot but be deeply interesting even to the infidel or the heathen; how much more to the heart of the believer! What a multitude of wonderful events have taken place upon that spot! What an influence has proceeded from it, affecting the

opinions and destinies of individuals and the world, for time and for eternity!

If my feelings were strongly excited on first entering the Holy City, they were now hardly less so on leaving it for the last time. As we had formerly approached, repeating continually the salutation of the Psalmist: "Peace be within thy walls, and prosperity within thy palaces;" so now we could not but add: "For our brethren and companions' sakes we will now say, Peace be within thee!"[1] Her palaces indeed are long since levelled to the ground; and the haughty Muslim now for ages treads her glory in the dust. Yet as we waited, and looked again from this high ground upon the city and the surrounding objects, I could not but exclaim: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King!"[2] One long last look; and then turning away, I bade those sacred hills farewell for ever.

We proceeded on our way.[3] At 7¾ o'clock we passed Sha'fât five minutes on our left; and at 8h 10′, the old foundations near the foot of the descent beyond.[4] A few steps further, the camel-road to Ramleh goes off obliquely towards el-Jîb, leading on the right of the intervening hills. Here we parted from our friend and host Mr. Lanneau, to whose unwearied kindness and attention we had been so much indebted in Jerusalem; he going towards Yâfa, and we keeping on towards el-Bîreh. We passed the ruined Khân opposite er-Râm at a quarter before nine, having er-Râm on our right; and at 9h 35′ the ruins of 'Atâra were on our left.[5] Twenty minutes later we were on

[1] Ps. cxxii. 7, 8.
[2] Ps. xlviii. 2.
[3] At this point we had been N. by E. ½ E. from the city, while el-Bîreh bore N.
[4] See Vol. II. p. 317.
[5] For all these places, and the aspect of the country, see Vol. II. pp. 314—318.

the ridge, which separates the valley we had ascended from that S. of el-Bîreh running to the Jordan; and keeping around the head of this, we reached the fountain S. W. of el-Bîreh at 10 o'clock.[1]

We halted here for nearly half an hour, in order to procure a guide; intending to take the way leading by the village of Jufna, which lies west of both the branches of the great Nâbulus road. We found a small caravan of camels resting at the fountain, laden with wheat, which they were transporting from Nâbulus to Bethlehem. The men were baking a large round flat cake of bread, in the embers of a fire of camel's and cow-dung. Taking it out when done, they brushed off the ashes and divided it among the party, offering us also a portion. I tasted it, and found it quite as good as the common bread of the country. They had no other provisions. These were men of Bethlehem; and this is the common fare of persons travelling in this manner.

Having obtained a guide, we set off again at twenty-five minutes past 10 o'clock; proceeding along on the west side of the village of Bîreh, without entering it. The Nâbulus road here divides into two branches; one passing near Bethel and by 'Ain Yebrûd, the other lying more west; they unite again further on, at or before 'Ain el-Harâmîyeh. We followed the western branch for ten minutes beyond the village; and then at $10^h\ 40'$ diverged from it more towards the left, on a course N. N. E. At 11 o'clock the way led along the side of a small shallow pond on our left, called el-Bâlû'a; it was now dry; but in winter the water runs from it eastward towards the Jordan. Keeping on north, we very soon crossed

[1] For an account of this fountain, and also of our former visit to el-Bîreh, see Vol. II. pp. 130—133.

the water-shed, where the land begins to decline gradually towards the N. W. At a quarter past eleven, a ruin called Kefr Murr was on a hill at our right ten minutes distant; and we began to look down into the valley of Jufna, and to meet with a few stunted bushes. It is rather a peculiar feature of the whole region around Jerusalem, that while trees of various kinds are not infrequent, shrubs and bushes are rarely to be seen.

We were somewhat surprised to find here the evident traces of an ancient paved road, entirely similar to the Roman roads of Italy and other regions. It was obviously of old a public, and probably a military way, between the cities of Gophna and Jerusalem; the great road apparently, which in ancient times, as now, led along the summit of the high mountainous tract, from the plain of Esdraelon through Neapolis and Gophna to the Holy City. The pavement still remains entire for a very considerable distance. At 11½ o'clock a small ruin called Arnûtieh was on our right; and we soon began to descend by a branch Wady into the deep valley in which Jufna lies. After fifteen minutes there was a fountain on our left with running water, and flocks round about. The great Wady before us, here runs N. E. and has its beginning at some distance to the left, north of Râm-Allah, from which it is separated by another deep Wady passing down west. This of Jufna also afterwards curves around to the N. W. and runs off to the western sea. It here spreads out into a small fertile plain, lying very deep, in which Jufna stands, surrounded by high hills. We reached the place at 12 o'clock, an hour and a half from el-Bîreh.

We stopped for a lunch a few rods short of the village, under a large walnut-tree, like the English wal-

nut, the first we had seen. Close by were also two *Meis*-trees, (*Cordia Myxa* of botanists,) tall and beautiful, with round tops and large leaves; from the berries of which bird-lime is made. The walnut-tree was growing within the precincts of an ancient church, which the Christian Sheikh of the village, whom we called, said was dedicated to St. George. It must have been quite large; and many limestone columns with which it was ornamented, are lying around, or their fragments standing upright; but there were not enough of the foundations remaining above ground, to enable us to take the dimensions. Under the tree, a small enclosure contains an altar, on which mass is still sometimes celebrated; and also the ancient baptismal font of limestone, partly buried in the ground. This latter measured five feet in diameter, three and a half feet high; and two feet nine inches deep within; the inside being excavated in the form of a cross, with the corners rounded. In the village itself, which lies just across the bed of the Wady, are the ruined walls of a castle, which may perhaps be of the age of the crusades.

The whole valley, and the sides of the mountains around, are very fully cultivated, and abound in olives, vines, and fig-trees, belonging to this and the neighbouring villages. Around the village itself are also numerous apple, pear, fig, pomegranate, apricot, and some walnut-trees. The landscape on every side is rich, and indicates a high degree of fertility and thrift. The present inhabitants of Jufna are all Christians; they number only forty-two taxable men; which gives a population of not more than two hundred souls. After the rebellion of 1834, twenty-six men were taken to Egypt and put into the public works, whence they have never returned. Not long since, one of

their two priests went to Egypt to look after them, and died there.[1]

In respect to Jufna, both the name and the position show conclusively, that it is the ancient Gophna of Josephus, Ptolemy, and the Peutinger Tables; a name which does not appear in this form in Scripture.[2] Eusebius places it fifteen Roman miles from Jerusalem on the way to Neapolis[3], and the Tables at sixteen; we travelled over the interval in rather more than four and a half hours, and found the traces of the ancient public road. It appears from Josephus to have been a strong place. Like Lydda, it was taken by Cassius, and the inhabitants sold into slavery; from which they were released by a decree of Antony.[4] It became later the head of a toparchy; was captured by Vespasian; and Titus passed through it on his march from Samaria to the siege of Jerusalem.[5] But since the days of Eusebius, all memory of it seems to have perished. The writers of the times of the crusades appear not to mention the name; nor do I find a single notice of it in any tradition or traveller. The

[1] From Jufna we took the following bearings: Bîr ez-Zeit a small Christian village half an hour distant, N. 45° W. Tell 'Asûr with a Wely, N. 48° E. Yebrûd, half an hour distant on the western branch of the Nâbulus road, N. 63° E. 'Ain Yebrûd, on the eastern branch, about S. 70° E. Dûrah, S. 68° E.—Tell 'Asûr we had also seen formerly from 'Alya, el-Bîreh, and Râm-Allah; see Vol. II. pp. 125. 131. 133. Is this perhaps the Hazor of Benjamin, Neh. xi. 33.? If so, there is here the same change from Heth (ח) to 'Ain, as in Beit 'Ûr from Beth-Horon; see above, p. 60. and note [1].

[2] Ptolem. iv. 16. Reland, Palæst. pp. 461. 816. There is a possibility that the name Gophna may come from the Ophni of Benjamin, Josh. xviii. 24. In this case there must have been a change of the Hebrew Ain (ע) into Gimel (ג), which sometimes, though rarely, took place. It *may* have come in this instance through the Greek, where the change was common. See Gesenius's Heb. Lex. letters ג and ע.

[3] Onomast. art. *Vallis Botri*, φάραγξ βότρυος. This article is not translated by Jerome. It speaks for the ancient fertility of the valley, that it was then held by some to be the vale of Eshcol.

[4] See p. 50. above. Joseph. Ant. xiv. 11. 2. Ibid. 12. 2. seq. B. J. i. 11. 2.

[5] Joseph. B. J. iii. 3. 5.; iv. 9. 9.; v. 2. 1. Comp. vi. 2. 2, 3.

name Gophna stands indeed upon some modern maps, in this vicinity; but simply, as it would seem, on the authority of Eusebius.

We left Jufna at 1h 40′ without a guide; and following down the valley N.E. twenty-five minutes, reached 'Ain Sînia at five minutes past two; another village, surrounded in like manner with vineyards and fruit-trees. Near by were also gardens of vegetables, watered from a well. The bed of the valley had here some standing water; and a branch Wady came in from the south-east, up which we could see 'Ain Yebrûd on the top of a hill.

The main valley here bends north; the cultivation continued as we advanced; first chiefly olives, and then fig-trees. At 2½ o'clock a side valley came in from the west; and all the mountains around the wide space thus opened, presented the aspect of like cultivation. Fifteen minutes later, the large village of 'Atâra appeared on the summit of a high hill, seen up through a small side Wady, bearing N. W. and distant about half an hour. It might almost seem, as if this was the scriptural Ataroth of the border of Ephraim; or at least that of which Eusebius speaks within that tribe.[1]

We kept on down the valley; and at 2h 55′ a branch of considerable size came in from the E.S.E. We ought to have gone up this lateral Wady, and thus reached the usual Nâbulus road in a narrow valley called Wady el-Jîb, in which is the fountain 'Ain el-Harâmîyeh on that road.[2] But our muleteers professed

[1] Josh. xvi. 2. 7. Onomast. art. *Atharoth*, Ἀρχιαταρώθ. Eusebius says merely: πόλις φυλῆς Ἰωσήφ, which Jerome paraphrases: "juxta Ramam in tribu Joseph;" probably confounding it with the present 'Atâra near er-Râm.

[2] This fountain is about an hour south of Sîhjil. Maundrell in passing from Nâbulus to Jerusalem, mentions two villages, first "Geeb" and then "Selwid," as lying west of the road in that vicinity. These are probably the Jîbia and Selwâd of our lists; and the name of Wady el-Jîb doubtless comes

to know the way, and kept on down the main valley until 3h 20′. Here it becomes very narrow, turns N.W., and, under the name of Wady el-Belât, soon begins to descend the mountain towards the western plain. We now discovered that we were out of our road; and after a delay of ten minutes, by the direction of a peasant, we began to climb the steep hill on the north, along a small water-course, but without any path. The ascent was very difficult; but we came out at length after half an hour on the top; where we found table-land and a fine plain, with people gathering the harvest. Here we struck a path; and continuing on north, came at twenty minutes past four, to the large village of Jiljîlia.

The poor people of this place had never before seen Franks in their village, and seemed frightened at our coming; at first they even denied its name. The probable cause of this we afterwards found out at Sinjil. The place stands very high, near the western brow of the high mountain-tract. It affords a very extensive view out over the great lower plain and sea; while at the same time the mountains of Gilead are seen in the east. Far in the N.N.E. too, we could see for the first time a lofty dark blue mountain; which we afterwards found to be no other than Jebel esh-Sheikh, the Hermon of Scripture, beyond Bâniâs, still not less distant from us than eighty minutes of latitude.

Close on the north side of the village, is the broad valley which passes down on the north of Sinjil; here some two hundred feet deep, and more contracted as

from the former. See Maundrell under March 25. — Eusebius and Jerome speak of a Geba, five Roman miles from Gophna towards Neapolis, which is probably the same; but they err in connecting it with the Gebim of Isa. x. 31; Onomast. art. *Gebin*. It might rather be the Gibeah of Phinehas in Mount Ephraim; Josh. xxiv. 33. in the Hebrew. Josephus Γαβαθά, Ant. v. 1. 29.

it begins to descend to the west, in order to unite with Wady el-Belât, which we had left. In the lower western region also, the large Wady el-Lubban was pointed out; which, coming from the small plain of that name on the Nâbulus road, runs down to join Wady el-Belât at a village Kŭrâwa, situated between the two. The united Wady is then called Wady Kŭrâwa; and runs into the 'Aujeh not far from Râs el-'Ain.

The form Jiljîlia obviously corresponds to the ancient name Gilgal; but I find no mention of any ancient place of that name situated in this vicinity.[1]

In order to regain the Nâbulus road, we found it necessary to go directly to Sinjil. There is indeed a path from Jiljîlia to Nâbulus; but it was represented as being very bad; and must necessarily cross several very deep vallies. We now took a guide, although Sinjil was in sight; because we wished to obtain various points of information respecting the region. Leaving Jiljîlia at 4^h 40′, we returned for a short time on our former path, in order to pass around the head of a short but deep branch Wady, running down into that on the north. Our way afterwards led over high table-land. At 5 o'clock we passed the foundations of a former village; and then after a few minutes a cistern. The mountains around Nâbulus were in sight much of the way; and also Hermon far in the distance. We reached Sinjil at $5\frac{3}{4}$ o'clock, lying on the high southern bank of the deep Wady running west, at least two hundred feet above its bottom. Here we encamped for the night, and were very kindly received by the Sheikh and people of the village.

Sinjil overlooks the broad fertile valley below it,

[1] From Jiljîlia various places were in sight, bearing as follows: Sinjil E. Abu el-'Auf, N. 70° E. el-Ghŭrâbeh, N. 58° E. 'Amûria, N. 15° W. Fŭrkha, N. 50° W.

which more towards the east spreads out into a rich basin or plain of considerable extent, surrounded by fine hills. In the midst of this basin the village Turmus 'Âya[1] is seen, situated upon a low mound. The great Nâbulus road does not pass directly through Sinjil, but descends to the valley by a side Wady some ten minutes further east; and crossing it, keeps on over the hills to Khân el-Lubban. On that road, following the eastern branch northwards from el-Bîreh, the distances may be reckoned as follows:

	H.	M.
To Bethel (Beitîn) - - - -		45
'Ain Yebrûd - - - - -	1	—
'Ain el-Harâmîyeh - - - -	1	30
Bottom of valley under Sinjil - -	1	—
Khân el-Lubban[2] - - - -	1	10

Jiljîlia, Sinjil, and Turmus 'Aya all lie within the province of Jerusalem. Further north all belongs to Nâbulus.[3]

We found the inhabitants of Sinjil in some commotion. A party of soldiers was now quartered in the village, in order to collect the price of a horse demanded by the government. A requisition, it seems, had been issued for a certain number of horses from each district; and these again having been apportioned among the villages, it had fallen to the lot of Sinjil to furnish one. The Sheikh said it would cost the village at least nine purses, equivalent to two hun-

[1] This name might at first suggest the Ai of Scripture; which however lay very near to Bethel. Josh. viii. 9. 12. 17.

[2] For these last three distances I am indebted to the notes of Mr. Smith in 1835.

[3] The bearings of the various places seen from Sinjil were as follows: Turmus 'Âya N. 85° E. Jâlûd N. 55° E. Kŭriyût N. 42° E. Abu el-'Auf N. 15° E. 'Arâk el-Ghŭfir N. 4° W. Sekâkeh N. 16° W. Fŭrkha N. 60° W. Jiljîlia W.—Is Kŭriyût perhaps the Coreæ (Κορέαι) of Josephus? Pompey marching from Damascus to Jerusalem by way of Scythopolis, comes to Coreæ in the northern part of Judea; Jos. Ant. xiv. 3, 4. B. J. i. 6. 5. Vespasian marches from Neapolis to Coreæ the first day, and the next to Jericho; B. J. iv. 8. 1. Both these specifications accord well with the position of Kŭriyût.

dred and twenty-five Spanish dollars. A crier went about at evening, proclaiming in a loud voice, that all the men must be at home to-morrow; and that whoever should be absent, would be beaten with so many blows. — According to the Sheikh, the village was originally registered as containing two hundred and six taxable men, or about eight hundred souls; but since then more than one hundred had been taken as soldiers, and yet the village has to pay the taxes of the whole original number.

It was probably in consequence of this requisition, now going on in the region, that the people of Jiljîlia had been alarmed at our appearance among them; supposing us, at first, to have some connection with the government. We felt the same difficulty still more the next day, in passing through the country south of Nâbulus.

Thursday, June 14th. A prominent object of our inquiries in this region, was of course the ancient Shiloh, celebrated in the history of the Israelites, as the place where the ark remained from the time of Joshua to Samuel. Our guide from Jiljîlia yesterday spoke of a ruin N.E. from Sinjil, calld Seilûn; of which there was a saying among the people, that were the Franks to visit it, they would deem it of such importance, that they would not go away in less than a day. This man was a common peasant of Jiljîlia, and could have heard this story only from the mouths of neighbours of his own class. On inquiring further at Sinjil, we found that the place in question lay not very far from the road, and might be visited by a small circuit. As the position seemed to answer well to that of Shiloh, we determined to go thither. We therefore sent off our servants with the luggage, on the direct road by Khân el-Lubban; and taking a

guide, proceeded ourselves in the direction of Turmus 'Âya.

We were ready to set off early, but were delayed by our muleteers. The hospitality which we had found so common in the S. W. of Judah, no longer exists on this great road; too many Franks have passed here, not to have taught the people to take payment for every thing. Yet we did not find them unreasonable in their demands. We finally set off at 6 o'clock, descending by a very steep path from the village to the bottom of the northern valley, where we crossed the Jerusalem road, and then proceeded eastward over the fine plain. We reached Turmus 'Âya at 6½ o'clock, situated on a low rocky mound in the level valley. The plain swells out beyond into a beautiful oval basin, extending towards the east for an hour or more, shut in by picturesque hills. It was now covered mostly with the deep green of the springing millet, interspersed with yellow fields of ripe wheat.

Leaving Turmus 'Âya at our right, we turned up a small Wady N.N.E., in which after fifteen or twenty minutes we passed the water-shed, and found the valley beginning to descend towards the north. We came at 7 o'clock to the ruins of Seilûn, surrounded by hills, but looking out through the small valley we had traversed, towards the plain on the south. Hardly five minutes before reaching the proper site, is an ancient ruin, a tower, or perhaps a small chapel, about twenty-eight feet square inside, with walls four feet thick. Within are three prostrate columns, with Corinthian capitals lying separate. The stone which forms the upper part of the door-way, is ornamented on the outside with sculptured work, an amphora between two chaplets. Along the outer wall, a defence or buttress of sloping masonry has been built up, obviously at a,

later period. The Arabs call this ruin the Mosk of Seilûn. As we came up, three startled owls flew off in dismay.

The main site consists of the ruins of a comparatively modern village, covering a small Tell; which is separated from the higher mountain on the north by a deep narrow Wady, coming from the east and running down towards Khân el-Lubban. On the east and west of the Tell are two small, though wider Wadys, running down north into the former; while towards the south the Tell connects with the slope running up from the plain of Turmus 'Âya, but rises considerably above it. The position is in itself a fine one for strength, if it were ever fortified; though it is commanded by the neighbouring hills. Among the ruins of modern houses are many large stones, and some fragments of columns, showing the place to have been an ancient site. At the southern foot of the Tell is a small ruined mosk, standing partly beneath a noble oak tree.[1]

Our guide told us of a fountain up through the narrow valley towards the east. We went thither, and found that the valley here breaks through a ridge, and is at first shut in by perpendicular walls of rock; then follows a more open tract; and here, at the left, fifteen minutes from Seilûn, is the fountain. The water is excellent; and issues from the rocks first into a sort of artificial well, eight or ten feet deep; and thence into a reservoir lower down. Many flocks and herds were waiting round about. In the sides of the narrow valley are many excavated tombs, now much broken away; near the fountain are also several tombs, and one in an isolated block. We returned down the val-

[1] The only bearings from Seilûn were: Turmus 'Âya S. S. W. Sinjil S. 50° W. Abu el-'Auf S. 82° W.

ley, and followed it through on the north side of Seilûn.

The proofs that Seilûn is actually the site of the ancient Shiloh, lie within a small compass; and both the name and position are sufficiently decisive. The full form of the Hebrew name was apparently *Shilon*, as we find it in the Gentile noun *Shilonite;* and Josephus writes it also both *Silo* and *Siloun*.[1] The position of Shiloh is very definitely described in the book of Judges, as "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah."[2] Eusebius and Jerome place it, one ten and the other twelve Roman miles from Neapolis, in the region of Acrabatene.[3] With the exception of these confused and probably conjectural distances, all the other circumstances correspond exactly to Seilûn; for we were here on the east of the great road between Bethel and Shechem (Nâbulus), and in passing on towards the latter place, we came after an hour to the village of Lebonah, now el-Lubban.

Here then was Shiloh, where the tabernacle was set up after the country had been subdued before the Israelites; and where the last and general division of the land was made among the tribes.[4] The ark and tabernacle long continued here; from the days of

[1] The Hebrew exhibits various forms, e. g. שִׁילֹה 1 Kings, ii. 27. al. שִׁלֹה Josh. xviii. 1. 8. al. שִׁילוֹ Judg. xxi. 21. al. שִׁלוֹ Judg. xxi. 19. al. Gentile noun שִׁילֹנִי 1 Kings, xi. 29. xii. 15. See Gesenius, Lex. Heb. art. שִׁילֹה. — Josephus, Σιλώ, Antiq. viii. 7. 7. Ibid. 11. 1. Σιλοῦν, Antiq. v. 1. 19, 20. ibid. 2. 9. 12.

[2] Judg. xxi. 19.

[3] Onomast. art. *Selo*. These distances are both incorrect; for the village of Lebonah (Lubban) is itself more than four hours, or 12 Roman miles south of Nâbulus. Or Jerome may perhaps have estimated the distance on a straight course, passing on the east of Lubban; in which case his 12 miles would be less far out of the way, though still too short. The text also may have been corrupted; that of Eusebius is certainly so, for the word Neapolis has fallen out.

[4] Josh. xxviii. 1—10.

Joshua during the ministry of all the Judges, until the close of Eli's life; and here Samuel was dedicated to God, and his childhood spent in the Sanctuary.[1] In honour of the presence of the ark, there was "a feast of the Lord in Shiloh yearly," during which "the daughters of Shiloh came out to dance in dances;" and it was on such an occasion, that they were seized and carried off by the remaining Benjamites as wives.[2] The scene of these dances may not improbably have been somewhere around the fountain above described. From Shiloh the ark was at length removed to the army of Israel; and being captured by the Philistines, returned no more to its former place.[3] Shiloh henceforth, though sometimes the residence of prophets, as of Ahijah celebrated in the history of Jeroboam[4], is nevertheless spoken of as forsaken and accursed of God.[5] It is mentioned in Scripture during the exile, but not afterwards; and Jerome speaks of it in his day as so utterly in ruins, that the foundations of an altar could scarcely be pointed out.[6]

From that time onward, the place of Shiloh appears to have been utterly forgotten in ecclesiastical tradition; and I find no further notice of its position until the time of the crusaders. These soldiers of the cross found Shilo at Neby Samwîl; and there too monks and pilgrims continued to find it, without much variation, until the middle of the sixteenth century.[7]

[1] 1 Sam. c. i.—iv.
[2] Judg. xxi. 19—23.
[3] 1 Sam. c. iv.—vi.
[4] 1 Kings, xi. 29. xii. 15. xiv. 2. seq.
[5] Ps. lxxviii. 60. seq. Jer. vii. 12. 14. xxvi. 6.
[6] Jer. xli. 5. Hieron. Comm. in Sophon. i. 14. seq. "Vix ruinarum parva vestigia in magnis quondam urbibus cernimus. Silo tabernaculum et arca Domini fuit; vix altaris fundamenta monstrantur." Epitaph. Paulæ, p. 676. ed. Mart. "Quid narrem Silo, in qua altare dirutum hodieque monstratur?"
[7] Benj. de Tudela par Barat. p. 102. "San Samuel de Scilo, qui est Scilo." Brocardus, c. ix. p. 184. Marinus Sanut. p. 249. Breydenbach in Reissb. p. 130. 136. Adrichomius, p. 30. See Vol. II. p. 143.

At that time, it would almost seem as if Bonifacius was acquainted with the true site. Speaking of the way from Jerusalem to Shechem (Nâbulus), he says: "At fifteen miles north of el-Bîreh there is a large Hospitium in a valley, with a fountain outside; and not far off on the right is Shiloh, where an altar and ruined church are seen."[1] This certainly accords well with the position of Seilûn relative to Khân el-Lubban; which itself is nearly five and a half hours from el-Bîreh.

But if the true position was thus for a time known, it was again soon forgotten; for at the close of the same century, Cotovicus places Shiloh at twelve miles north of el-Bîreh upon the top of a high mountain, the highest in Palestine[2]; and although Quaresmius professes to adopt the report of Bonifacius, yet it is easy to see from the confusion of his language, and the various other opinions which he rejects, that no certain and definite knowledge of the place was then extant.[3] Since that time, so far as I can find, no further attempts have been made to ascertain the site of Shiloh.[4]

Leaving Seilûn at 8 o'clock, we followed down the valley, which takes the name of Wady el-Lubban, by a rapid descent N.W. by W. for twenty minutes, passing a well on our left. The valley then turns west, and becomes level and fertile; the fields of millet were green and beautiful, perhaps a foot high; and here, for the first and only time, we saw people at work weeding the millet with a sort of hoe; but with-

[1] De perenn. Cultu Terræ Sanct. quoted by Quaresmius, tom. ii. p. 798.

[2] Cotovic. Itin. p. 336. The author here evidently confounds Neby Samwil with this more northern position of Shiloh.

[3] Quaresmius, ii. p. 796—799.

[4] Troilo in 1667 says the site was utterly unknown; though the Greeks professed to show it at Khân el-Lubban; p. 405. Schubert at Sinjil speaks of "Silun" as lying in the N.E., but he did not visit it; Reise, iii. p. 130.

out loosening the earth around the plants. The valley lies lower than that by Sinjil; for our ascent to Seilûn was much less than our subsequent descent. At 8h 35′ was another well; and fifteen minutes later we were opposite the Khân el-Lubban, lying perhaps five minutes distant S.W. at the south end of the charming little plain into which the valley here enters, and at the foot of the mountain over which the direct road comes from Sinjil. We had avoided this mountain by taking the route of Seilûn, where the ridge is broken through by vallies. This Khân is now in ruins; but near by is a fine fountain of running water. From it the beautiful oval plain extends north about fifteen minutes, with perhaps half that breadth, lying here deep among high rocky hills. On the slope of the mountain in the N.W. is seen the village of Lubban; while about the middle of the western side, a narrow chasm through the mountain carries off the waters of the plain and surrounding tract. This is the Wady el-Lubban, which we had seen from Jiljâlia as it runs to join Wady el-Belât, and so to the 'Aujeh in the lower western plain.[1]

Our course was now north through this fine basin; here we again fell into the Jerusalem road, and came up with our servants and luggage, waiting for us beneath the shade of some trees. We passed on, leaving them to load up and follow us. At 9 o'clock we were opposite the village of Lubban, situated on the N. W. acclivity, considerably above the plain. It is inhabited; has the appearance of an old place; and in the rocks above it are excavated sepulchres. There can be little doubt of its being the Lebonah of the Old Testament, between Bethel and Shechem.[2] The coincidence was, I believe, first suggested by Maundrell;

[1] See above, p. 82. [2] Judg. xxi. 19.

and has ever since been adopted without question by most of those who have noticed the village at all.[1] Yet from the days of the Book of Judges till the time of the crusades, I am not aware that there occurs any mention of this name or place; unless perhaps it be the Beth-leban of the Talmud.[2] Brocardus, and after him others, call it Lemna and Lebna; but appear to have had no suspicion of its connection with any ancient site.[3]

At the N. E. corner of the plain, where we now were, another level valley comes in from the east, through which we issued from this fine basin. The valley is at first narrow; but expands more and more as the road follows it up, until it turns northwards and becomes an open plain. Our course was about E. by N. for twenty minutes; and then N. N. E. At 9½ o'clock the village es-Sâwieh was directly over us upon the hill at our left, overhanging the road. A little further on, we stopped for ten minutes under the shade of a large tree, to let our servants and baggage come up. At 9h 50′ we passed a ruined Khân on the road, also called es-Sâwieh, at the upper part of the plain, just upon the water-shed, where the land begins to descend towards the north into the next parallel valley.

Here we made a very considerable descent along a steep narrow Wady; and at 10h 5′ reached the bottom of a large and very stony valley, running from E. to W. or rather towards the W. S. W. Some men from Râm-Allah, whom we met, said it runs down to the 'Aujeh in the western plain, uniting with it below

[1] Maundrell, March 24. Reland, Palæst. pp. 871, 872. Raumer, Pal. p. 207, &c.

[2] Reland, l. c.

[3] Brocardus places "Lemna, casale valde pulchrum," at four leagues from Nâbulus towards Jerusalem on the right, c. vii. p. 178. Breydenbach, copying Brocardus, writes Lepna; Reissb. p. 128. Cotovicus has Lebna; p. 337. Quaresmius makes no allusion to the name or place.

the castle of Râs el-Ain. On our right, perhaps half an hour distant, were two villages; one on the south side of the valley, near the summit of a high conical hill, called Kŭbalân, surrounded by vineyards and large groves of olive and fig trees; the other called Yetma[1], on the north side of the valley near the top of the mountain, almost in ruins. These names, however, were given to us some time after we had passed; for on the spot, we could find no one to inform us, nor could we learn the name of the valley. This Wady again lies deeper than the plain of el-Lubban; for our descent into it was greater than our ascent from that plain to the water-shed.

From this valley we had a rather steep ascent to the summit of the high ridge on the north. We reached the top at 10^h 35′, having just before passed the foundations of a ruined tower. Here we had our first view of the great plain of Mŭkhna, which stretches along for several hours on the east of the mountains among which Nâbulus is situated. Those mountains were now before us in all their beauty; Mount Gerizim, crowned by a Wely on its highest point, bearing north; just beyond it the entrance of the valley of Nâbŭlus bearing nearly N. N. E.; further north the rugged heights of Mount Ebal; and then the fine plain extending still beyond towards the N. N. E. skirted on its eastern side in its whole length by tracts of picturesque though lower hills. Much as I had read of Palestine, and multitudinous as have been the travellers upon this very road, I must confess that the existence here of such an extensive plain, running in this direction from S. S. W. to N. N. E. was almost utterly unknown to me. We could perceive our road forming a waving line along the foot of the high western

[1] There is reason to doubt the correctness of the name, as applied to this village. Our lists seem to give it on the west of the road.

hills, and under Mount Gerizim, until it entered the valley of Nâbulus, still two hours distant.

A steep descent brought us in twenty minutes to the southern extremity of the plain, near a cistern; in this part indeed the plain comes almost to a point. At 11h 25′ we crossed the dry bed of a torrent, which in winter carries off the waters of the whole southern part of the plain towards the west, forming a deep Wady through the western hills; but we could neither learn its name, nor to what stream it runs in the great lower plain. Fifteen or twenty minutes down this valley on our left, were two villages; one on the southern hills in ruins, called Kûza; the other on the northern side called 'Ain Abûs. Directly opposite, on our right, upon the hills along the eastern side of the plain, perhaps forty minutes distant, was the large village of Beita. Just beyond this Wady we passed at 11h 35′ the large and old village of Hawâra, lying above us on the slope at our left. Here the plain spreads out to a greater width; the eastern hills retiring somewhat more. On that side they are quite irregular and rocky, and often jut out into the plain; while on the western side the base of the slopes departs much less from a right line. The broad plain presented a beautiful appearance; it is every where cultivated, and was now covered with the rich green of millet, mingled with the yellow of the ripe grain, which the peasants were harvesting. Yet the soil seemed less fertile than that of most of the plains we had visited. The average width of this plain may be here not far from half an hour, or forty minutes.

In passing along this plain we fell in with many people; but found more trouble in obtaining information from them, than we experienced in any other part of Palestine. They would hardly answer any of our questions; and although my companion dismounted

and walked with them a long distance, and entered into conversation with them, yet it was with the greatest difficulty that he could get them to tell even the names of the various villages. We had several times found something of the same reserve at first, and especially yesterday at Jiljîlia; but why it should be so much greater here than any where else, we were at a loss to conceive. We did not find it in Nâbulus itself, nor further north; and it may not improbably have been connected with the general dread of the governmental requisitions now in progress. Perhaps too the appearance of our Egyptian servants, carrying muskets, may have led them to imagine, that we had some connection with the government, and were seeking for information which might injure them. The peasantry around Nâbulus, it may be remembered, as well as those around Hebron, had felt the stern vengeance of the Egyptian government, after the rebellion of A. D. 1834.

Another steep Wady, coming down from the left, we passed at five minutes before noon; on which, high up and out of sight, is the large village or rather market town of Baurîn. Half an hour later we had the little hamlet of Kefr Kŭllîn above us on the side of Mount Gerizim. Several villages were scattered along on the eastern hills; on that side Haudela, 'Awerta, and Raujîb, succeeded each other.

Instead of keeping along at the foot of the mountain quite to the entrance of the valley of Nâbulus, the road ascends and winds around the N. E. corner of Mount Gerizim. We turned this point at 1 o'clock, and entered the narrow valley running up N. W. between Mounts Gerizim and Ebal; thus leaving behind us the plain, which extends still further north. Below us, on the right, and just on the edge of the plain, are the ruins of a little hamlet called Belât; nearer at hand,

and about in the middle of the mouth of the narrow valley, stands a small white building, a Wely, called Joseph's tomb; while still nearer to the foot of Gerizim is the ancient well, known as that of Jacob. Directly opposite to the mouth of the valley, among the eastern hills, a beautiful smaller plain runs up eastward from the larger one; and on the low hills near its entrance on the north, are seen the three villages of 'Azmût, Deir el-Hatab, and Sâlim.

After turning the point of the mountain, our path descended very little; yet so great is here the ascent of the narrow valley, that in a quarter of an hour we came out upon its bottom, near a fine copious fountain in its middle, furnished with a reservoir. Below the fountain, towards the east, a tract of ground of three or four acres had recently been enclosed as a garden; but as yet it contained no trees. Above this point, we soon came to the olive-groves, where the ascent is less rapid, and the soil hard and stony. On the left, before reaching the city, at the foot of Gerizim, is a small tomb of a Muslim saint, called 'Amûd; but of recent construction, as we were informed, and containing nothing of antiquity. At 1½ o'clock we were opposite the eastern end of the long narrow town, which we did not now enter. Keeping the road along its northern side, we passed some high mounds, apparently of rubbish; where, all at once, the ground sinks down to a valley running towards the west with a soil of rich black vegetable mould. Here a scene of luxuriant and almost unparalleled verdure burst upon our view. The whole valley was filled with gardens of vegetables and orchards of all kinds of fruits, watered by several fountains, which burst forth in various parts and flow westwards in refreshing streams. It came upon us suddenly like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine. Here, beneath the

shade of an immense mulberry-tree, by the side of a purling rill, we pitched our tent for the remainder of the day and night.

The city of Nâbulus[1] is long and narrow, stretching close along the N. E. base of Mount Gerizim in this small deep valley, half an hour distant from the great eastern plain. The streets are narrow; the houses high and in general well built, all of stone, with domes upon the roofs as at Jerusalem. The valley itself, from the foot of Gerizim to that of Ebal, is here not more than some five hundred yards wide, extending from S. E. to N. W. The city lies directly upon a water-summit in this valley; the waters on the eastern part, as we have seen, flowing off east into the plain and so to the Jordan; while the fine fountains on the western side send off a pretty brook down the valley N. W. towards the Mediterranean. This somewhat remarkable circumstance, so far as I can find, has hitherto been noted by no traveller.

Mounts Gerizim and Ebal rise in steep rocky precipices immediately from the valley on each side, apparently some eight hundred feet in height.[2] The sides of both these mountains, as here seen, were to our eyes equally naked and sterile; although some travellers have chosen to describe Gerizim as fertile, and confine the sterility to Ebal.[3] The only exception in favour of the former, so far as we could per-

[1] We follow in this name the orthography of Abulfeda, which is probably the most correct. According to the vulgar pronunciation of the present day, it would be written Nâblûs. Abulf. Tab. Syr. p. 85.

[2] According to Schubert's barometrical observations, the town of Nâbulus is 1751 Par. feet above the sea, and the summit of Gerizim about 2500 feet, or about the same as the Mount of Olives. This gives 750 feet for the height of the mountain above the town. Reise, iii. p. 146.

[3] Cotovicus, p. 338. O. von Richter, Wallfahrten, p. 56. This story goes back to the time of Benj. of Tudela; who says correctly, that there are fountains and fruit-trees on Gerizim, that is, in the ravine described in the text; but this is not true of the mountain in general, which is as barren as Ebal. Voyages par Barat. p. 84.

ceive, is a small ravine coming down opposite the west end of the town, which indeed is full of fountains and trees; in other respects both mountains, as here seen, are desolate, except that a few olive trees are scattered upon them. The side of the northern mountain, Ebal, along the foot, is full of ancient excavated sepulchres. The southern mountain is now called by the inhabitants Jebel et-Tûr [1], though the name Gerizim is known at least to the Samaritans. The modern appellation of Ebal we did not learn.

One of our first objects at Nâbulus was to visit the Samaritans, that singular and feeble remnant of an ancient people, which to this day has survived the storms of ages and of adverse influences, upon their native soil. Some men formerly from Beirût soon came around us; and an old Christian of the Greek rite undertook to conduct us to the Samaritans, to the summit of Mount Gerizim, and to Jacob's well. We repaired to the city, passing among luxuriant groves of fig and other fruit trees, and entering by a gate at the western end. The quarter occupied by the Samaritans is in the S. W. part of the city, rising somewhat upon the acclivity of Gerizim. It is well built, and the houses seemed solid and comfortable. On coming to the synagogue we found it closed. Several of the Samaritans came to us; but as the priest was not at hand to open the door, we could not now visit the synagogue. They offered us a guide, however, to the top of Mount Gerizim; and we determined to go thither immediately, and see the priest on our return. We set off therefore at 4 o'clock on foot, attended by one of the younger Samaritans, an honest simple-minded man. Our old Christian we were willing to dismiss till we came back; having discovered mean-

[1] So too Yakût in Schult. Ind. in Vit. Salad. art. *Tourum*.

time, that his plan had been to take a Samaritan guide himself, besides demanding one of our mules to ride. We struck up the ravine above mentioned, which comes down from the S. W. and is full of fruit-trees and verdure. Just out of the city is a fine fountain, called 'Asal; and still further up, an aqueduct and mill.

Above the ravine the ascent of the mountain is steep; yet not so but that one might ride up without difficulty. When about two thirds of the way up, we heard a woman calling after us, who proved to be the mother of our Samaritan guide. He was her only son, and had come away, it seems, without her knowledge; and she was now in the utmost terror at finding that he had gone off as a guide to Franks, to show them the holy mountain. She had immediately followed us, and was now crying after us with all the strength of her lungs, forbidding him to proceed, lest some evil should befall him. The young man went back to meet her, and tried to pacify her; but in vain; she insisted upon his returning home. This he was not inclined to do; although he said he could not disobey his mother, and so transgress the law of Moses. This touching trait gave us a favourable idea of the morality of the Samaritans. After reasoning with her a long time without effect, he finally persuaded her to go with us. So she followed us up; at first full of wrath, and keeping at a distance from us; yet at last she became quite reconciled and communicative.

Twenty minutes of ascent from the city in the direction S. W. led us to the top of Gerizim; which proved to be a tract of high table land stretching off far towards the W. and S. W. Twenty minutes more towards the S. E. along a regular path upon the table-land, brought us to the Wely we had seen before, standing on a small eminence on the eastern brow of

the mountain, perhaps the highest point; and overlooking the plain on the east, and indeed, all the country around, including Jebel esh-Sheikh or Hermon in the distance. Here is the holy place of the Samaritans, whither they still come up four times a year to worship. The spot where they sacrifice the passover, seven lambs among them all, was pointed out to us, just below the highest point and before coming to the last slight acclivity. It is marked by two parallel rows of rough stones laid upon the ground; and a small round pit, roughly stoned up, in which the flesh is roasted.

On ascending the rise of ground beyond this spot, the first object which presents itself are the ruins of an immense structure of hewn stones, bearing every appearance of having once been a large and strong fortress. It consisted of two adjacent parts, each measuring about two hundred and fifty feet from E. to W. and two hundred feet from N. to S. giving a length in all of about four hundred feet in the latter direction. The stones are the common limestone of the region, tolerably large, and bevelled at the edges, though rough in the middle. The walls in some places are nine feet thick. At the four corners of the southern division were square towers, and one in the middle of the eastern side. In the northern part is now the Muslim Wely, and also a cemetery. The stranger at first is very naturally struck with the idea, that these must be the remains of the ancient temple of the Samaritans upon Mount Gerizim; but the Samaritans of the present day attach no sanctity whatever to these ruins, and simply call them el-Kŭl'ah, "the Castle." We shall hereafter see, that they are probably the remains of a fortress erected by Justinian.

Just under the walls of the castle, on the west side, are a few flat stones, of which it is difficult to say

whether they were laid there by nature or by man. Under these, the guide said, are the twelve stones brought out of Jordan by the Israelites[1]; and there they will remain, until el-Muhdy (the Guide) shall appear. This, he said, and not Messiah, is the name they give to the expected Saviour. He could not tell when he would appear; but there were already some tokens of his coming.

Soon after we passed the castle, towards the south, the guide took off his shoes, saying it was unlawful for his people to tread with shoes upon this ground, it being holy. After a few steps we came to a large naked surface of rock, even with the ground and occupying a considerable area, inclining somewhat towards a cistern in the western part. This he said was their holiest spot, the place where the tabernacle of the Lord with the ark of the covenant had been pitched. He seemed to have no tradition of any temple here; and although we inquired repeatedly, we could not perceive that he had ever heard of any. Around this rock are slight traces of former walls, perhaps of the ancient temple. We measured them, so far as they could be distinguished, fifty-eight feet from N. to S. and forty-five feet from E. to W.; but we were afterwards not sure whether this latter ought not to be doubled. This spot is the Kibleh of the Samaritans. On whatever side of it they may be, according to our guide, they always turn their faces towards it in prayer; but when upon the spot itself, it is lawful for them to pray in any direction.

Near by the same place, he pointed out the spot where they believe Abraham was commanded to offer up Isaac. On being asked, if there were Samaritans

[1] Benjamin of Tudela relates, that the altar of the Samaritans on Mount Gerizim was built of these twelve stones. Voyages par Baratier, tom. i. p. 82.

in any other part, he said there were others living beyond the river Sabt, which could be crossed only on a Saturday; but as the Samaritans do not travel on that day, nothing more was known about them.

Further south, and indeed all around upon this eminence, are extensive foundations, apparently of dwellings, as if the ruins of a former city. There are also many cisterns; but all were now dry.

This point commanded a wide view of the country, and especially of the great plain below, through which we had travelled on approaching Nâbulus. The region round about bore an aspect different from that around Jerusalem; as we had already had occasion to remark upon our journey. Indeed, from Sinjil northwards, we had noticed, that the mountains in general were less lofty and steep, and also less naked; while the vallies spread themselves out into fertile plains or basins, stretching mostly from E. to W., but also sometimes from N. to S. This plain of Nâbulus is the largest of all upon the high tract between the western plain and the Jordan valley; and these mountains are the highest in this region. The length of the plain from S. S. W. to N. N. E. is not far from four hours; its breadth is somewhat variable in consequence of the irregularity of the hills along the eastern border; but may be taken on an average at from one half to three quarters of an hour. The southern part, as we have seen, which is apparently less fertile, is drained by a Wady running westwards to the Mediterranean. But from a point somewhere south of the valley of Nâbulus, the land begins to incline towards the north, and the waters are carried off at the N. E. corner towards the Jordan, not improbably by some branch of the large Wady el-Fâri'a. —Across the valley of Nâbulus, we could see the summit of Mount Ebal spreading out into table-land, not unlike that of Gerizim.

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But the feature in the prospect which struck us most, was the smaller plain already alluded to, which runs up E. S. E. from the eastern side of the Mŭkhna, over against the valley of Nâbulus. It is properly separated from the Mŭkhna by a low ridge of rocky hills, through which runs an open Wady connecting the two plains, and draining off the waters of the smaller one westwards, where they then flow northwards and so to the Jordan. On the hills along the north side of this Wady, are seen the three villages of 'Azmût, Deir el-Hatab, and Sâlim; the latter lying furthest east. This may not improbably be the Shalim, a city of Shechem, to which Jacob came on his return from Padan-aram.[1] The plain beyond extends eastwards for an hour or more, bearing the same characteristics of fertility and beauty as the Mŭkhna itself. On its further side, on the low hills, was seen a village called Beit Dejan[2]; and beyond the S. E. part, appeared the high peak of a mountain looking towards the Jordan, along the foot of which passes a road leading from Nâbulus through this plain to the Jordan. I know not whether this mountain may possibly be the Kŭrn Sŭrtŭbeh, which we had so often seen from the neighbourhood of Jericho.[3] On the nearest part of the southern side of the plain, lay another village called Beit Fûrîk, about two hours from Nâbulus. The ruined village Kefr Beita lies twenty minutes further west.[4]

[1] Gen. xxxiii. 18. The existence of this ancient name of a village so near to Nâbulus or Shechem, shows at least that it is not necessary to suppose the name Shalim (Salem) to be applied in this passage to Shechem itself; as is done by Eusebius and Jerome and others after them. Onomast. art. *Salem* and *Sichem*. Equally unnecessary is the other mode of interpretation, which regards it as an adjective, in the meaning *safe, prosperous*. See generally, Reland's Dissertat. Miscell. i. 3. p. 143.

[2] This implies another ancient Beth Dagon, of which we have no account. Comp. above, p. 30. note [2].

[3] See Vol. II. p. 257.

[4] Irby and Mangles, p. 328. —

In the same region (S. E.) I find in our lists the name of 'Akrabeh as a village still existing; it follows immediately five of the villages just enumerated, and those of Beita, Haudela, 'Awerta, and Raujîb, which are situated along the eastern side of the large plain. It would seem therefore to stand somewhere south of the five former, and east of the four latter. We however did not see it, nor was it here mentioned nor pointed out to us by any one. Wherever it may be situated, it is doubtles the ancient Acrabi of Eusebius and Jerome; which they described as a large village nine Roman miles (three hours) east of Neapolis on the way to the Jordan and Jericho.[1] It was a place of importance; and gave name to the toparchy Acrabatene, adjacent to that of Gophna. As such it is several times spoken of by Josephus[2]; but seems to be nowhere mentioned after the time of Jerome until the present century.[3] — At about twelve Roman miles from Neapolis, in the same quarter, the Onomasticon places a village called Edumia; and in our lists of that region I find the name Daumeh, which probably marks the same site.[4]

From Mount Gerizim we took the following bearings: Nâbulus, the west end just visible, N. by W. Mount Hermon N. 30° E. 'Azmût N. 55° E. Deir el-Hatab N. 70° E. Sâlim N. 80° E. Beit Dejan S. 80° E. Raujîb S. 50° E. 'Awerta S. 15° E.

[1] Onomast. art. *Aorabi*, Ἀκραβείν.

[2] Jos. B. J. iii. 3. 5. iv. 9. 9. &c. Reland, Pal. p. 176. 191. 543.

[3] O. von Richter in passing on the same road as ourselves to Nâbulus, says the village Akrabi lay on his right; but he does not specify whereabouts; Wallfahrten, p. 55. It is possible that he saw it; but more probable that he only heard the name. Scholz also has the name; p. 267. — Irby and Mangles, on their route from es-Salt to Nâbulus, heard of a village "Agrarba" some time before they reached Beit Fûrik, but did not see it. There can be little doubt that this was 'Akrabeh; which of course could not well be visible from the Jerusalem road. Travels, p. 327.

[4] Onomast. art. *Edomia*. — The village "Askar" mentioned by Scholz (p. 267.) as half an hour from Nâbulus, we did not hear of. Berggren applies the name 'Ain el-Askar to what he calls Jacob's well, apparently meaning the fountain within the mouth of the valley of Nâbulus; and calls also the great plain "Sahil el-Askar." Reisen,

We returned down the mountain by the same route; occupying twenty minutes to the brow of the descent, and twenty minutes thence to the city. We now found the Samaritan priest and several of his people waiting for us, in the little court before their synagogue and school-room. The priest seemed about sixty years old, with a shrewd intelligent expression of countenance, and a manner which would command influence any where.[1] His son, now sub-priest, perhaps thirty-five years of age, seemed in all respects to be of a more ordinary character. The priest wore an external robe of red silk, with a white turban; the others had mostly red turbans. In other particulars their dress was similar to the usual costume of the country. Their common language of intercourse, among themselves and with others, is the Arabic. They were very civil and polite; answered readily all our inquiries respecting themselves, their customs, and their faith; and asked many questions, especially the priest, respecting America, and particularly whether there were any Samaritans in that country. We did not understand them as believing, that other colonies of Samaritans actually exist there or elsewhere; but they seemed to have the idea that such a thing was possible, and were anxious to learn the true state of the case.

The priest said, they have many books of prayers, commentaries, and the like, in their ancient language and character; which character they call el-'Ebry (the Hebrew), in distinction from that used by the Jews, which they call el-Kâshûry. They have a copy

ii. p. 267. Quaresmius says the natives in his day called the well "Istar," ii. p. 808. We heard nothing of any of these names; nor do I find them in our lists.

[1] Our notes do not contain the name of the priest; but he is probably the same Selâmeh, who wrote to De Sacy and others in 1808, 1820, and 1826. See Notices et Extr. des MSS. &c. tom. xii. pp. 15. 17. 234.

of the first volume of Walton's Polyglott; and in the course of conversation the priest acknowledged to us the correctness of the Samaritan Pentateuch contained in it. They complained, as usual, of the Jewish corruptions of the text; and dwelt upon the superior purity, both of their text and of their observance of the law.

After considerable conversation, the priest at length rose and opened the door of their *Kenîseh*, (the Arabic word for both church and synagogue,) and we all entered, taking off our shoes. It is a small plain arched room, with a recess on the left hand at entering, where their manuscripts are kept, before which a curtain is suspended. We noticed no figure of a dove or of other objects. We inquired after the noted manuscript, which they professed was now 3460 years old; referring it to Abishua the son of Phinehas.[1] The priest brought out a manuscript from the recess, rolled on two rods in the usual Jewish form; but it turned out to be written in a modern hand and on new parchment. When this was pointed out, the old man laughed, and produced another, which he and the rest all said was the true one. It was certainly very much worn, and somewhat tattered with use and much kissing, and here and there patched with shreds of parchment; but the handwriting appeared to me very similar to the former, and the vellum seemed in like manner not ancient. Of course we were not permitted to handle or touch it; and whatever may be its real age, it is very probably the manuscript which has usually been shown to former travellers and excited their wonder. They professed to have about a hundred manuscripts; and the priest said that he employs himself in writing out copies of the law.

[1] 1 Chron. vi. 3, 4. This manuscript is often mentioned in their letters; e. g. De Sacy, Corresp. p. 125. and note.

When asked if they would sell a copy, the answer was: Yes, for fifty thousand piastres.

The Samaritans are now reduced to a very small community; there being only thirty men who pay taxes, and few, if any, who are exempt; so that their whole number cannot be reckoned at over one hundred and fifty souls. One of them is in affluent circumstances; and having been for a long time chief secretary of the Mutesellim of Nâbulus, became one of the most important and powerful men of the province. He had recently been superseded in his influence with the governor by a Copt; and now held only the second place. He was called el-'Abd es-Sâmary. The rest of the Samaritans are not remarkable either for their wealth or poverty. The physiognomy of those we saw was not Jewish; nor indeed did we remark in it any peculiar character, as distinguished from that of other natives of the country. They keep the Saturday as their Sabbath with great strictness, allowing no labour nor trading, not even cooking nor lighting a fire, but resting from their employments the whole day. On Friday evening they pray in their houses; and on Saturday have public prayers in their synagogue at morning, noon, and evening. They meet also in the synagogue on the great festivals, and on the new moons; but not every day. The law is read in public, not every Sabbath-day, but only upon the same festivals.

Four times a year they go up to Mount Gerizim (Jebel et-Tûr) in solemn procession to worship; and then they begin reading the law as they set off, and finish it above. These seasons are: The feast of the Passover, when they pitch their tents upon the mountain all night, and sacrifice seven lambs at sunset; the day of Pentecost; the feast of Tabernacles, when they sojourn here in booths built of branches of the

arbutus; and lastly, the great day of Atonement in autumn.[1] They still maintain their ancient hatred against the Jews; accuse them of departing from the law in not sacrificing the passover, and in various other points, as well as of corrupting the ancient text; and scrupulously avoid all connection with them. If of old "the Jews had no dealings with the Samaritans[2]," the latter at the present day reciprocate the feeling; and neither eat nor drink, nor marry, nor associate with the Jews; but only trade with them.

We inquired of the Samaritans respecting Jacob's well. They said they acknowledged the tradition, and regarded it as having belonged to the patriarch. It lies at the mouth of the valley, near the south side; and is the same which the Christians sometimes call Bîr es-Sâmirîyeh, "Well of the Samaritan woman." They acknowledge also the tomb near by as the place of Joseph's burial; though the present building is only a Muhammedan Wely.[3]

Late as it was, we took a Christian guide, our first old man not having again made his appearance, and set off for Jacob's well. We now passed down on the north

[1] Lev. xvi. 29. seq. xxiii. 27. seq. — For many years at the close of the last century, and the beginning of the present, the Samaritans were unable to perform their devotions on Mount Gerizim, on account of the exactions and oppressions of the government and Sheikhs. Writing to France in 1810, they say that for 25 years they had ceased to offer sacrifices on the mountain, and performed their rites only in the town. Yet from their letter in 1820, it would appear, that they had already been able to resume their pilgrimages to the summit of Gerizim. De Sacy, Corresp. des Samar. pp. 126. 157, 158.

[2] John, iv. 9.

[3] We heard nothing of the tombs of Eleazar, Ithamar, Phinehas, and others, which the Samaritans have formerly professed to show at Nâbulus. See De Sacy, Corresp. des Samar. pp. 181. 210, &c. — In the address of Stephen, Acts, vii. 16., the twelve sons of Jacob are spoken of as buried at Shechem; and historical notices of a Jewish tradition to the same effect, are found in the Rabbins and in Jerome; see Lightfoot, Hor. Heb. in Act. vii. 16. Wetstein, Nov. Test. in Act. l. c. Hieron. Ep. 86. Epitaph. Paulæ, p. 677., "atque inde [Sichem] divertens vidit duodecim Patriarcharum sepulchra." Yet a different tradition is also preserved by Josephus, which makes them to have been buried at Hebron; Antiq. ii. 8. 2.

of the fountain in the valley and the enclosed gardens below; so that we came to the opening of the valley on the north side, at the ruins of the little hamlet called Belât. Our guide had professed to know all about the well; but when we had got thus far, he could not tell where it was. We met, however, a Muhammedan, who also acknowledged the tradition respecting Jacob's well and Joseph's tomb. He led us by the latter, which stands in the middle of the mouth of the valley; and then to the well, situated a little south of the tomb and just at the base of Gerizim, below the road by which we had passed along this morning. We were thirty-five minutes in coming to it from the city. The well bears evident marks of antiquity, but was now dry and deserted; it was said usually to contain living water, and not merely to be filled by the rains. A large stone was laid loosely over, or rather in, its mouth; and as the hour was now late and the twilight nearly gone, we made no attempt to remove the stone and examine the vaulted entrance below. We had also no line with us at the moment, to measure the well; but by dropping in stones, we could perceive that it was *deep*.[1] Adjacent to the well are the ruins of an ancient church, forming mounds of rubbish; among which we remarked three granite columns.

What we thus could not do, had however been done long before by Maundrell, and recently by our missionary friends from Beirût. Maundrell describes the well as covered by "an old stone vault," into which he descended by a narrow hole in the roof, and there found the proper mouth of the well with a broad flat stone upon it. He removed the stone and measured the well. "It is dug in a firm rock, and contains about three yards in diameter, and thirty-five in depth;

[1] John, iv. 11.

five we found full of water."[1] It was near the end of March when Maundrell thus found fifteen feet of water in the well. Our friends had visited it on their way from Jerusalem early in May, and both Mr. Hebard and Mr. Homes had descended into the vaulted chamber. The latter also measured the depth, which he found to be about one hundred and five feet. Their account corresponds entirely with that of Maundrell; except that the well was now dry.[2] According to Bonifacius about 1555, there was then an altar in this vault, on which mass was celebrated once a year; but Quaresmius in the next century remarks, that this practice had been already discontinued many years by the Latins; although the altar still existed in the vault, where the Greeks sometimes yet read mass.[3]

This tradition respecting both Jacob's well and Joseph's tomb, in which by a singular coincidence Jews[4] and Samaritans, Christians and Muhammedans, all agree, goes back at least to the time of Eusebius in the early part of the fourth century. That writer indeed speaks only of the sepulchre; but the Bourdeaux pilgrim in A. D. 333, mentions also the well; and neither of these writers has any allusion to a church.[5] But Jerome in his letter on Paula, which is referred to A. D. 404, makes her visit the church erected at the side of Mount Gerizim around the well of Jacob, where our Lord met the Samaritan woman.[6] The church would seem therefore to have been built during the fourth century; though not by Helena, as is re-

[1] Maundrell, March 24.

[2] A year later, in April 1839, my friend, the Rev. S. Calhoun found water in the well, ten or twelve feet deep.

[3] "'Tantum in ore putei remanet altare;' Bonifacius, quoted by Quaresmius, ii. p. 801. col. a. b.

[4] Benj. de Tud. Voyages par Barat. p. 82. Lightfoot, Hor. Heb. in Act. vii. 16.

[5] Onomast. art. *Sichem*. Itiner. Hieros. ed. Wess. p. 587. seq.

[6] Hieron. Ep. 86. Epit. Paulæ, p. 676. ed. Mart. "Et ex latere montis Garizim extructam circum puteum Jacob intravit Ecclesiam," &c.

ported in modern times. It was visited and is mentioned, as around the well, by Antoninus Martyr near the close of the sixth century; by Arculfus a century later, who describes it as built in the form of a cross; and again by St. Willibald in the eighth century.[1] Yet Saewulf about A. D. 1103, and Phocas in 1185, who speak of the well, make no mention of the church; whence we may conclude that the latter had been destroyed before the period of the crusades.[2] Brocardus speaks of ruins around the well, blocks of marble and columns, which he held to be the ruins of a town, the ancient Thebez; they were probably those of the church, to which he makes no allusion.[3] Other travellers, both of that age and later, speak of the church only as destroyed, and the well as already deserted.[4]

Before the days of Eusebius, there seems to be no historical testimony to show the identity of this well, with that which our Saviour visited; and the proof must therefore rest, so far as it can be made out at all, on circumstantial evidence. I am not aware of any thing in the nature of the case, that goes to contradict the common tradition; but on the other hand, I see much in the circumstances, tending to confirm the supposition, that this is actually the spot where our Lord held his conversation with the Samaritan woman. Jesus was journeying from Jerusalem to Galilee, and rested at the well, while "his disciples were gone away into the city to buy meat."[5] The well therefore

[1] Anton. Mart. Itin. 6. Adamnanus, lib. ii. 21. St. Willib. Hodœpor. 22. p. 378. ed. Mabill. See these writers cited in full, Reland, Palæst. p. 1007. seq.

[2] Saewulf, Peregrinat. p. 269. Phocas de Locis Sanct. 13. Reland l. c.

[3] Brocardus, c. vii. p. 177. Comp. Marin. Sanut. p. 248., who also mentions the tomb of Joseph.

[4] So Will. de Baldensel in Basnage, Thesaur. iv. p. 353. Sir J. Maundeville, p. 105. Lond. 1839. Rud. de Suchem in Reissb. p. 850. Cotovic. p. 337. Quaresmius, p. 801. &c. &c.

[5] John, iv. 3. 8.

lay apparently before the city, and at some distance from it. In passing along the eastern plain, Jesus had halted at the well, and sent his disciples to the city situated in the narrow valley, intending on their return to proceed along the plain on his way to Galilee, without himself visiting the city. All this corresponds exactly to the present character of the ground.[1] The well too was Jacob's well, of high antiquity, a known and venerated spot; which, after having already lived for so many ages in tradition, would not be likely to be forgotten in the two and a half centuries, intervening between St. John and Eusebius.

A very obvious question presented itself to us upon the spot, viz. How it can be supposed, that the woman should have come from the city, now half an hour distant, with her water-pot, to draw water from Jacob's well, when there are so many fountains just around the city, and she must have also passed directly by a large one at mid-distance? But, in the first place, the ancient city (as we shall see) probably lay in part nearer to this well than the modern one; and then too it is not said, that the woman came thither *from* the city at all. She may have dwelt, or have been labouring, near by the well; and have gone into the city only to make her wonderful report respecting the stranger prophet.[2] Or, even granting that her home was in the city, there would be nothing improbable or unusual in the supposition, that the inhabitants may have set a peculiar value on the water of this ancient well of Jacob, and have occasionally put themselves to the trouble of going thither to draw. That it was

[1] The present usual road from Nâbulus northwards, ascends and crosses the ridge of Mount Ebal at a point west of the town. But there doubtless is, and was, also a road along the plain. Berggren travelled one still further east. Reisen, ii. p. 266. seq.

[2] John, iv. 7. 28, 29. "Woman of Samaria" is here only equivalent to "a Samaritan woman," — one of the Samaritans.

not the ordinary public well of the city, is probable from the circumstance, that there was here no public accommodation for drawing water.[1]

More difficult is it to account for the fact, that a well should ever have been dug here at all, on a spot in the immediate vicinity of so many natural fountains; and irrigated, even at the present day, by rills of running water brought down from the source higher up the valley. I can solve this difficulty only by admitting, that this is probably the actual well of the patriarch; and that it was dug by him in some connection with the possession of the "parcel of ground," bought of Hamor the father of Shechem; which he gave to his son Joseph, and in which Joseph and probably his brethen were buried.[2] The practice of the patriarchs to dig wells wherever they sojourned, is well known[3]; and if Jacob's field, as it would seem, was here before the mouth of the valley of Shechem, he might prefer not to be dependent for water on fountains, which lay up that valley and were not his own.

I think we may thus rest with confidence in the opinion, that this is Jacob's well, and here the parcel of ground which Jacob gave to his son Joseph. Here the Saviour, wearied with his journey, sat upon the well, and taught the poor Samaritan woman those great truths, which have broken down the separating wall between Jews and Gentiles: "God is a Spirit; and they that worship him, must worship him in spirit and in truth." Here, too, as the people flocked from the city to hear him, he pointed his disciples to the waving fields which decked the noble plain around, exclaiming: "Say not ye, There are yet four months,

[1] John, iv. 11.

[2] Gen. xxxiii. 19. Josh. xxiv. 32. John, iv. 5. Acts, vii. 15, 16. Comp. Lightfoot, Hor. Heb. in Act. vii. 16. See also above, p. 107. note [3].

[3] Gen. xxi. 25. 30. xxvi. 15. 18—32.

and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest!"[1]

It was half-past 8 o'clock when we returned to our tent; wearied indeed in body, but refreshed in spirit, as we read anew, and in the midst of the very scenes, the account of our Saviour's visit and sublime teaching.

In our interview with the Samaritans, we had forgotten to inquire respecting the general statistics of Nâbulus; and we had no other acquaintance on whose information we could depend. The only Christians here are Greeks, numbering 120 taxable men, or about 500 souls. There is a Greek bishop of Nâbulus; but he resides in the convent at Jerusalem.[2] The Samaritans count some 150 souls, as we have seen; and there were said to be about as many Jews. From various data, we were led to estimate the whole population at about 8000 souls; all Muhammedans, with the exceptions above specified. The present governor of the province of Nâbulus was a son of Husein, the former Mudîr of 'Akka.[3]

It would be useless to spend time here, in showing that the Nâbulus of the present day is the Neapolis of the Roman age; or that the latter appellation took the place of the more ancient name Shechem. It is one of the very few foreign names imposed by the Romans in Palestine, which have survived to the present day. The historical testimonies to the general identity of Neapolis and Sichem are hardly less definite and numerous, than in the case of Ælia and Jeru-

[1] John, iv. 20—24. 30. 35.
[2] See Vol. II. p. 90.
[3] There are said to be leprous persons at Nâbulus, as well as at Jerusalem; but we did not here meet with them. Paxton's Letters, xv. p. 173. Lond.

salem [1]; while the situation of Nâbulus in the mountains of Ephraim and beneath Mount Gerizim, of which tradition has never lost sight, corresponds entirely to the ancient accounts of the position of Shechem.

Shechem was a very ancient place; though we do not find it mentioned as a city, until the time of Jacob. Abraham indeed first came, in the land of Canaan, "unto the place of Shechem, unto the oaks of Moreh [2];" and Jacob on his return from Padan-Aram came to Shalim, a city of Shechem, "and pitched his tent before" (east of) the latter city. This corresponds to the present village of Sâlim, which lies east of Nâbulus across the great plain. In this plain the patriarch encamped, and purchased the "parcel of ground," still marked by his well and the traditional tomb of Joseph.[3] It was here that Dinah was defiled by Shechem the son of Hamor, prince of the country; and the city Shechem with its gates is spoken of, named probably after that prince. It would seem not then to have been large; inasmuch as the two sons of Jacob were able to overcome and to slay all the males.[4] Jacob's field, as we have seen, was a permanent possession; and the patriarch, even when residing at Hebron, sent his flocks to pasture in this neighbourhood. It was on a visit to them in this region that Joseph was sold by his brethren.[5]

On the return of the Israelites from Egypt, after they had passed over Jordan, they were directed to set up great stones and build an altar on Mount Ebal;

[1] Josephus has usually Sichem; but also once Neapolis, B. J. iv. 8. 1. Epiphanius adv. Hær. lib. iii. p. 1055. Ἐν Συκίμοις, τοῦτ' ἔστιν, ἐν τῇ νυνὶ Νεαπόλει. Ib. p. 1068. Hieron. Ep. 86. Epitaph. Paulæ, p. 676. "Transivit Sichem, — quæ nunc Neapolis appellatur," etc. See also other authorities, Reland, Pal. p. 1004. seq.

[2] Gen. xii. 6.

[3] Gen. xxxiii. 18, 19. See above, p. 102. note [1], p. 112.

[4] Gen. xxxiv. 1, 2. 20. 24, 25.

[5] Gen. xxxvii. 12—14.

and to station six of the tribes upon Mount Gerizim to bless the people, and six upon Mount Ebal to curse.[1] Between these two mountains, according to Josephus, lay Shechem, having Ebal on the north and Gerizim on the south.[2] In the division of the land, Shechem fell to the lot of Ephraim, but was assigned to the Levites and made a city of refuge.[3] Here Joshua met the assembled people for the last time.[4] In the days of the Judges, Abimelech treacherously got possession of the city, which gave occasion for the beautiful parable of Jotham, delivered from Mount Gerizim; in the end the people proved treacherous to the usurper, and the city was destroyed by him.[5] At Shechem all Israel came together to make Rehoboam king; here the ten tribes rebelled; and the city became for a time the royal residence of Jeroboam.[6] We hear nothing more of it before the exile; during which it seems still to have been inhabited.[7]

After the exile, Shechem is mainly known as the chief seat of the people who thenceforth bore the name of Samaritans. Of the origin of this people we have no ancient account, except in the Scriptures and in Josephus. It appears that after the carrying away captive of the Israelites from Mount Ephraim and the region of Samaria by the Assyrian Shalmaneser, the same monarch brought men from Babylon, and from other eastern countries, "and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria and dwelt in the cities thereof."[8]

[1] Deut. xxvii. 1—13. The altar in verse 4., according to the present Hebrew text, was to be on Ebal. The Samaritan text reads here Gerizim; and this is the main point, in which they charge the Jews with corrupting the text.

[2] Joseph. Ant. iv. 8. 44. Comp. Judg. ix. 7.

[3] Josh. xx. 7., xxi. 20, 21.

[4] Josh. xxiv. 1. 25.

[5] Judg. ix. 1—49.

[6] 1 Kings, xii. 1. 12—16. 25.

[7] Jer. xli. 5.

[8] 2 Kings, xvii. 3. 6. 24. Joseph. Antiq. ix. 14. 1. 3. x. 9. 7. — The Samaritans themselves afterwards refer their transportation into the land to Esar-haddon, Ezra, iv. 2. This may have been a later emigration.

Visited and disturbed by lions, this people applied to the king of Assyria for one of the Israelitish priests to "teach them the manner of the God of the land;" and one was sent accordingly, and took up his abode at Bethel, the former scene of Jeroboam's idolatry. So "they feared the Lord, and served their own gods," each his own national idols; "and made unto themselves of the lowest of them priests of the high places." This continued to be the case down to the time when the scriptural account was written; and it was this people, according to Josephus, who were called in Hebrew Cutheans, and in the Greek language Samaritans.[1]

According to these accounts, it appears that the Samaritans were originally foreigners, having nothing in common with the Jews; and not a mixed race, as is commonly assumed, except so far as a few straggling Israelites may not improbably have remained in their homes.[2] The introduction of the Pentateuch among them is sufficiently accounted for, by the return of the Israelitish priest to Bethel, and the partial renewal of the Israelitish worship. When the Jews returned under Zerubbabel from their exile, and began to rebuild Jerusalem and their temple, the Samaritans also desired to aid them in the work: "Let us build with you; for we seek your God as ye do; and we do sacrifice unto him since the days of Esar-haddon."[3] It was the refusal of the Jews to admit them to this privilege, that gave rise to the subsequent hatred between the two races; and from that moment the Samaritans did all they could, to hinder the rebuilding both of the temple and the city.[4]

[1] 2 Kings, xviii. 25—34. 41. Joseph. Ant. l. c.

[2] The common view is perhaps most strongly stated by De Sacy, Corresp. des Samaritains, p. 3. in Notices et Extr. des MSS. de la Biblioth. du Roi, tom. xii. For the opposite view, see Hengstenberg Authentic. des Pentat. i. p. 1. seq.

[3] Ezra, iv. 2.

[4] Ezra, c. 4. Nehem. c. iv. vi. Joseph. Ant. xi. 4. 9.

It was the same refusal, probably, and subsequent acts of mutual hatred, that stimulated the Samaritans to erect a temple of their own upon Mount Gerizim. The immediate occasion appears to have been the circumstance related by Nehemiah, that a son of Joiada the high-priest had become son-in-law to Sanballat, and had on this account been expelled from Jerusalem.[1] According to Josephus, this person was Manasseh, a brother of the high-priest Jaddus, and was expelled as having married the daughter of Sanballat the Persian governor of Samaria under Darius Codomanus and Alexander the Great, about 330 B. C. some eighty years later than the time of Nehemiah.[2] The same writer relates, that Manasseh withdrew to the Samaritans; and that Sanballat his father-in-law, having joined Alexander the Great before Tyre, obtained from that monarch permission to erect a temple on Mount Gerizim, in which he constituted Manasseh high-priest.[3] Sichem, at the foot of Gerizim, now became the metropolis of the Samaritans, and was inhabited by apostate Jews; and according to Josephus, if a Jew at Jerusalem was called to an account for eating unclean food, or for breaking the Sabbath, or for any similar crime, he fled to the Sichemites, declaring himself to be unjustly accused.[4]

The mutual hatred continued to increase, each party contending for the sanctity of their own temple[5]; though the Jewish historian, with apparent jus-

[1] Neh. xiii. 28.

[2] Joseph. Antiq. xi. 7. 2. This would seem most probably to be a chronological error on the part of Josephus; since it is hardly supposable, that the very same fact, with the like circumstances, should occur at two different times to different persons bearing the same names. Hence too the building of the temple on Gerizim, is probably to be placed earlier than the time of Alexander.

[3] Joseph. Ant. xi. 8. 2. 4.

[4] Ibid. xi. 8. 6. Σαμαρεῖται μητρόπολιν τότε τὴν Σίκιμα ἔχοντες, κειμένην πρὸς τῷ Γαριζεὶν ὄρει καὶ κατῳκημένην ὑπὸ τῶν ἀποστατῶν τοῦ Ἰουδαίων ἔθνους. Ib. 8. 7. — Comp. Jahn, Bibl. Archæol. th. ii. bd. ii. p. 303.

[5] Jos. Ant. xii. 1. 1. xiii. 3, 4.

tice, accuses the Samaritans of professing to be Jews and descended from Joseph, when this might tend to their advantage; or of disclaiming all kindred and connection with them, when this would better serve their turn.[1] Broils sometimes ensued[2]; and at length the temple on Gerizim was destroyed by John Hyrcanus, about 129 B. C. after having stood, according to Josephus, about two hundred years.[3] The broils continued, and the hatred increased. Under the procurator Coponius, who followed Archelaus, a Samaritan entered Jerusalem secretly and polluted the whole temple, by scattering in it human bones.[4] The name Samaritan had now become among the Jews a by-word and term of reproach; and all intercourse with them was avoided. Of this we find various traces in the New Testament. Jesus himself was called a Samaritan in scorn; and the seventy disciples, when first sent out, were not to go to the cities of the Samaritans, since they did not belong to the house of Israel.[5] They still clung to their worship on Mount Gerizim; and lived in expectation of a Messiah.[6] In consequence of this hatred, and in allusion to this idolatry, the town of Sichem probably received among the Jewish common people the by-name Sychar, which we find in the Gospel of St. John; while Stephen, in addressing the more courtly Sanhedrim, employs the ancient name.[7] Yet many of the Samaritans believed

[1] Jos. Ant. ix. 14. 3. Thus, towards Alexander they professed to be Hebrews, ib. xi. 8. 6. With Antiochus they claimed to be Medes and Persians, and asked permission to dedicate their temple to Jupiter Hellenius; ib. xii. 5. 5. Comp. 2 Macc. vi. 2.

[2] Jos. Ant. xii. 4. 1. xiii. 3. 4. ib. 10. 2. xiv. 6. 2.

[3] Ibid. xiii. 9. 1. B. J. i. 2. 6.

[4] Jos. Ant. xviii. 2. 2. Comp. xx. 6. 1.

[5] John, viii. 48. iv. 9. 27. Matt. x. 5. Luke, xvii. 16. 18. See also Sirac. l. 25, 26. ὁ λαὸς μωρὸς ὁ κατοικῶν ἐν Σικίμοις. Testam. xii. Patriarch. p. 564.

[6] John, iv. 20. 25.

[7] John, iv. 5. Acts, vii. 16.—This name Sychar (Συχάρ) might come from Heb. שֶׁקֶר *falsehood*, spoken of idols, Hab. ii. 18.; or also from שִׁכּוֹר *drunkard*, in allusion to Isa. xxviii. 1. 7. Comp. Sirac. l. 26. Test. xii. Patr. p. 564. ἔσται γὰρ

on Christ in Sichem itself; and afterwards, churches were gathered in their towns and villages by the apostles.[1]

Not long after the times of the New Testament, the city of Sichem received the new name of Neapolis, which remains to the present day in the Arabic form Nâbulus. This took place apparently under Vespasian; for the coins of the city, of which there are many from Titus to Volusianus, bear the inscription "Flavia Neapolis;" the former epithet being adopted in honour of Flavius Vespasian, probably in consequence of some benefit conferred by him.[2] The name Neapolis is already mentioned by Josephus, and also by Pliny, who died A. D. 79; and both these writers affirm, that the place was before called Mabortha or Mamortha by its inhabitants; a circumstance of which there seems to be no further historical trace, and no very satisfactory solution.[3]

There is also a question, whether Neapolis occupied or now occupies, precisely, the same spot as Sichem; though the fact of their general identity does

ἀπὸ σήμερον Σικὴμ λεγομένη πόλις ἀσυνέτων. The Jews were fond of such slight like-sounding perversions of proper names; so the change between בַּעַל זְבוּב *Beelzebub*, 2 Kings, i. 2, 3, and Βεελζεβούλ *Beelzebul*, applied in the N. T. to Satan, Matt. x. 25. etc. So too Bethaven for Bethel, Hos. iv. 15. v. 8.; comp. Amos, v. 5. See Reland, Dissert. Miscell. i. p. 140. seq. Hengstenb. Auth. des Pentat. i. p. 25. seq.

[1] John, iv. 39—42. Acts, viii. 5—25. ix. 31.

[2] For this custom of cities adopting the names of their benefactor on coins, see above, Vol. II. pp. 408, 409. note [3]. — For the coins of Neapolis, see Eckhel, Doctr. Nummor. iii. p. 433, seq. Mionnet Médailles Antiques, tom. v. p. 499. Suppl. viii. p. 344. seq.

[3] Jos. B. J. iv. 8. 1. παρὰ τὴν Νεάπολιν καλουμένην, Μαβορθὰ δὲ ὑπὸ τῶν ἐπιχωρίων. Plin. H. N. V. 13. "Neapolis, quæ ante Mamortha dicebatur." Harduin professes to give a coin of Marcus Aurelius with the reading: NEA. MHTPOΠΟΛ. MOPΘIA, (to which he prefixes ΦΛ.) which last word MOPΘIA Cellarius and Reland take for the name Mamortha, and attempt to explain it. But I find no such inscription among all the coins in Eckhel and Mionnet; and there certainly is no sufficient ground to make out of it *Flavia Neapolis*, which was not a metropolis. See Harduin, Nummor. Antiq. Populorum et Urbium Illustr. p. 341. Cellarius, Collectanea Hist. Samar. p. 10. Reland, Dissert. Miscell. i. p. 137. seq.

not appear to be doubtful.[1] The difficulty has apparently arisen from what seems to have been a mere hypothesis current in the days of Eusebius, when the rage for pilgrimages and the finding out of scriptural places was just beginning. At that time Sychar and Sichem were regarded as two distinct places, and both of them different from Neapolis. Eusebius says expressly, that Sychar lay before (east of) Neapolis by the field of Joseph with Jacob's well; while Sichem was pointed out as a deserted place in the suburbs of Neapolis, where was also Joseph's tomb.[2] The Bourdeaux pilgrim in the same age (A. D. 333) is more specific. According to him, by Neapolis at the foot of Mount Gerizim, lay the place called Sichem, where was the monument of Joseph; and at one Roman mile further was Sychar, whence the Samaritan woman came to draw water at Jacob's well.[3]

It is hardly necessary to remark upon the confusion and inconsistency of all this, and how strongly it savours of the spirit of the age. Nor did this hypothesis continue long. Jerome, who had more of critical acumen than most of his cotemporaries; and who, in his version of the Onomasticon, had contented himself with simply translating Eusebius' account of a distinct Sychar and Sichem; comes out boldly in other places, and pronounces Sychar to be merely an erroneous reading for Sichem, which latter he declares to be identical with Neapolis.[4] From that time onwards,

[1] See p. 114. note [1].

[2] Onomast. arts. *Sichar*, *Sichem*. See also arts. *Luza*, *Terebinthus*. Reland, Palæst. p. 1004.

[3] Itin. Hierosol. ed. Wesseling, p. 587. "*Neapoli.* — Inde ad pedem montis ipsius locus est, cui nomen Sechim; inde positus est monumentum, ubi positus est Joseph in villa, quam dedit ei Jacob pater ejus. — Inde passus mille, locus est cui nomen Sechar, unde descendit mulier Samaritana ad eundem locum, ubi Jacob puteum fodit," etc.

[4] "Transivit Sichem, non ut plerique errantes legunt Sichar, quæ nunc Neapolis appellatur;" Ep. 86. Epit. Paulæ, p. 676. ed. Mart. — "Hebraice Sichem dicitur, ut Johannes quoque Evangelista testatur; licet vitiose, ut Sichar legatur, error inolevit;" Quæst. in Gen. cap. xlviii. No. 22.—It may

this identity does not appear to have been again drawn in question. Yet in all probability, the ancient city was much larger than the Neapolis of Eusebius; and there is nothing incredible in the idea, that a portion of its ruins may still have been seen on the east of the latter place, stretching down for some distance towards Jacob's well, or even near to it. Jerusalem itself extended anciently much further north and south, than at the present day. That such ruins should now have disappeared around Nâbulus, is not surprising; the stones would very naturally be used in the structures of the modern city.[1]

Indeed, if we may credit the accounts of Josephus, the Neapolis of his day appears to have had a population far greater than that of the present city; and the people continued long to be known chiefly by the name of Samaritans. So early as the time of Pilate, we read of a tumult and sedition excited among them by an adventurer, who persuaded the common people to follow him to the summit of Mount Gerizim, where he proposed to show them the golden vessels which Moses in ancient times had buried there. But Pilate ordered troops to attack this multitude; and having dispersed them, caused many of the leaders to be put to death. The Samaritans complained of him before Vitellius, then proconsul of Syria; and this was the occasion of Pilate's being deposed and sent to Rome.[2] In general, the Samaritans would seem to have been no less hostile to the Romans, than were the Jews

be proper to remark, that this opinion of Jerome as to the reading Sychar, is contradicted by all the Greek manuscripts of the N. T.

[1] Maundrell mentions "some pieces of a very thick wall still to be seen not very far from hence," i. e. from the well; March 24. Schubert speaks of the "supposed walls of ancient Sichem" as visible in several places between the present city and Jacob's well; Reise, iii. p. 153. We were not able to make out anything of this sort; and saw only the ruins of the church and of the hamlet Belât on the north.

[2] Joseph. Ant. xviii. 4. 1, 2.

themselves. While Vespasian was engaged in subduing various portions of the country, a great multitude of the Samaritans collected and posted themselves upon Mount Gerizim. Vespasian anticipating their movements, sent against them Cerealis with a body of troops; who ultimately surrounded them, and having in vain proposed terms of submission, attacked them and slew to the number of eleven thousand six hundred persons.[1] Whether the city itself was destroyed or rebuilt by Vespasian, we are not informed.

The Samaritan worship would appear to have long continued predominant at Neapolis; for upon the coins of the subsequent centuries, we find Mount Gerizim with its temple depicted as the symbol of the city. There is indeed no historical testimony, that the former temple was ever rebuilt; yet there was doubtless an altar, or some kind of structure, where their worship was held. The Samaritans are not mentioned in connection with the Jewish war and catastrophe under Adrian; but under Septimius Severus, about A. D. 200, they appear to have made common cause with the Jews against that emperor; and Neapolis was deprived by him of its rights as a city.[2] In that and the following centuries, the Samaritans were spread extensively not only in Egypt and the East, but also in the West as far as to Rome itself; where they had a synagogue in the time of Theodoric, after A. D. 493.[3] Their occu-

[1] Joseph. B. J. iii. 7. 32.

[2] Euseb. Chron. "Judaicum et Samariticum bellum motum est." Spartian. in Sept. Sev. c. 16. "Neapolitanis Palæstinensibus jus civitatis tulit, quod pro Nigro [Severi æmulo] diu in armis fuerant." This right was probably restored; for the same writer remarks, c. 15. "Palæstinis pœnam remisit, quam ob caussam Nigri meruerant." See Cellarii Collectan. Hist. Samar. i. 7. p. 22.

[3] This appears from the laws of the Cod. Theodos. especially xvi. xxviii. de Judæis, Cœlicolis, et Samaritanis; xviii. de Novicullariis; cxxix. cxliv. de Samaritis. Cellarius, l. c. pp. 16. 22, 23. 25. — For the synagogue, see Cassiodor. Variar. Epist. lib. iii. 45. Cellarius, l. c. p. 23.

pation appears to have been chiefly that of merchants and money-changers, much like the Jews.[1]

There had already been converts to the Christian faith in Neapolis under our Saviour; and in all probability a church had been gathered here, during the ministry of the apostles.[2] The celebrated Justin Martyr, who suffered at Rome about A. D. 163, was a native of this city.[3] It also became early the seat of a Christian bishop. The name of Germanus, bishop of Neapolis, appears among the subscriptions to the councils of Ancyra and Neocæsarea A. D. 314, and to that of Nicea A. D. 325; while the names of four others are also preserved, the last of whom, John, was a signer at the synod of Jerusalem A. D. 536.[4] The general condition of the city in the fourth and fifth centuries, as reported by Eusebius, the Bourdeaux pilgrim, and Jerome, we have already seen.[5] Nearly a century later, the hatred of the Samaritans broke out against the Christians, and gave rise anew to scenes of tumult and slaughter.

The historian Procopius relates, that under the reign of Zeno (after A. D. 474) a tumult arose at Neapolis, in which the Samaritans rushed in great numbers into the church, where the Christians were celebrating the festival of Pentecost, killed many, maimed the bishop Terebinthus by cutting off his fingers, and committed other horrible atrocities. The bishop re-

[1] See the edict of Justinian, *Περὶ ἀργυροπρατικῶν συναλλαγμάτων*, where it is said: *Εἰ γράμματα φέροι αὐτοῦ τοῦ τῆς τραπέζης προεστηκότος, τοῦ γε ὑπογραφέως αὐτοῦ οὓς Σαμαρείτας καλοῦσι.* Cellarius, l. c. pp. 23. 25.

[2] John, iv. 39—42. Acts, viii. 25. ix. 31. xv. 3.

[3] Apol. 2. p. 41. *Ἰουστῖνος — ἀπὸ Φλαουΐας Νέας πόλεως Συρίας τῆς Παλαιστίνης.* Euseb. Hist. Ecc. iv. 12.

[4] Labbé, Concil. general. Coll. tom. i. pp. 1475. 1488. tom. ii. p. 51. tom. v. p. 286. See generally, Le Quien, Oriens Chr. iii. col. 647. seq. Reland, Palæst. p. 1009. See above, Vol. II. p. 28. Neapolis stands also in the Greek ecclesiastical Notitiæ; see Reland, Pal. pp. 215. 220.

[5] Pages 119, 120.

paired himself to Constantinople, and made complaint to the emperor; who immediately took measures to punish the guilty. The Samaritans were driven from Mount Gerizim, which was made over to the Christians; and Zeno erected there a church in honour of the virgin, which he surrounded by what in appearance was a wall, though in reality only a fence[1]; stationing a strong garrison below in the city, but only a small guard at the church above.

The Samaritans smothered their indignation for a time[2]; but it broke out again under Anastasius and Justinian. During the reign of the former, a band of this people, under the guidance of a woman, ascended Mount Gerizim from a different side, seized upon the church, and slew the guard; but the troops in the city were able to prevent their being supported by the inhabitants, and the ringleaders were seized and punished. In respect to the troubles under Justinian, Procopius only remarks, that this emperor erected outside of the former wall or fence around the church on Mount Gerizim, a second wall, which, while it left the appearance of the work unchanged, rendered it wholly impregnable. This was probably the fortress, the ruins of which are still seen upon the mountain, bearing every mark of a Roman origin. The emperor also caused the five Christian churches, destroyed by the Samaritans in the city itself, to be rebuilt.[3]

The Samaritan insurrection under Justinian, is more fully described by Cyrill of Scythopolis in his Life of St. Sabas. According to him, the whole race of the Samaritans in Palestine rose upon the Chris-

[1] Τειχισάμενος τὸ ἱερὸν τοῦτο ἔδειξεν τῷ λόγῳ, το δὲ ἀληθὲς ἀποτριγχώσας.

[2] According to the Chronicon Paschale, A. D. 484, the Samaritans, under a leader Justusa, made an attempt in that year to drive out the Christians from Cæsarea. Reland, Pal. p. 673.

[3] Procop. de Ædific. Justin. v. 7. Id. Historia Arcana (Anecdot.) § 11. — See above, p. 99.

tians, in May, A. D. 529, the third year of Justinian's reign. They perpetrated many atrocities, plundering and burning churches, torturing Christians to death, and setting on fire whole villages, especially in the vicinity of Neapolis, their head-quarters. Here they put the bishop Ammonas to death, and set up a leader of their own, Julian, whom they crowned as king. The emperor immediately sent troops against them; a battle took place; and Julian with an immense number of the Samaritans was slain. The holy Sabas now repaired to Constantinople in the name of the Christians of Palestine, to ask for a remission of tribute on account of the devastations of the Samaritans, and protection against their future machinations. The emperor granted all his requests; remitted the tribute; ordered the churches to be rebuilt; and by an edict took away from the Samaritans all their synagogues, and declared them incapable of holding any public employment, or of acquiring property by inheritance or by gift among themselves.[1] This testimony is borne out also by the laws of Justinian.[2] The same general account is likewise given by Theophanes and Eutychius; from the former of whom it appears, that many of the Samaritans fled to Chosroes king of Persia, who was induced by their persuasion not to make peace with Justinian.[3] Many also became Christians.[4] From that time onwards, the existence of the Samaritans is rarely mentioned in history.

[1] Cyrill. Scythop. Vita St. Sabæ § 70. seq. in Cotelerii Eccles. Græc. Monum. tom. iii. p. 339. seq. Reland, Pal. p. 674. Le Quien, Oriens Chr. iii. p. 190. seq.

[2] Cellarii Collectanea Hist. Samar. ii. 11. p. 25. Procop. Histor. Arcan. notes p. 131. ed. Paris. pp. 405, 406. ed. Bonn.

[3] Πειθεὶς ὑπὸ Σαμαρειτῶν προφυγόντων αὐτῷ, Theophanis Chronogr. p. 152. ed. Paris. Eutychii Annales, ii. p. 156. Oxon. 1658. Comp. Reland, Pal. p. 673.—Theophanes places this war in A. D. 548; but his account and that of Cyrill probably refer to the same events.

[4] Chron. Pashcal. Also Procop. notes p. 131. ed. Par. p. 406. ed. Bonn.

On the invasion of the Muhammedans, and while the siege of Jerusalem was going on, Neapolis, Sebaste, and other smaller towns, were brought under the power of the conquerors.[1] From that time until the crusades, we hear nothing further of Neapolis; except the slight notices of the few pilgrims, who mention only Jacob's well and Mount Gerizim.[2] Immediately after the capture of Jerusalem by the crusaders, some of the chiefs from the mountains of Samaria around Neapolis came to the Christian camp, bringing presents, and inviting the Franks to take possession of those towns; which was done by Tancred without resistance.[3] In A. D. 1113, Neapolis was laid waste during a temporary incursion of the Saracens.[4] Under king Baldwin II., in A. D. 1120, an assembly of prelates and nobles was held at Neapolis to consult upon the state of the country, then visited with the judgments of God for the sins of the people, and suffering not only from the assaults of the common enemy, but also from frequent earthquakes, and from the plague of locusts and mice during four successive years. The conclusions of this assembly were directed against the enormous lewdness and other vices prevalent among the crusaders; and copies of them were every where deposited in the churches.[5]

Neapolis was not itself made a Latin bishopric, but belonged probably to that of Samaria; and the property of it was assigned to the abbot and canons of

[1] Abulfeda, Annales ed. Adler, tom. i. p. 229. Hafniæ, 1789. 4.

[2] See above, pp. 109, 110. Reland, Pal. p. 1007. seq.—Neapolis is also found in the Latin ecclesiastical Notitia appended to the work of William of Tyre, referring to the period before the crusades; Reland, Pal. p. 227. But in another very corrupt one, referring evidently to the time of the crusades, it is omitted; Reland, ib. p. 222. Both these Notitiæ are obviously made up of heterogeneous materials.

[3] Will. Tyr. ix. 20. Guibert Abbot. 14. p. 540.

[4] Fulcher. Carnot. 40. p. 424.

[5] Will. Tyr. xii. 13. Wilken, Gesch. der Kr. i. p. 310. ii. p. 457. seq. — The acts of this assembly are contained in Mansi Concil. tom. xxi. pp. 261—266.

the church of the Holy Sepulchre.[1] The city did not escape the calamities of those days. In A. D. 1184, it was plundered by Saladin after his repulse from Kerak.[2] It remained however in the hands of the Christians; for two years later, A. D. 1186, Count Raymond and the priests and barons who opposed the usurpation of Sibylla and her husband Guy of Lusignan, made it their rendezvous.[3] Immediately after the fatal battle of Hattîn in 1187, Neapolis was laid waste, and the holy places around it polluted, with many atrocities, by a portion of the troops of Saladin.[4] In A. D. 1242, it appears again to have fallen into the hands of the Christians; but two years later was captured by Abu 'Aly, the colleague of Bibars.[5] Since that time it has remained in the hands of the Muhammedans, apparently without great change; and is mentioned by all travellers who have passed by the direct route, between Jerusalem and Nazareth or 'Akka.

It is singular that the Christian historians of the crusades appear to make no allusion whatever to the existence of the Samaritans at Nâbulus; they probably regarded them as Jews, of whom in like manner they make little mention. The Jewish traveller Benjamin of Tudela, in the last half of the twelfth century, was the first to bring them again into notice. He speaks at Nâbulus of the Cutheans, who amounted to about one hundred persons, and were called Samaritans; they professed to be of the tribe of Ephraim, and had priests descended from the family of Aaron. He describes them much as they are at the present day; they had their synagogue, and sacrificed on Mount

[1] Jac. de Vitr. 58. p. 1078. Notitia in Reland's Pal. p. 222.
[2] Bohædd. Vit. Salad. p. 59. Abulf. Annal. A. H. 580.
[3] Wilken, Gesch. der Kr. iii. ii. p. 252.
[4] Rad. Coggesh. in Martene et Durand, tom. v. p. 560, seq. Mejr ed-Dîn in Fundgr. des Or. iii. p. 81. Wilken, ibid. p. 294.
[5] Makrizi in Wilken's Comment. de Bell. Cruc. p. 204.

Gerizim on the day of the Passover and other festivals.[1] Arabian writers of the same period speak also of the Samaritans, whom they confound with the Jews.[2]

The first Christian travellers who appear to have noticed this people, are William of Baldensel in A. D. 1336, and Sir John Maundeville about the same time; the former describes the Samaritans as a singular sect, differing alike from Christians, Jews, Saracens, and Pagans; and distinguished from all by their red turbans, as at the present day.[3] The pilgrims of the following centuries appear seldom to have taken this route; and I find no further mention of the Samaritans until Cotovicus in A. D. 1598, who speaks of them as a sect of the Jews, but without affording any particulars concerning them.[4] Della Valle, in the early part of the next (seventeenth) century, was the first to give some account of them; Maundrell in A. D. 1697 visited and describes them; and Morison also slightly mentions them in the following year.[5] During the eighteenth century, they appear to have been noticed by very few if any travellers; indeed almost no Frank passed on this route. Within the present century they have again been brought more into notice; although few travellers have taken the pains to visit them.[6]

[1] Benj. de Tud. par Baratier, pp. 78—84. Benjamin asserts, that in his day there were also two hundred Samaritans in Cæsarea; ib. p. 76.

[2] So the Arabian geographer Yakût about A. D. 1200; see Schultens, Ind. geogr. in Vit. Salad. art. *Neapolis*. Abulfeda, Tab. Syr. p. 85. Mejr ed-Din in Fundgr. des Or. ii. p. 139.

[3] Guil. de Baldensel Hodœpor. p. 353. in Canisii Thesaur. ed. Basnage, tom. iv. Sir J. Maundeville gives much the same account; p. 108. Lond. 1839. — See above, p. 104.

[4] Cotovic. Itin. p. 342.

[5] Della Valle, Voyages, tom. ii. p. 103. seq. Paris, 1745. Maundrell, March 24. Morison, Relation, etc. pp. 234. 240. — It is perhaps worth observing, that Quaresmius, who lived several years in Palestine, and devoted two folio volumes to an "historical, theological, and moral elucidation" of the Holy Land, in which he describes Nâbulus, and recounts the ancient history of the Samaritans, makes nevertheless not the slightest allusion to their present existence.

[6] Dr. Clarke speaks of the Samaritans, but only from Benjamin

A greater interest however has been excited in behalf of the Samaritans, and more information acquired respecting them, in consequence of their correspondence with several learned Europeans, and the publication of their copies of the Pentateuch. The existence of the Pentateuch among them, appears to have been early known to scholars; and Julius Scaliger, in the sixteenth century, was the first, according to De Sacy, to point out the importance of obtaining copies of it in Europe.[1] This wish was first fulfilled by the traveller Della Valle in A. D. 1616. When at Constantinople on his way to the East, he was commissioned by De Sancy, then French ambassador in that city, to purchase Samaritan manuscripts; and after attempting it in vain at Cairo, Gaza, and Nâbulus, he was able to procure at Damascus two copies of the Pentateuch. One, on parchment, exhibiting the Hebrew text in Samaritan characters, he transmitted to the ambassador; the other, on paper, containing the Samaritan version, he retained for himself.[2] The former was sent by De Sancy to the library of the Oratoire in Paris, and was published by J. Morin in the Paris Polyglott; the latter was loaned by Della Valle to the same editor, and appeared also in the same work.[3] Both were afterwards reprinted with slight corrections in the London Polyglott. The munificence of Archbishop Usher was able to procure, not long after, no fewer than six additional manuscripts of the Hebrew-

of Tudela and Maundrell; p. 511. seq. 4to. Buckingham does the same, also without having seen them; p. 528. seq. Within the last twenty years, they have been visited by Messrs. Jowett and Fisk, Connor, Elliott, and others.

[1] De Sacy, Corresp. des Samar. p. 7. in Notices et Extr. tom. xii.

[2] Della Valle, Voyages, tom. ii. p. 105. seq. 128. seq. Paris, 1745.

[3] De Sacy, Corresp. des Samar. l. c. p. 8. Cellarius, Collect. Hist. Samar. p. 46. See the correspondence between Morin and P. della Valle in the little work published anonymously by R. Simon: "Antiquitates Ecclesiæ Orientalis," Lond. 1682, 8. pp. 156—205. Also the Life of J. Morin, in the same volume, p. 18. seq.

Samaritan Pentateuch; another was sent to England by Robert Huntington about A. D. 1672; and the number continued to increase, so that Kennicott was able to collate, for his great work, not less than sixteen manuscripts more or less complete. Of these six are in the Bodleian Library, and one in the British Museum.[1] — The Samaritan-Arabic version of Abu Sa'îd has never yet been fully printed; but lies in seven manuscripts in the libraries of Rome, Oxford, Paris, and Leyden.[2] The general merits of all these copies of the Pentateuch, have been investigated by able scholars.[3]

Long before the wish of the elder Scaliger had thus been fulfilled, in the acquisition and publication of the Samaritan Pentateuch, his son Joseph Scaliger had attempted to open a direct correspondence with that people themselves; and had written to their communities in Nâbulus and Cairo. Answers were sent from both these places; but although dated in the year 998 of the Hejra, A. D. 1589, they never reached Scaliger, who died A. D. 1609. After passing through several hands, they came into the possession of J. Morin, who made a Latin translation of them, which was published after his death.[4] The originals are in

[1] See Kennicott, Diss. General. ed. Bruns, p. 259. seq. De Rossi, Var. Lect. in V. T. tom. i. p. clvii. Bertholdt's Einl. ii. p. 476. seq.

[2] Van Vloten, Specimen Philol. cont. Descr. Codicis, MS. Vers. Sam. Arabicæ Pentat. Lugd. Bat. 1803, 4. The portions published are enumerated in Eichhorn's Einleit. ins A. T. bd. i. s. 595.

[3] See Gesenius, Comment. de Pentat. Samaritani Origine, Indole, &c. Halæ, 1815, 4. On the Samaritan version, see ibid. pp. 18, 19. Bertholdt, Einleit. ii. pp. 608—612. The Samaritan-Arabic Version is fully treated of by De Sacy, Comment. de Versione Sam. Arabica Libror. Mosis, in Eichhorn's Allgem. Biblioth. der Bibl. Literat. th. x. s. 1—176. Enlarged and reprinted in Mémoires de l'Acad. des Inscr. et des Belles Lettres, tom. xlix. pp. 1—199. — On the value of the Samaritan Pentateuch in general, see also Hengstenberg, Authent. des Pentat. i. p. 1. seq.

[4] In the work above mentioned, published by R. Simon. Antiquitates Ecclesiæ Orientalis, Lond. 1682, 8.

the Royal Library at Paris; and the text, with a more accurate version, has been published by De Sacy.[1]

In A. D. 1671, Robert Huntington, who was then chaplain of the English factory at Aleppo, and died in 1701 as bishop of Raphoe in Ireland, visited the Samaritans at Nâbulus on his way to Jerusalem. They appear to have received from him, through some misapprehension, the impression, that there were Samaritans in England; and he proposed to them to write to their brethren in that country, giving a summary of their doctrines and rites, and to transmit at the same time a copy of their law. A manuscript of the Pentateuch was accordingly put into his hands, and a letter sent after him to Jerusalem; both of which he forwarded to England. The letter was answered by Thomas Marshal, Rector of Lincoln College, Oxford; and the correspondence thus commenced, continued until A. D. 1688, chiefly through Huntington at Aleppo. This correspondence, extending to six letters from the Samaritans, so far as it has been preserved in passing piecemeal through various hands, has been first fully published by De Sacy.[2]

In the mean time another correspondence had been commenced with the Samaritans of Nâbulus, by the celebrated Ludolf. Taking advantage of the return of a Jewish agent to Palestine in A. D. 1684, he sent by him a letter, written in Hebrew with Samaritan characters; and received from the Samaritans two letters in reply, in the same language and character, dated in 1685. These were soon published by Cellarius.[3] Ludolf wrote again, and received another letter

[1] In Eichhorn's Repertorium für Bibl. and Morgenl. Literat. bd. xiii. See also De Sacy, Corresp. des Samarit. p. 9. in Notices et Extr. des MSS. tom. xii.

[2] Correspond. des Samar. pp. 9—11. 162—225.

[3] Epistolæ Samaritanæ Sichemitarum ad J. Ludolfum. Cizæ, 1688, 4.

in 1691, which was not published until long afterwards.[1]

For more than a century, these various letters continued to be the only source accessible to the scholars of Europe, from which a knowledge of the tenets and ceremonies of the Samaritans could be derived. In A. D. 1807, the French bishop and senator Gregoire again took up the subject; and, by his influence, instructions were sent to the French consuls in the Levant, to make inquiries respecting the Samaritans. The consul at Aleppo opened a communication with those at Nâbulus, and received from them a letter in 1808, which was forwarded to Europe, written in Arabic by the priest Selâmeh, son of Tobias, probably the same person whom we saw. This letter came into the hands of De Sacy, who answered for Gregoire; and received in 1811 a reply in Hebrew, written with Samaritan characters. Another letter arrived for De Sacy in 1820, and also one addressed to a supposed Samaritan community in Paris; for which likewise a second letter came in 1826. These five letters have been published by this learned orientalist, in the collection so often referred to.[2]

The published literature of the Samaritans, therefore, consists of the various copies of the Pentateuch in whole or in part; and of this series of their letters at four different periods, stretching through an interval of nearly two and a half centuries.[3] In addition to this, Gesenius discovered, in a Samaritan manuscript in

[1] Cellarius gave some extracts from it in the new edition of his Collectan. Hist. Samar. Halæ, 1699. Bruns first published it in full: Epistola Samar. Sichem. tertia ad J. Ludolfum, ed. P. J. Bruns, Helmst. 1781, 4 — The full correspondence is given in Eichhorn's Repertorium, bd. xiii. in connection with the letters to Scaliger. See De Sacy, Corresp. des Samar. l. c. pp. 11, 12.

[2] Corresp. des Samar. pp. 13—18. 50—161. 225—235.

[3] The letters to Scaliger and Ludolf, as we have seen, are given in full only in Eichhorn's Repertorium, bd. xiii.; those to England and France, only in the work of De Sacy, so often cited.

England, a curious collection of hymns, chiefly of a doctrinal nature, which he has published with a commentary.[1] They possess also manuscripts of a work professing to be the book of Joshua, often mentioned in their letters. It has never yet been printed; but a manuscript of an Arabic version, written in the Samaritan character, was procured by Joseph Scaliger for the library of the university of Leyden. The work is a sort of chronicle extending from Moses to the time of Alexander Severus; and, in the period parallel to the book of Joshua, has a strong affinity with that book.[2] Accounts of their tenets and rites have been often drawn up from these various sources, to which I can here only refer.[3]

From the earliest letters of the Samaritans and from the accounts of Della Valle, it appears, that, two centuries ago, they had small communities in Cairo, Gaza, Nâbulus, and Damascus. The three former are mentioned repeatedly in their letters; the latter we know only from Della Valle, who purchased at Damascus his copies of the Pentateuch. They seem to have been only a few families, in the gardens outside of the city; perhaps a temporary establishment; and we hear no more of them.[4] Those of Nâbulus and Gaza appear to have stood in close connection; and one of the letters to England was written from the latter place.[5] In their first answer to the inquiries of

[1] Carmina Samaritana e Cod. Lond. et Gothanis, &c. illustr. G. Gesenius in Anecdot. Oriental. fascic. i. Lips. 1824, 4. See also his Programm, De Samaritano Theologia ex Fontib. ined. Comment. Halæ, 1823, 4.

[2] De Sacy, Corresp. des Samar. pp. 124. 196. Bertholdt's Einleitung, th. iii. p. 869. seq.

[3] See especially de Sacy, Corresp. des Sam. l. c. pp. 18—36. Gesenius de Samaritanor. Theologia, l. c. Earlier writers are: Cellarius, Collect. Hist. Samarit. Cizæ, 1688. Reland, Dissertat. Miscell. ii. 1. seq. (Both reprinted in Ugolini Thesaur. tom. xxii.) Bruns in Stäudlin's Beytrage zur Philos. u. Gesch. der Relig. u. Sittenlehre, bd. i. s. 78. ff.

[4] Della Valle, Voyages, ii. p. 128. Paris, 1745.

[5] De Sacy, Corresp. des Sam. p. 191.

Gregoire (A. D. 1808), they say that for more than a century there had been no Samaritans in Egypt; and that they then existed only at Nâbulus and Yâfa.[1] There may have been an agent of the community, or perhaps a family or two then at Yâfa; but at the time of our visit, neither they nor any one else spoke of any Samaritans except at Nâbulus; our Samaritan guide certainly knew of no other.[2] It appears to be the last isolated remnant of a remarkable people, clinging now for more than two thousand years around this central spot of their religion and history, and lingering slowly to decay; after having survived the many revolutions and convulsions, which in that long interval have swept over this unhappy land; a reed continually shaken with the wind, but bowing before the storm.

The modern history of Nâbulus and the surrounding region, is one of wars and rebellion. These districts were formerly regarded as among the most dangerous in Palestine; and for this reason, during the whole of the eighteenth century, the great body of travellers avoided this route, and passed between Jerusalem and Nazareth by way of Yâfa and 'Akka. The country around Nâbulus belonged first to the Pashalik of Damascus, and then nominally to that of 'Akka; but

[1] De Sacy, ibid. p. 69.

[2] See above, p. 101. Stephen Schulz speaks of having found Samaritans at Antioch; but on looking further, it appears, that he merely fell in with two persons, whom he chooses to call Samaritans on account of their behaviour; because, he says, they professed to be Muhammedans, Christians, or Jews, as might best serve their turn, although dressed as Muhammedans! There is not the slightest evidence, that the good credulous man heard the name of Samaritans applied to them by any one but himself, or that there was any sort of ground for such an appellation; and the whole matter seems a mere conceit of his own imagination. He did not visit Nâbulus, and never came in contact with the Samaritans. Leitungen des Höchsten, th. iv. pp. 369—371. Paulus's Sammlung, th. vi. pp. 222—224.—Since writing the above, I find a remark of Niebuhr upon this very passage of Schulz; he supposes the persons in question may have been of the Nusairîyeh, or some Muhammedan sect; Reisebeschr. ii. p. 439. The description of Schulz is indeed very similar to that which Maundrell gives of the Nusairîyeh; see Maundrell, March 4th.

the inhabitants were governed by their own chiefs, who were invested by the Pasha. They were known as a restless people, continually in dispute with each other; frequently in insurrection against the government; and ever ready to plunder the traveller, who might venture among them without proper protection. Even the notorious Jezzâr of 'Akka never succeeded in completely subduing them; and Junot with a body of fifteen hundred French soldiers was defeated by them. Such is the account of Burckhardt[1]; and when too Dr. Clarke travelled from Nazareth to Jerusalem in 1801, he had a military escort, and found the country full of rebels.[2] Indeed, just before the Egyptian conquest, the fortress of Sânûr, often the strong-hold of rebels, had been destroyed by Abdallah, Pasha of 'Akka, after a siege of several months.

Times have changed under the Egyptian government; which has taken the administration into its own hands, and crushed the power of the popular chiefs. This district is now quiet and safe, like the rest of the land. Yet this state of things was not brought about without a struggle. In A. D. 1834, on occasion of a levy, the people of the district of Nâbulus, like those of Jerusalem and Hebron, rose in rebellion against the Egyptians. The insurrection was so important, that Ibraham Pasha himself took command of the troops sent to quell it; and encountering a body of the insurgent peasants at Zeita, a village in the N.W. part of the province of Nâbulus, put them to flight, after killing ninety men. Another large body had posted themselves at Deir, a village on a steep hill not far from Zeita; they were in like manner defeated by storming the hill; and fled, leaving three hundred slain. Ibrahim now repaired with his troops to Nâbulus, and

[1] Burckh. Travels in Syria, &c. p. 342.

[2] Travels in the Holy Land, p. 505. 4to.

the whole district submitted without further resistance. Yet the war continued for a still longer time in the region of Hebron.[1]

Friday, June 15th. We rose early, awakened by the songs of nightingales and other birds, of which the gardens around us were full. We had engaged a guide as far as to Nazareth, a Christian formerly from Beirût, who had often travelled through the country, and professed to know all about it. Our plan for to-day was to visit Sebŭstieh, and then reach Jenîn.

It was 7 o'clock before we set off, proceeding down the valley at first W. N. W. and then generally N. W. on the way to Sebŭstieh. The direct road for Jenîn ascends the northern hill at once from Nâbulus, and keeping along on high ground, leaves Sebŭstieh at some distance on the left. After fifteen minutes there was on our road a fine large fountain by the path; and near by we met a string of camels loaded with salt from el-'Arîsh, where it is gathered on the flats along the sea. The whole valley of Nâbulus is full of fountains, irrigating it most abundantly; and for that very reason not flowing off in any large stream. The valley is rich, fertile, and beautifully green, as might be expected from this bountiful supply of water. The sides of the valley too, the continuation of Gerizim and Ebal, are studded with villages, some of them large; and these again are surrounded with extensive tilled fields and olive-groves; so that the whole valley presents a more beautiful and inviting landscape of green hills and dales, than perhaps any other part of Palestine. It is the deep verdure arising from the

[1] See, for an account of these events, Mengin, Histoire de l'Egypte, &c. de l'an 1823 à l'an 1839, pp. 73—77.

abundance of water, which gives it this peculiar charm; in the midst of a land where no rain falls in summer, and where of course the face of nature, in the season of heat and drought, assumes a brown and dreary aspect.

As we descended along the valley, we were opposite to Râfîdia at 7^h 20′, a large village on the side of the southern mountain, inhabited entirely by Christians; and said to contain one hundred and fifteen taxable men, or nearly five hundred inhabitants. At the same time, looking down the valley, we could see Beit Lîd at a distance upon the mountains, beyond where the valley turns more northwards, bearing N. 65° W. At a quarter before eight, the village Zawâta was on the hill-side at our right; while the top of the mountain on the left was crowned by a ruined castle, called Juneid. Ten minutes further on, Beit Ûzin was on the same side; and at 8 o'clock Beit Îba, also on the left hand slope. For some time a fine little brook had been conducted along our path, somewhat above the bottom of the valley; and at this point (8 o'clock) it was turned into a mill-race or aqueduct with twelve unequal pointed arches, leading off for some distance across the valley to an ordinary Arab mill.[1] Here our road left the valley, and turned up the hill N. by W. Ten minutes brought us to the top of the first ascent, where two other villages came in sight, Keisîn and Tûl Keram; both at some distance on the opposite mountains.[2]

Our way continued gradually ascending, and crossed a higher tract of uneven ground, which declined

[1] This would hardly be worth mentioning, but for the pompous remark of Richardson: "A little above (!) the town we saw an ancient bridge with twelve arches, which were still capable of maintaining the communication between the two sides of the valley!" Travels, ii. p. 411.

[2] Keisîn bore S. 75° W. Tûl Keram N. 70° W.

towards the west; where the valley of Nâbulus bends to the N. N. W. and passes off on the left of Sebŭstieh. Several other villages were now within view on the hills west of the valley; while below us, about half an hour distant, on this side of the Wady, lay the village Deir Sheraf. A fountain was on our way at 8½ o'clock; and ten minutes beyond, we reached a higher point, where we looked down upon Sebŭstieh and its broad noble basin, into which the valley, coming from Nâbulus, may be said to spread out. We could perceive the bed of the Wady as it passes along N. N. W. in the western part of the basin; until beyond the village of Kefr el-Lebad in the N. W. by W. it again bends off more westwards, and descends towards the Mediterranean. That village seemed to be about an hour and a half distant.[1]

We now had a long and gradual descent, with the village en-Nâkûrah on our right, into the southern valley out of which the hill of Sebŭstieh rises; and ascending again from the valley along the eastern side of the hill, we reached that place at ten minutes past nine o'clock. The fine round swelling hill, or almost mountain, of Samaria, stands alone in the midst of this great basin of some two hours in diameter, surrounded by higher mountains on every side. It is nearer the eastern side of the basin; and is indeed connected with the eastern mountains, somewhat after the manner of a promontory, by a much lower ridge, having a Wady both on the south and on the north. On the west is the broad valley, running northwards as it comes down from Nâbulus, and passing off in the N. N. W. to the sea. The mountains and the vallies around are to a

[1] We took here, at 8½ o'clock, the following bearings: Beit Ûzin S. 26° E. Juneid S 22° E. Beit Îba S. 18° E. Sŭrra S. 5° W. Keisîn S. 25° W. Deir Sheraf S. 45° W. Beit Lîd S. 75° W. Kefr el-Lebad N. 56° W. Râmîn N. 55° W. Sebŭstieh N. 5° W.

great extent arable, and enlivened by many villages and the hand of cultivation. From all these circumstances, the situation of the ancient Samaria is one of great beauty. The hill itself is cultivated to the top; and, at about midway of the ascent, is surrounded by a narrow terrace of level land, like a belt, below which the roots of the hill spread off more gradually into the vallies. Higher up too are the marks of slighter terraces, once occupied perhaps by the streets of the ancient city.

The road by which we had come, crosses the low ridge on the east at the foot of the hill, and passes on without ascending to the village. The latter lies on the level belt just described, on the east side, seventy feet or more above the road. We ascended to it by a very steep and winding path, among ancient foundations, arches, walls, and the like. The village is modern; the houses are tolerably built of stones from the ancient remains. The inhabitants have the reputation of being restless and turbulent; and our friends who had passed this way a few weeks before, with ladies in their company, had met with incivility, and found difficulty in examining the church.[1] We therefore, on entering the village, took care to show off our old guns and pistols to the best advantage, in order to inspire the people with due respect for our strength; and either from this circumstance, or more probably because our party contained only men, we encountered here only the same ready civility, which we had ever met with elsewhere.

The first object which presents itself, and at the same time the most conspicuous ruin of the place, is the church dedicated to St. John the Baptist, erected over the spot where a tradition of long standing has

[1] Cotovicus complains, that he and his party met here the same incivility, and even outrage, in his day; Itin. p. 345.

fixed the place of his burial, if not of his martyrdom. The eastern end overhangs the brow of the steep descent below the village. It is quite entire; and arrests the attention of the traveller long before he reaches Sebŭstieh. The church is approached from the west, where is a narrow sunken court. The walls remain entire to a considerable height, enclosing a large space; in which are now a mosk and the small building over the tomb. The dimensions of the church are, by measurement, one hundred and fifty-three feet long inside, besides a porch of ten feet, and seventy-five feet broad.

The alcove for the altar, occupying the greater part of the eastern end, which thus assumes a rounded form, is rather an imposing piece of mixed architecture. The Greek style predominates in it; the arches of the windows are round, and the whole alcove is highly ornamented, especially on the outside. But the upper arches on the inside of the alcove are pointed; as are also the great arches in the body of the church. These latter rest on columns belonging to no order of architecture; the capitals are indeed Corinthian in shape and size, but are decorated with ornaments resembling the trunk of the palm-tree. The windows are high up and narrow; and the whole church has at the same time an air of military defence. On the outside of the southern wall are slender buttresses; I should have presumed the same of the northern wall, but some traveller describes this as plain. In one place inside, two or three large marble tablets are built into a modern wall, on which are sculptured in relief many crosses of the order of the knights of St. John; of these the Muhammedans have broken off the upright part, so that the tablets now exhibit only horizontal bars.

The architecture necessarily limits the antiquity

of this edifice to the period of the crusades; though it is not improbable that a portion of the eastern end may be of an earlier date. Common tradition, as in so many other cases, falsely ascribes this church to Helena.[1] The presence of so many crosses of the knights of St. John, and the circumstance that the spot was regarded as the sepulchre of their patron-saint, go to render it probable, that the church may have been erected by that order, in connection perhaps with the Latin bishopric; but I have been able to find no historical testimony to that effect.

Under a Wely in the enclosure of the church, is the reputed sepulchre of St. John the Baptist, the tomb of Neby Yehya, as the Arabs call it; a little chamber excavated deep in the rock, to which the descent is by twenty-one steps. In progress of time tradition has confounded the sepulchre of the saint, with his prison and place of execution; and this vault is now, and has been for centuries, shown also as the latter. Yet Josephus relates expressly, that John was beheaded in the castle of Machærus on the east of the Dead Sea; and Eusebius copies this testimony, thereby showing that no other credible tradition was extant in his day.[2] — It is hardly probable that the disciples of John, who "came and took up the body, and buried it[3]," first transported it all the way to Samaria; nor does Eusebius, in describing Samaria, make any mention of this sepulchre in his day.[4] The tradition seems however to have sprung up not long after, and to have become already quite current in the days of Jerome; who several times speaks of Samaria as distinguished particularly for containing the sepulchre of John the Baptist, as well as those of the prophets

[1] See Vol. II. pp. 16, 17.

[2] Joseph. Antiq. xviii. 5. 2. Euseb. Hist. Ecc. i. 11.

[3] Matt. xiv. 12.

[4] Euseb. Onomast. art. *Semeron*, Σομερών.

Elisha and Obadiah.[1] In the same century, according to later writers, the heathen, during the reign of Julian the Apostate, about A. D. 361, had broken open the sepulchre, burnt the bones, and scattered the ashes to the winds.[2] Some such event may probably have had something to do with the greater currency of the tradition, if not with its origin. Early in the eighth century, we begin to find Sebaste marked also as the place of the Baptist's imprisonment and death[3]; and this legend having become more definite and full during the time of the crusades, has maintained itself more or less even in the mouths of the Muhammedans, until the present day. The church is first mentioned by Phocas, about A. D. 1185; though probably a former one had existed here at a much earlier date.[4]

The village itself presents no other ruin of importance, unless it be a square tower adjacent to the church on the south, the bottom of which is surmounted by a mass of sloping work. Many fragments of ancient columns and sculpture, are also built into the modern dwellings. We now ascended the hill towards the west, and came soon to the threshing-floors of the vil-

[1] Thus in the Onomast. in translating the article of Eusebius, he adds: "Ubi S. Joannis reliquiæ conditæ sunt:" Onomast. art. *Semeron*. So Comm. in Obad. i. 1. "Sepulcrum ejus (Obadiæ) usque hodie cum mausoleo Elisæi Prophetæ et Baptistæ Johannis in Sebaste veneratione habetur, quæ olim Samaria dicebatur." Various other passages are cited in full by Reland, Palæst. pp. 980, 981.

[2] Theodoret, Hist. Ecc. iii. 7. Chron. Pasch. A. D. 361. Reland, Pal. p. 981.

[3] Joh. Damascen. (ob. 750) Orat. iii. p. 368.; comp. Wesseling's Note on Hierocles in Vet. Romanor. Itin. ed. Wessel. p. 718. Amst. 1735. St. Willibald in the ninth century mentions only the tombs of John, Elisha, and Obadiah; Hodœpor. p. 378. ed. Mabillon.

[4] Phocas describes the vault as the prison of John, where he was beheaded; and first mentions the church; De Locis Sanct. § 12. Brocardus speaks only of the church as erected in honour of the Baptist; c. vii. p. 177. Sir John Maundeville also mentions only the tomb and church; p. 197. Lond. 1839. But the full legend of imprisonment, death, and burial, is found again in William of Baldensel, A. D. 1336, p. 353.; and also in Cotovicus (p. 345.), Della Valle, and other travellers. Quaresmius rejects the story of imprisonment and death at Samaria, but not the burial; ii. p. 811. seq.

lage. They were still in full operation; although the harvest seemed to be chiefly gathered in. Here we first fell in with the sled or sledge, as used for threshing. It consists chiefly of two planks, fastened together side by side, and bent upwards in front; precisely like the common stone-sledge of New-England, though less heavy. Many holes are bored in the bottom underneath, and into these are fixed sharp fragments of hard stone. The machine is dragged by the oxen as they are driven round upon the grain; sometimes a man or boy sits upon it; but we did not see it otherwise loaded. The effect of it is, to cut up the straw quite fine. We afterwards saw this instrument frequently in the north of Palestine.

The whole hill of Sebŭstieh consists of fertile soil; it is now cultivated to the top, and has upon it many olive and fig-trees. The ground has been ploughed for centuries; and hence it is now in vain to look here for the foundations and stones of the ancient city. They have been either employed in the constructions of the later village; or removed from the soil in order to admit the plough; or have been covered over by the long course of tillage.[1] Yet on approaching the summit, we came suddenly upon an area once surrounded by limestone columns, of which fifteen are still standing and two prostrate. They measured seven feet nine inches in circumference. How many more have been broken up and carried away, no one can tell. We could not distinguish the order of their architecture; nor is there any trace of foundations round about which might afford a clue to the nature of the edifice. Phocas and Brocardus describe the top of the hill, as occupied in their day by a Greek

[1] Cotovicus in the sixteenth, and von Troilo in the next century, speak of the ground as strewed with masses of ruins, which is not now the case. Cotov. p. 345. Von Troilo, p. 409. Dresd. 1676.

church and monastery[1]; and these columns may possibly have been connected by the former. Yet they certainly have much more the appearance of having once belonged to a heathen temple.

The view from the summit of the hill presents a splendid panorama of the fertile basin and the mountains around, teeming with large villages; and includes also a long extent of the Mediterranean, not less than twenty-five degrees, between W. by N. and N. W. Nâbulus is not here visible; but so near as we could judge of its direction, it must bear about S. 30° E.[2] Many other places were pointed out to us by an inhabitant of the village.[3]

Descending the hill on the W.S.W. we came to the very remarkable colonnade, which once ran from this point along the belt of level ground on the south side of the hill, apparently quite around to the site of the present village. It begins at a mass of ruins on this quarter of the hill, which may have been a temple, or more probably an arch of triumph, or something of the like kind, looking out W.N.W. over the green valley and towards the sea; forming apparently the entrance

[1] Phocas, § 12. Brocardus, c. vii. p. 177.

[2] Schubert, as we have seen, p. 96. above, makes the elevation of Nâbulus 1751 French feet; that of Sebŭstieh he gives at 926 feet above the sea; Reise, bd. iii. p. 160. I think this latter number must be wrong; for Nâbulus lies in the valley, and Sebŭstieh lies much higher than the same valley some two hours further northwest. So that even admitting that the valley falls in this distance 800 feet (which is hardly possible), yet still Sebŭstieh would not be more than three or four hundred feet lower than Nâbulus. The actual difference is probably not so great.

[3] These bore as follows: Beit Îba on the southern hill W. of Nâbulus S. 15° E. Sŭrra S. 1° E. Deir Sheraf S. 7° W. Kuryet Jît S. 51° W. Beit Lîd S. 65° W. Tûl Keram S. 75° W. Râmîn N. 72° W. Kefr Lebad N. 70° W. Bizâria N. 30° W. Burka N. 6° E. Beit Imrîn N. 60° E. Nuss Ijbeil N. 80° E. Ijnisnia S. 78° E. esh-Sheikh Sha'leh, Wely, S. 60° E. en-Nâkûrah S. 40° E. — The village Kuryet Jît lies on the hills beyond the Wady of Nâbulus, and is probably the Gitta (Γίττα) mentioned by Justin Martyr, Eusebius, and other ancient writers, as a village in the region of Samaria, the reputed birth-place of Simon Magus. Just. Mart. Apol. lib. ii. Euseb. Hist. Ecc. ii. 13. See more in Reland, Palæst. p. 813. seq.

of the city on this side. From here the colonnade runs E. S. E. for about a thousand feet, and then curves to the left, following the base of the hill. In the western part, about sixty limestone columns are still erect; most of them on ground recently ploughed; and further east are some twenty more standing irregularly, at various intervals. Many more than these lie prostrate; and we could trace whole columns or fragments nearly or quite to the village. The columns which we measured, were sixteen feet high, two feet in diameter at the base, and one foot eight inches at the top. The capitals are gone; we could nowhere find a trace of them remaining. The width of the colonnade was fifty feet. We measured from the western end for more than 1900 feet, and were afterwards satisfied that it extended for a thousand feet or more further; making its whole length not much less than three thousand feet.

This colonnade is doubtless to be referred to the time of Herod the Great; who, as we shall see, rebuilt and adorned Samaria with splendid structures. But the purpose of the work, and the edifice it was intended to decorate, are alike unknown; and these columns now stand solitary and mournful in the midst of ploughed fields, the skeletons as it were of departed glory.

I find no mention of this colonnade by travellers before the present century, except in very general terms.[1] There were said to be likewise columns on the north side of the hill; which, however, time did not permit us to seek out.

Sebŭstieh is the Arabic form of Sebaste, another

[1] Maundrell mentions only the columns on the hill, or, as he says, on the north: March 24th. Morison speaks of over 200 columns on the west and south; by which he probably means the colonnade; p. 231. It seems to be first described by Buckingham; p. 514. 4to.

foreign Greek appellation, which since the days of Herod has continued to usurp the place of the earlier name Samaria. This ancient city, the later capital of the kingdom of the ten tribes, was built by Omri king of Israel, about 925 B. C., after he had purchased the hill from Shemer its owner, from whom the city took its name.[1] The site of this capital was therefore a chosen one; and it would be difficult to find, in all Palestine, a situation of equal strength, fertility, and beauty combined. In all these particulars, it has very greatly the advantage over Jerusalem. It continued to be the capital of Israel for two centuries, and until the carrying away of the ten tribes by Shalmaneser, under king Hoshea, about 720 B. C.[2] During all this time it was the seat of idolatry; and is often denounced by the prophets, sometimes in connection with Jerusalem.[3] Here too was the scene of many of the acts of the prophets Elijah and Elisha, connected with the various famines in the land, the unexpected plenty in Samaria, and the various deliverances of the city from the Syrians.[4]

After the carrying away of the ten tribes, Samaria appears to have continued, for a time at least, as the chief city of the foreigners brought into their place; though Sichem (Nâbulus), as we have seen, soon became the capital of the Samaritans as a religious sect. It is sometimes difficult to distinguish, whether under the name Samaria, the city or the region is meant.[5] John Hyrcanus took the city after

[1] 1 Kings, xvi. 23, 24. Jos. Antiq. viii. 12. 5.

[2] 2 Kings, xvii. 3. 5. seq.

[3] Ahab built here a temple of Baal, 1 K. xvi. 32, 33. Jehu destroyed this temple, 2 K. x. 18—28. Prophetic denunciations see in Isa. ix. 8. seq. Jer. xxiii. 13. 14. Ezek. xvi. 46—55. Amos, vi. 1. Micah, i. 1. seq. See also Hos. viii. 5—14. Amos, iv. 1, &c.

[4] 1 Kings, xvii. 1. xviii. 1, 2. seq. c. xx. 2 K. vi. 24. c. vii.

[5] Jer. xli. 5. Ezra, iv. 10. 17. Neh. iv. 2. 1 Macc. v. 66. 2 Macc. xv. 1.

a year's siege, and razed it to the ground.[1] Yet it must soon have revived; for we find Samaria not long after mentioned still as in the possession of the Jews; Pompey restored it to its own inhabitants; and it was afterwards built up again by Gabinius.[2] — Augustus, after the death of Antony and Cleopatra, bestowed Samaria on Herod the Great; who ultimately rebuilt the city with great magnificence and strength, and gave it the name Sebaste in honour of Augustus.[3] Here he placed a colony of six thousand persons, composed partly of veteran soldiers, and partly of people from the country round about; enlarged the circumference of the city; and erected around it a strong wall, twenty stadia in circuit. In the midst of the city, he left a sacred place of a furlong and a half, splendidly decorated; and here he erected a temple in honour of Augustus, which was celebrated for its magnitude and beauty. The whole city was greatly ornamented; and became a strong fortress.[4] Such was apparently the Samaria of the New Testament, where Philip preached the Gospel, and a church was gathered by the apostles.[5] — That the colonnade now seen along the southern side of the hill, was connected with this temple, although not in itself improbable, is yet more perhaps than we are warranted certainly to affirm.

In the next following centuries we know nothing of Sebaste, except from its coins; of which there are several, extending from Nero to Geta, the brother of Caracalla.[6] Septimius Severus appears also to have established there a Roman colony, in the beginning of

[1] Joseph. Ant. xiii. 10. 3. B. J. i. 2. 7.

[2] Jos. Ant. xiii. 15. 4. xiv. 4. 4. ib. 5. 3.

[3] Jos. Ant. xv. 7. 3. B. J. i. 20. 3. Comp. Antiq. xv. 7. 7. ib. 8. 5.— The name *Sebaste* is the Greek translation of the Latin epithet or name *Augusta*.

[4] Jos. Ant. xv. 8. 5. B. J. i. 21. 2. Strabo, xvi. 2. 34.

[5] Acts, viii. 5. 9. seq.

[6] Eckhel, Doctr. Numm. iii. p. 440. Mionnet, Méd. Antiq. v. p. 513.

the third century.[1] Eusebius scarcely mentions the city as extant; but Jerome speaks frequently of it, as do other writers of the same and a later age.[2] Samaria early became an episcopal see. The bishop Marius or Marinus was present at the council of Nicea in A. D. 325; and the names of six others are preserved, the last of whom, Pelagius, attended the synod at Jerusalem in A. D. 536.[3] The name of this see occurs in the earlier Greek Notitiæ, and also in the later Latin ones.[4] The city fell, with Nâbulus, into the power of the Muhammedans during the siege of Jerusalem; but we hear nothing more of it, until the time of the crusades, except the slight mention by St. Willibald, in the ninth century.[5] At what time the splendid city of Herod was laid in ruins, we are nowhere informed; but all the notices of the fourth century and later, would rather lead us to infer, that the destruction had already taken place before that early period.

The crusaders afford us little information as to the Sebaste of their day. They established here a Latin bishopric, of which Rayner is first mentioned as the occupant, about A. D. 1155; and the title was continued in the Romish church until the fourteenth century.[6] Saladin marched through it in A. D. 1184, on his retreat from Kerak.[7] Benjamin of Tudela describes it as a strong place, situated on a hill, watered with rivulets, and abounding in gardens, orchards,

[1] Ulpian. Leg. i. de Censibus: "Divus quoque Severus in Sebastenam civitatem coloniam deduxit." Coins of Julia Domna the wife of Severus, bear also the inscription COL. SEBASTE. Cellarius, Notit. Orb. ii. p. 432.

[2] Ep. 86. Epit. Paulæ, p. 677. See above, pp. 141, 142. Also the numerous citations in Reland, Pal. pp. 979—981.

[3] Labbé, Concil. ii. c. 51. v. c. 286. Reland, Pal. p. 983. Le Quien, Or. Chr. iii. p. 650. seq.

[4] Reland, Pal. pp. 215. 220. 222. 228.

[5] See above, p. 126. St. Willibald. Hodœp. p. 378. ed. Mabillon.

[6] Will. Tyr. xviii. 6. Jac. de Vitr. 56. p. 1077. See genr. Le Quien, Oriens Chr. iii. p. 1290. seq.

[7] Abulfeda, Annal. A. H. 580. See above, p. 127.

vineyards and olive-trees.[1] Phocas and Brocardus speak only of the church and tomb of John the Baptist, and of the Greek church and monastery near the summit of the hill.[2] Similar slight notices are found in the travellers of the fourteenth, sixteenth, and seventeenth centuries[3]; in the eighteenth it appears not to have been noticed at all; while in the present century it has again been often visited and described.[4] There are in Sebŭstieh a few Greek Christians; and a titular Greek bishop of Sebaste resides in the convent at Jerusalem.[5]

From Sebŭstieh two roads lead into the direct route from Nâbulus to Jenîn. The easiest meets it at Beit Imrîn, a village on that route, distant from Sebŭstieh an hour and a quarter, N. 60° E. By this we despatched our servants and baggage, while we were occupied in looking at the ruins. The other road leads over the high ridge, which shuts in the basin on the north. This we took. Leaving Sebŭstieh at 10h 40′, we descended into the northern valley; and then ascending the range of hills beyond, we came at 11h 20′ to Burka, a large village situated upon a sort of terrace on the side of the northern ridge, overlooking the whole basin of Sebŭstieh.[6] Like all the villages of these parts, it is surrounded by extensive olive groves.

[1] Benj. de Tud. par Baratier, p. 77.

[2] Phocas, § 12. Brocardus, c. vii. p. 177.

[3] William of Baldensel, A. D. 1336, p. 353. Sir. J. Maundeville, p. 107. Lond. 1839. Zuallardo, p. 245. Cotovicus, p. 345. Della Valle, ii. p. 108. Paris, 1745. Quaresmius, ii. p. 811. seq. Maundrell, March 24. Morison, p. 231.

[4] It is absolutely unpardonable in Dr. Clarke, that he should attempt to impose upon himself or others, or even to suggest the idea, that the fortress of Sânûr (his Santorri) might have been the site of the ancient Samaria and Sebaste, merely because he did not happen to see Sebŭstieh. See above, Vol. II. p. 105. note [1].

[5] See Vol. II. p. 90.

[6] From Burka the bearing of Sebŭstieh is S. 6° W.

At $11\frac{3}{4}$ o'clock we reached the top of the ridge beyond, by a steeper ascent, and had a noble prospect of the fine basin behind us; of the Mediterranean upon our left; and also a view before us of another of those beautiful plains, which characterise this region in distinction from that of Jerusalem. It was a fine broad valley running from E. to W. divided into two parts at some distance on our right, by irregular rocky hills projecting into it from the north. The eastern portion appeared here green and beautiful, extending far eastward like an oval plane; on its N.W. side lies Sânûr, which was not here visible. The western part was narrower, less regular, and less rich, running off westwards towards the Mediterranean, and probably uniting in that direction with the valley of Nâbulus and Sebŭstieh. Many villages lay before us in various directions, scattered upon the lower hills beyond the valley; but in consequence of the ignorance of our guide, we failed to obtain the names of many of them. He indeed was always ready with a name; but we discovered by cross-examination, that he did not always give the same, and therefore recorded only such as were confirmed by other testimony.[1]

We now descended obliquely along the northern side of the ridge on a general course E.N.E. We reached at 12^h 20′ a small village called Fendekûmieh[2],

[1] The places which we ascertained, bore as follows: Sebŭstieh S. 15° W. Sŭrra S. 3° W. 'Ajjeh N. 5° E. Fahmeh N. 5° W. er-Râmeh N. 6° W. — Among the villages which we thus lost, was probably Sîleh, or Sîlet ed-Dahr, "Sîleh of the summit," as it is called in distinction from the Sîleh west of Jenîn, near the plain of Esdraelon. Maundrell in passing by a direct route from el-Lejjûn to Sebŭstieh, had the two villages 'Arrâbeh and Râmeh at his left on the hills; and came thence in an hour to a well called Sîleh, after the nearest village; from this point he was an hour to Sebŭstieh; March 24th. Morison describes the well as on a hill, and the village as lower down upon the slope; p. 229. This Sîleh is marked in our lists in connection with 'Ajjeh, 'Arrâbeh, and Fahmeh; and from the description of these travellers, would seem to be perhaps on the same slope as Fendekûmieh, but further west.

[2] This name is, doubtless, the

lying up some distance on the hill-side, with several fountains near it. We continued on the same course, still along the slope, with the fine valley below us on the left; and at $12\frac{3}{4}$ o'clock came to Jeba', a large village; or rather town, on the slope of the range of hills, which at this point are much lower than where we had crossed further west. In the village is a tower; and there is quite an appearance of antiquity. The name, too, marks it decidedly as another ancient Geba or Gibeah; but I am not aware of any notice of a place of that name in this quarter, unless it be the *Gabe* mentioned by Eusebius and Jerome, sixteen Roman miles from Cæsarea.[1] Here we fell into the direct Nâbulus road; and descending to a fine fountain at the foot of the hill, found our servants and baggage waiting our arrival. We halted under the shade of the olive-trees to dine.

Setting off again at half past 2 o'clock, we continued on the same course for twenty minutes; when we passed the narrowest part of the valley, a stony dell, and emerging upon the open plain beyond, turned N. E. Here Sânûr came in sight; a ruin on an almost isolated rocky hill before us. Fifteen minutes further brought us to the apparent water-summit in the plain; beyond which the waters no longer flow westwards. The valley opens out gradually into an extensive plain on the east of Sânûr. At 3^h 10′, a spot was pointed out on our left, where a weekly fair is held, which is frequented by the neighbouring peasants. At the same time the villages of Meithelôn and Misilya were in sight upon our right; the former bearing E. $\frac{1}{2}$ S. distant about half an hour, and the latter E. by N. perhaps an hour distant. We passed along the base of

ancient Pentacomia, Πεντακομία; but I find no ancient place of this name mentioned, except in Palæstina Tertia, east of the Dead Sea. Rel. Pal. pp. 215. 218. 223. 227. 925.

[1] Onomast. art. *Gabathon.*

the hill on which Sânûr stands at 3h 20′, having the village and ruin over us upon the left.

This is a village and former fortress, situated on a round rocky hill of considerable elevation, almost insulated in the plain, being connected with the low mountains in the N. W. only by a lower rocky ridge. The village was once considerable. The fortress was formerly very strong; and so far as the situation is concerned, might easily have been made impregnable. It belonged to one of the independent Sheikhs of the country; who, although nominally subject to the Turkish Pasha, was not always ready to yield him obedience. The notorious Jezzâr with five thousand men once besieged the Sheikh for two months in his stronghold, without success.[1] More than thirty years later, the chieftain having placed himself in open rebellion against the late Abdallah Pasha of 'Akka, that officer laid siege to the fortress in 1830, the year before 'Akka itself was invested by the Egyptian army. With the aid of troops from the Emîr Beshîr of Mount Lebanon, he finally succeeded in taking the place, after a siege of three or four months; razed the fortress; and cut down all the olive-trees. It is now a shapeless heap of ruins; among which a few families still find a home, living chiefly in caves. The castle is described as having borne the character of the middle ages; but I find no allusion to it in any writer, Frank or Arabian, until near the present century; and it is therefore probably not of very ancient date.[2]

[1] Browne's Travels, p. 565. Clarke's Travels in the Holy Land. 4to. p. 504. — This was before A. D. 1799.

[2] First apparently by Browne, who however does not give the name; p. 565. It was visited by Dr. Clarke in 1801, and later by Turner, Buckingham, and others. It is the Santorri of Dr. Clarke, which he tries to pass off as Samaria; p. 503. 4to.—Raumer suggests, that this may be the Bethulia of the book of Judith, which lay apparently near the plain of Esdraelon, on the south, not far from Dothaim, and guarded one of the passes; Judith, vii. 1. 3. iv. 5. Reland, Palæst. p. 658. Raumer, Pal. p. 149. But this fortress of Sânûr has no claim

The plain on the east of Sânûr is a beautiful tract, oval or nearly round in form, three or four miles in diameter, and surrounded by picturesque hills not very elevated. It is perfectly level, with a soil of rich dark loam exceedingly fertile. Its waters would seem naturally to flow off somewhere on the S. E. quarter; but not being able to distinguish any outlet among the hills, we inquired, and were told that none exists. The plain, it was said, drinks up its own waters; and in winter they collect upon it and form a lake, which renders our present road impassable. Hence it is planted chiefly with millet, a summer crop; although in the N. W. part, where the surface is higher, we found the peasants engaged in harvesting wheat. From its mud in winter, the plain is called Merj el-Ghŭrŭk, 'Meadow of sinking or drowning,' equivalent to 'Drowned meadow.'[1] Around its southern and eastern borders are several villages.[2]

We issued from the large plain at 4 o'clock, opposite to Jerba on our left, by a narrow plain or Wady coming from the N. E. After fifteen minutes this valley turns E. where it runs up for some distance. On its southern side was the small village Kufeir, about twenty minutes distant. We kept on up the slight rocky ascent on the north; and reaching its top at 4^h 25′, were suddenly gratified with a wide and glorious view, extending across the lower hills to the great plain of Esdraelon and the mountains of Nazareth beyond. The impres-

to antiquity; and lies besides three hours distant from the plain of Esdraelon, guarding no pass whatever.

[1] Monro in passing this way on the 2d of May, saw here a lake, which he says, "had been formed within a short time from some unknown cause!" His muleteers had probably never before seen it. i. p. 276. — Schubert travelled from Sebŭstieh to Jenîn by a more western route, leading by the village of 'Arrâbeh; Reise, iii. p. 161.

[2] These at 3^h 55′ bore as follows; the little village of Jerba lying at the same time N. about ten minutes distant at the foot of the hills; viz. Sânûr S. 25° W. Meithelôn S. 20° E. Judeideh S. 23° E. Sirîs S. 35° E. Misilya S. 72° E.

sion at first almost overpowered me. Just below us, on the left, was a lovely little basin or plain, a recess shut in among the mountains, and separated on the north from the great plain only by a slight ridge. I looked eagerly for the round summit of Tabor, but it was not visible; the mountain of Dŭhy, the Little Hermon, rose in desert nakedness between and shut out Tabor wholly from the view. Further west, the mountains rose boldly along the north side of the great plain; and the precipice S. by E. of Nazareth, to which an ecclesiastical tradition gives the name of the "Mountain of the Precipitation[1]," was conspicuous, bearing N. 7° E.

We now had a considerable descent on the same course, about N. E. and came at $4\frac{3}{4}$ o'clock to Kŭbâtîyeh, a large village in the midst of very extensive and beautiful olive-groves. It lies on the east of the little plain above described, and somewhat higher; from the plain a valley extends up by the village on the north side, and opens into a still smaller plain in that direction, which it serves to drain. Our course now led us across this latter plain along its left side; it is skirted by low hills, and was covered with fields of wheat; but seemed not very fertile. Crossing a low rise of ground at $5\frac{1}{4}$ o'clock, we left the plain, and descended into a narrow stony naked dell, not very deep, but yet sufficiently so to cut off all further observation. It was now dry; but water apparently often runs through it.[2] We followed down this dell about N. N. E. till it brought us at $6\frac{1}{4}$ o'clock to Jenîn.

This place is situated in the mouth of the same

[1] Saltus vel Præcipitium Domini; Brocardus, c. vi. p. 175. Quaresmius, ii. p. 842. Cotovic. p. 349. The tradition from which this name springs is late and legendary; as we shall see further on.

[2] Monro describes a spring as gushing out in this valley and forming a considerable brook. This was early in May. Summer Ramble, i. p. 277.

Wady, as it enters the great plain of Esdraelon, having gentle hills on either side. The town lies in the midst of gardens of fruit-trees, which are surrounded by hedges of the prickly pear; here too are seen a few scattered palm-trees. The houses are of stone, tolerably well built; the place may contain perhaps two thousand inhabitants; among whom are only three or four families of Greek Christians.[1] The most remarkable thing here is the fine flowing public fountain, rising in the hills back of the town, and brought down so as to issue in a noble stream in the midst of the place. The fountain is built up with plain but good mason-work. It has a reservoir of stone, in which the people may dip their jars; and also a long stone trough for the herds and flocks. The water flows off north-westwards towards the Mediterranean.[2]

This fountain had not been long built; and is a good specimen of the public spirit of Husein 'Abd el-Hâdy, late Mudîr of Akka, whose authority extended over all the southern provinces of Syria. Husein was the head of a powerful family; was very rich; and employed some two or three hundred yoke of oxen in cultivating the plain of Esdraelon. He was now dead, and one of his brothers had succeeded to the same office. One of his sons was at this time governor of Nâbulus. Another was also governor of Jenîn, which is the chief place of the district embracing the great plain, and is subordinate to Nâbulus, in the same manner as Hebron is to Jerusalem. He too cultivates large tracts of land upon the plain in the vicinity of Jenîn.

Jenîn has ever been held, and with good reason, to be the Ginæa of Josephus, which lay on the borders

[1] Scholz says from 1500 to 2000 inhabitants; p. 266. I suppose the place to be at least one quarter as large as Nâbulus, and probably more.

[2] The elevation of Jenîn, and of course the plain just adjacent, is given by Schubert at 515 Paris feet. Reise, iii. p. 162.

of the great plain towards Samaria; indeed the province of Samaria extended from it southwards as far as to Acrabatene.[1] No further notice of the place appears, until the time of the crusades, when it is several times mentioned by Arabian writers in connection with the march of Saladin.[2] Brocardus speaks of it as Ginum[3]; and as it lies upon the great road between Jerusalem and 'Akka or Nazareth, it has since been visited and described by many travellers.

The plain of Esdraelon is skirted on its southern side by low hills, running from Jenîn in a N.W. direction, until they unite with an extension of the ridge of Carmel. Further south, these hills become higher and form the mountains of Samaria. It is this extension of Carmel towards the S.E., consisting of a low ridge or range of hills, which separates the great southern plain along the coast, from that of Esdraelon. From the knoll on the west of Jenîn, we could look out upon this part of the plain and the adjacent southern hills, which are very much lower and less bold than those on the northern side around Nazareth. Looking towards Carmel, on the S.E. side of a low Tell or mound, a little back from the plain, we could distinguish the place called Ta'annuk, about two and a half hours distant; it was said to have ruins, which led the people to suppose it was once a large city, though it now contains but a few families. Further to the right, the direction of el-Lejjûn, the ancient Legio, was shown: but we could not here make it out distinctly; we saw it frequently afterwards. Ta'annuk is undoubtedly the ancient Taanach, first a city

[1] Γινaία, Jos. Ant. xx. 6. 1. B. J. iii. 3, 4. Comp. B. J. ii. 12. 3, where it is Γημάν. Reland, Pal. p. 812.—Is there perhaps a connection between this name and that of the Hebrew En-Gannim, a Levitical city in Issachar, in or near the great plain? Josh. xix. 21. xxi. 29.

[2] Bohaedd. Vit. Salad. p. 59. Abulfedæ Annal. A. H. 578, 580, pp. 30. 36. in Schultens, Excerpt. Abulf. post Vit. Salad.

[3] c. vii. p. 177.

of the Canaanites; then allotted to Manasseh and assigned to the Levites; and afterwards celebrated in the triumphal song of Deborah and Barak.[1] Eusebius and Jerome describe it as three or four Roman miles from Legio; which accords with the present site.[2] The name is found upon Jacotin's map; but I am not aware that the place has been noticed by any traveller before Schubert.[3]

Eastward of Jenîn, an arm or offset of the great plain runs up S.E. between the hills of Samaria on the south, here higher than those further west, and a range of naked rocky heights on the north, which extend for some distance from S.E. to N.W. into the plain. This branch of the plain is about three quarters of an hour broad, and rises with a perceptible ascent towards the S.E. for an hour and a half or two hours beyond Jenîn. On its sides round about, are the villages Deir Abu Dha'îf, Beit Kâd, Fŭkû'a, Deir Ghŭzâl, and 'Arâneh. On one of the highest points of the rocky heights north of this arm, lies the village of Wezar, apparently a ruin, and seen in all directions. From Jenîn a direct road to Beisân leads obliquely up this plain, and across this northern range of mountains; on this road, and upon these mountains, lies an inhabited village called Jelbôn, in which we may recognise the ancient Gilboa.[4] This circumstance serves to identify these as the mountains of Gilboa, where Saul and Jonathan were slain; and on which, according to Eusebius and Jerome, a large village of the same name

[1] Josh. xii. 21. xvii. 11. xxi. 25. Judg. i. 27. v. 19. It is further mentioned in Scripture only 1 Kings, iv. 12.

[2] Onomast. arts. *Thaanach* and *Thanaach*, one four, the other three miles from Legio.

[3] Reise, iii. p. 164.

[4] Here again the final *'Ain* of the Hebrew has fallen away as in el-Jîb; a very unusual circumstance. See Vol. I. p. 376. note 2. Vol. II. p. 137. Our information respecting this village was obtained afterwards at Nazareth, from an intelligent Christian, who had himself travelled the road in question.

existed in their day.[1] The inhabitants of Jenîn now call this range Jebel Fŭkû'a, from the adjacent village; but it is hardly probable that others give it this appellation. It constitutes a mountainous tract with several ridges, in all about an hour in breadth.[2]

Besides the villages we had to-day seen on the right of our road after leaving Jeba', there is also marked in our lists a place called Tûbâs, which probably corresponds to the Thebez of Scripture, where Abimelech met his death.[3] That place was in the region of Shechem (Nâbulus); and Eusebius and Jerome describe it as thirteen Roman miles distant from the latter, towards Scythopolis, now Beisân.[4] Berggren in passing from Nazareth to Nâbulus took a route lying eastward of Jenîn, and spent the night at Tûbâs; he gives its position at nine hours from Nazareth and four from Nâbulus.[5] Between Tûbâs and the latter town, the same traveller passed, among others, the Wadys el-Mâlih and Fâri'a.[6]

In the district west of our road, also, our lists give the name of the village Kefr Kûd; probably the Caparcotia of Ptolemy and the Peutinger Tables, on a road between Cæsarea and Scythopolis, marked at twenty-eight Roman miles from the former and twenty from the latter. Of this ancient place nothing

[1] Onomast. "*Gelbue*, montes alienigenarum in sexto lapide à Scythopoli, in quibus etiam vicus est grandis, qui vocatur Gelbus."

[2] From Jenîn we took the following bearings: Northern declivity of Carmel, as here seen, N. 30° W. Ta'annuk N. 42° W. 'Arâneh in the plain N. 39° E. Wezar N. 46° E. 'Arŭbbôneh N. 60° E. Fŭkû'a N. 78° E.

[3] Judges, ix. 50.

[4] Onomast. art. *Thebes*.

[5] We made many inquiries after Tirzah, the most ancient capital of the kingdom of Israel; 1 Kings, xiv. 17. xv. 33. &c. We could find, however, no name resembling it; unless perhaps it be Tŭllûza, a place marked in our lists next to Tûbâs. See Second App. p. 129. No. 7.

[6] Berggren, Resor, &c. del. iii. Bihang, p. 18. This appendix in the original, containing Itineraries, is not given in the German translation. See however the latter, Reisen, th. ii. p. 266. seq. — Comp. above Vol. II. p. 304.

more is known.[1] — Buckingham, in travelling from Nâbulus to Nazareth, describes himself as leaving the road to Jenîn at Kŭbâtîyeh, and taking a more westerly direction, which brought him in about two hours to a village which he calls "Birreheen."[2] This village, he says, "is seated on the brow of a hill, and contains from forty to fifty dwellings; and just opposite to it on the west, distant about a mile, is another village of the same size," which according to him is Kefr Kûd. Afterwards, he turned N. E. through a narrow pass, and came out upon the plain of Esdraelon about two miles westward of Jenîn.[3] The position of Kefr Kûd is therefore, probably, not far from an hour west of Jenîn, among the hills, half or three quarters of an hour distant from the plain. In crossing the latter, this village was nowhere visible to us.

Saturday, June 16th. This guide whom we had yesterday taken at Nâbulus, proved so incompetent and untrustworthy, that we dismissed him, and engaged a Muslim of Jenîn to accompany us to Nazareth; not indeed to show us the road, for that was plain enough, and our muleteers had often travelled it; but in order to elicit from him information as to the country along the way. We were for some time undecided what route to take. I had a strong desire to visit Ta'annuk and el-Lejjûn, to say nothing of the "excel-

[1] Ptolem. iv. 16. Reland, Pal. pp. 421. 461. The Peut. Tables read *Caporcotani;* which doubtless is the same place. See more in Note XLI. end of the Volume.

[2] Is this perhaps the Bŭrkîn of our lists? This is marked on Jacotin's map as nearly west of Jenîn; but was not visible from our road across the plain.

[3] Travels in Palæst. pp. 551, 552. 4to.—Notwithstanding the apparent display of accuracy in B.'s account, I am still unable to fix definitely the exact position of Kefr Kŭd. He leaves Sânûr at 8 o'clock; reaches Kŭbâtîyeh (his Cabaat) in about two hours; and 'Birreheen' in about two hours more. Of course it was now about 12 o'clock. Then he turns N. E. through a narrow pass, and after pursuing his way for some time, comes out upon the plain of Esdraelon *at noon.* From Sânûr to Kûbâtîyeh we were short of an hour and a half; and B.'s distance from thence to Kefr Kûd, is probably to be contracted in like proportion.

lency of Carmel; but we had already been compelled reluctantly to exclude this mountain from our plan, in in order to reach Beirût at the proper time; and the way by the two villages in question, presented nothing else of special interest. Along the direct route to Nazareth, also, there is very little to be seen upon the plain. But by taking a direction somewhat further east, we should pass by Zer'în and several other places, which seemed connected with antiquity. We decided for the latter route, and were afterwards glad that we did so; as it afforded us better views of the plain itself and of its general character, than we could have obtained upon the other roads.

Our grand object to-day was the position of the ancient Jezreel; could this be satisfactorily determined, it would afford a clue for fixing the sites of various other places and historical events connected with this region. Setting off from Jenîn at 4¾ o'clock, we struck out upon the noble plain on a course about N. by E. ½ E. towards the western extremity of the mountains of Gilboa, which I have above described as running towards the N. W. We thus crossed the arm or offset of the plain, which here extends up S. E. and found all the water-courses, though now dry, running off westwards, as do those also from the southern hills; all going to swell in the rainy season "that ancient river, the river Kishon[1]," as it flows towards the Mediterranean. In the plain are occasionally low ridges and swells. Perched high on the summit of one of the naked peaks of Gilboa, the village Wezar was a conspicuous object, and apparently had been once a fortress.

At 5½ o'clock, we left the village 'Arâneh on our right, and soon reached the broad western end of Gilboa. The path now led over occasional slight spurs,

[1] Judg. v. 21.

or roots of the mountain, stretching down still further westwards; and from such points we had extensive views of all the extent of the great plain, spread out upon our left, and of the long blue ridge of Carmel beyond. The prospect was charming for its rich fertility and beauty. Yellow fields of grain, with green patches of cotton and millet interspersed, checkered the landscape like a carpet. The plain itself was almost without villages; but on the slope of Carmel, as it extends S. E. or on hills further to the left, we could distinguish several places, as el-Lejjûn, Um el-Fahm, Ta'annuk, Sîleh, el-Yâmôn, el-Bârid, Kefr Adân, and others. A small village called Jelameh, apparently deserted, was just on our left at ten minutes before 6 o'clock; and here too we could see Mukeibeleh, a village in the plain, on the direct route from Jenîn to Nazareth.[1]

The water-courses from the mountains on our right, all passed off westwards into the plain; at 6^h 10′ we came upon the junction of two of these of some size, but with no trace of water. Five minutes beyond, we had a small site of ruined foundations on our right, called Sŭndela. At $6\frac{1}{2}$ o'clock, we crossed the principal of the low spurs, and Zer'în lay before us. We now began to get sight of the country north of the range of Gilboa; and were surprised to find it lying much lower than the plain we were crossing. At 6^h 40′ the head of a Wady was on our right, running down N. E. We had thus been about an hour in passing along the whole breadth of these mountains at their western end. At 7 o'clock we reached Zer'în.

Thus far we had been travelling over the plain;

[1] From Jelameh my companion took the following bearings: Wezar N. 60° E. Kefr Adân S. 70° W. Sîleh W. Ta'annuk N. 70° W. el-Mukeibileh N. 60° W.

which here perhaps might be called undulating, in consequence of the slight spurs and swells above described. Further west it seemed perfectly level, with a general declivity towards the Mediterranean, to which its waters flow off. As we approached Zer'în, there was only a very gentle rise of the surface, like another low swell; and it was therefore quite unexpected to us, on reaching that village, to find it standing upon the brow of a very steep rocky descent of one hundred feet or more towards the N. E. where the land sinks off at once into a great fertile valley running down E. S. E. along the northern wall of the mountains of Gilboa. This valley is itself a broad deep plain; its water-bed runs along under the rocky declivity on the right, and then under Gilboa; while on the other, or north-eastern side, the ground slopes gradually upwards to the base of the mountain of Dŭhy, the little Hermon. The western extremity of this mountain bears from Zer'în about N. by E. and from that point it stretches off east-southeastwards for some distance, parallel to Gilboa. It thus shuts out still all view of Mount Tabor; of which as yet we had had no glimpse. Hermon is not long; its eastern part being only a very low ridge along the north side of the valley.

This deep plain, thus enclosed between the ranges of Gilboa and little Hermon, is about an hour in breadth; and below Zer'în continues down E. S. E. quite to the plain of the Jordan at Beisân. We could here see the acropolis of Beisân lying much lower than Zer'în; and from every account, that place appears to be situated not far above the level of the Jordan valley. On our left, the Wady or plain below us ran up towards the N. W. where it seemed soon to reach the level of the great plain above. The exact place of the division of the waters, we were not able to

determine; but so far as we could judge of it, as seen from the higher ground which we afterwards crossed, it seemed to be near the ruined villages Fûleh and 'Afûleh in the plain. There is apparently no distinct water-shed; but the portions of the great plain on the north and south of these hamlets, obviously send their waters westwards to the Mediterranean; while near those ruins, the waters as obviously begin to run eastwards to the Jordan, with a much more rapid descent through this broad deeper valley, than exists towards the west. Here then we have a second arm, or branch of the great plain of Esdraelon, running down eastwards between the two parallel ridges of mountains quite to the Jordan; thus regularly connecting the valley of the latter with the great plain above and further west, without any steep ascent or pass.

In the valley directly under Zer'în is a considerable fountain; and twenty minutes further east, another larger one under the northern side of Gilboa, called 'Ain Jâlûd. Zer'în itself thus lies comparatively high, and commands a wide and noble view; extending down the broad low valley on the east to Beisân, and to the mountains of 'Ajlûn beyond the Jordan; while towards the west it includes the whole great plain quite to the long ridge of Carmel. It is a most magnificent site for a city; which, being itself thus a conspicuous object in every part, would naturally give its name to the whole region. There could therefore be little question, that in and around Zer'în, we had before us the city, the plain, the valley, and the fountain, of the ancient Jezreel.[1]

The identity of this place with Jezreel was recognised by the crusaders, who gave it the name of Par-

[1] *Valley* of Jezreel, Josh. xvii. 16. Judg. vi. 33. Hos. i. 5. *Fountain* at Jezreel, 1 Sam. xxix. 1. *Plain* of Esdraelon, Judith, i. 8.

vum Gerinum; but they remark also that it was called Zaraein; and describe it as situated near the western end of Mount Gilboa, and commanding a wide prospect on the east to the mountains of Gilead, and on the west to Carmel.[1] But this identity was again lost sight of; and although writers in the seventeenth century speak of this deep valley under the name of Jezreel, and describe it correctly as lying between Gilboa and little Hermon and extending to the Jordan, yet the village itself seems not further to be mentioned, from the fourteenth century down to the year 1814.[2] Since then it has been again brought into notice by several travellers, but without any description of its site; and also without any suggestion of its identity with Jezreel.[3] It is only within the last three years, that this idea has been revived, apparently on mere conjecture.[4] Quite as recently, likewise, other travellers have still found the site of Jezreel at Jenîn.[5]

Here, as in so many other cases, the name itself is

[1] Will. Tyr. xxii. 26. "Jezraheel, nunc autem vulgari appellatione dicitur parvum Gerinum." Benjamin of Tudela mentions here also Jezreel, which he calls *Zarzin*; Voyage par Barat. p. 105. Brocardus, c. vii. pp. 176, 177. "Jezraël — hodie vix habet viginti domos, vocaturque *Zaracin* (Zaraein?) in pede montis Gelboë ad Occidentem sita.—Habet Jezraël pulchrum prospectum per totam Galilæam, usque ad Carmelum et montes Phœnicis, montemque Thabor et Galaad." This mention of Tabor is wrong. Brocardus describes also the broad valley of Jezreel as running down between Gilboa and little Hermon to the Jordan.—Sir John Maundeville likewise gives correctly the site of Jezreel, "that sometyme was clept Zarym;" p. 111. Lond. 1839.

[2] Adrichomius copies the account of Brocardus, p. 73. Fürer of Haimendorf (1566) speaks of the fountain and valley under Mount Gilboa, and mentions apparently the village, of which he misunderstood the name; p. 269. Nurnb. 1646. Doubdan describes the valley as extending to the Jordan, p. 580. So too Morison, p. 216. Quaresmius makes no allusion to Jezreel or its valley.

[3] First by Turner, in 1814, Tour in the Levant, ii. p. 151. Afterwards by Buckingham, p. 495. 4to. Berggren, Reisen, ii. p. 266. The map of Jacotin has not the name; or rather, it has a wrong name in a wrong place.

[4] Raumer's Palästina, ed. 2. p. 155. Schubert, Reise, iii. p. 164. Elliott's Travels, ii. p. 379.

[5] Monro's Summer Ramble, i. p. 277. Hardy's Notices of the Holy Land, Lond. 1835, p. 225. Paxton's Letters, Lond. 1839, p. 176.

quite decisive; although at first view the resemblance between Jezreel and Zer'în is less striking. But the first feeble letter of the Hebrew being dropped, and the last syllable *el* becoming *în*, as is not unusual in Arabic[1], the two forms are seen to be obviously identical. From Eusebius and Jerome we know, that Jezreel lay in the great plain between Legio (el-Lejjûn) and Scythopolis now Beisân; and the pilgrim of Bourdeaux sets it at twelve Roman miles from the latter place, and ten from Maximianopolis, which lay somewhere near Legio.[2] The Arabs at Zer'în, whose estimates of distances by time are never very exact, gave the distance to both el-Lejjûn and Beisân at about three and a half hours. Both places were in sight, and seemed nearly equidistant.

Jezreel is first mentioned as belonging to the tribe of Issachar; and it constituted afterwards a part of the kingdom of Ishbosheth.[3] It became more notorious under Ahab and Jezebel, who, though residing at Samaria, had a palace here; and it was to enlarge the grounds of this palace, that the king desired the vineyard of Naboth, and gave occasion for the tragic story of the latter.[4] In the retributions of divine Providence, the same place became the scene of the massacre of Jezebel herself, her son Joram, and all the house of Ahab, by the hand of Jehu.[5] Still later, Jezreel is alluded to by the prophet Hosea; and we find the name in the book of Judith under the Greek form Esdrelom.[6] In the days of Eusebius and Jerome it was still a large village, called Esdraela; and the Bour-

[1] As in *Beitîn* for Bethel; *Isma'în* for Ishmael, Isma'il; and other examples. See above, Vol. II. p. 128.

[2] Onomast. art. *Jezrael.* Itin. Hieros. ed. Wessel. p. 586.—On the probable position of Maximianopolis, see Note XLI., end of the volume.

[3] Josh. xix. 18. 2 Sam. ii. 8, 9.

[4] 1 Kings, xviii. 45, 46. c. xxi.

[5] 2 Kings, ix. 14—37. x. 1—11.

[6] Hos. i. 4.; comp. i. 11. ii. 22. —Judith, i. 8. iv. 5. vii. 3.

deaux pilgrim in the same age mentions it as Stradela.[1] We hear nothing more of it until the time of the crusades; when it was called, as we have seen, by the Franks Parvum Gerinum, and by the Arabs Zer'în.[2] In A. D. 1183, Saladin encamped by the fountain, then known to the Franks as Tubania; but deserted it on the approach of the Christians, after a skirmish with a band of knights coming from Kerak and Shôbek, and after destroying the village.[3] In A. D. 1217, a Christian host advanced through this valley to Beisân.[4] Zer'în then contained hardly twenty houses; and since that time we hear no more of it, until the present century, as above described.[5]

At the present day, Zer'în has perhaps somewhat more than twenty houses; but they are nearly in ruins, and the place contains few inhabitants. The principal mark of antiquity we saw, was a sarcophagus with sculptured ornaments, lying on the left of our path just as we entered the village. Other travellers speak of more.[6] There is a square tower of some height, partly in ruins; from the several windows of which we enjoyed a splendid view of the adjacent country in all directions. Several of the inhabitants gathered around us; and we had here no difficulty in finding out the names of all the places visible. Most of them we knew already. Wezár was still in view on its high peak; and below it, on the northern slope of the mountain, was another village, Nûris. Tell Beisân, the acropolis of that place was quite distinct down the great valley far below us.[7] North of that valley, on the low

[1] Onomast. art. *Jezrael.* Itin. Hieros. p. 586.

[2] Münter enumerates Parvum Gerinum among the possessions of the Templars; Statutenbuch, &c. i. p. 419.

[3] Will. Tyr. xxii. 26. Bohaed. Vit. Salad. pp. 53, 54. Wilken, Gesch. der Kr. ii. ii. pp. 231, 232.

[4] Wilken, ib. vi. p. 144.

[5] Brocardus, c. vii. pp. 176, 177. quoted on p. 164. above.

[6] Buckingham, p. 495. 4to. Elliott, vol. ii. p. 379.

[7] So Beth-shean (Beisân) is said to be "beneath Jezreel," 1 Kings, iv. 12.

ridge running out eastwards from little Hermon, was seen the village Kûmieh; on the summit of the same mountain was the Wely of Dŭhy; and at the western end, overagainst Zer'în, lay the village Sôlam, to which we afterwards came. In the west, we could now distinguish more clearly el-Lejjûn with its minaret, on the slope of the plain, as it rises gradually to the line of hills, which form the extension of Carmel in that quarter.[1]

Leaving Zer'în at 7½ o'clock, we descended in a direction nearly east, to the fountain below the village, reaching it in twelve minutes, by a steep and rocky path. The water is copious and good; not gushing out in one large fountain, but flowing up through the gravel in various places, and running off in many little rills to form a small brook below. We were told that this fountain in former times became dry every summer, and at length dried up wholly; but the same public spirited Husein 'Abd el-Hâdy already mentioned[2], had caused it to be again opened about four years previously, by digging down till the water flowed, and then filling in loose gravel; so that now the water never fails. From this circumstance it bears the name of 'Ain el-Meiyiteh, "The Dead Fountain."

From here we proceeded down the valley S. E. twenty minutes to 'Ain Jâlûd, a very large fountain, flowing out from under a sort of cavern in the wall of conglomerate rock, which here forms the base of Gilboa. The water is excellent; and issuing from

[1] From Zer'în we took the following bearings, beginning at the south and proceeding towards the left: Wezar S. 38° E. Nûris S. 47° E. Tell Beisân S. 65° E. Kûmieh E. Wely ed-Dŭhy, summit of little Hermon, N. 26° E. Sôlam N. 12° E. Fûleh N. 11° W. 'Afûleh N. 22° W. Khuneifis (or Ukhneifis) N. 32° W. North end of Carmel, as here seen, N. 34° W. el-Lejjûn N. 80° W. Ta'annuk S. 80° W. (?) Sîleh S. 75° W. el-Yâmôn S. 55° W. el-Bârid S. 50° W. Kefr Adân S. 45° W. Mukeibileh S. 40° W. Jelameh S. 15° W. Jenîn S. 15° W.

[2] See above, p. 155.

crevices in the rocks, it spreads out at once into a fine limpid pool, forty or fifty feet in diameter, in which great numbers of small fish were sporting. From the reservoir, a stream sufficient to turn a mill flows off eastwards down the valley. There is every reason to regard this as the ancient fountain of Jezreel, where Saul and Jonathan pitched before their last fatal battle; and where, too, in the days of the crusades, Saladin and the Christians successively encamped. At that time the Christians called it Tubania; but among the Arabs it already bore its present name.[1] The presence of fish in the fountain, probably gave rise to the story of its furnishing a miraculous supply for the whole Christian army during several days.[2]

Having breakfasted at the fountain, we set off again at 8^h 55′, bending our steps towards Sôlam, on our way to Nazareth. The place was not visible here in the deep valley, nor was there any direct path leading to it. We struck off through the open fields in a direction about north; and crossed soon the little streamlet, coming from the other fountain and probably also from higher up the valley. The soil of this plain, and also of the gradual northern slope, is exceedingly fertile; and the fields in many parts were still covered with a rich crop of wheat, long ready and waiting for

[1] 1 Sam. xxix. 1. Will. Tyr. xxii. 26. Bohaed. Vit. Salad. p. 53. See above, p. 166. Bohaeddin writes el-Jâlût; which form Jâlût is the Arabic for Goliath. It is difficult, at first, to see how this name should come to be found in this region; but there would seem to have been an early legend, that here was the scene of David's combat with Goliath. In connection with Stradela (Jezreel) the Itin. Hieros. has the following: "Ibi est campus, ubi David Goliat occidit;" p. 586. ed. Wesseling. But I find no other trace of this legend.

[2] Will. Tyr. xxii. 27. "Cum hactenus tam fons supra nominatus quam qui ex eo rivus profluit, pisces aut nullos aut rarissimos habere crederetur, illis diebus tantam dicitur copiam ministrasse, quæ universo exercitui sufficere posset." — The same writer correctly describes the stream as flowing towards Beisân; ibid. 26.: "Subito Salahadinus castra solvens, ex insperato fontem deserit, inferiusque versus Bethsan, fontis ejusdem fluenta sequens, . . . castrametatus est." So too Marinus Sanutus, p. 251. Comp. Reland, Pal. p. 863

the sickle. The harvest in other quarters of the plain seemed to be already ended. This valley is included under the name Merj Ibn 'Amir, by which the whole great plain of Esdraelon is known to the Arabs. Our guide from Jenîn took us directly through several fields of grain, where his donkey and our mules cropped their fill in passing; but at length, after ascending gradually for some time, we fell into the path from Zer'în to Sôlam, and reached the latter at 10^h 25′, in an hour and a half from 'Ain Jâlûd. Our progress however had been rather slower than usual.

Sôlam lies, as we have seen, on the declivity at the western end of the mountain of Dŭhy, overagainst Zer'în, but higher; having the deep broad valley of Jezreel between, and overlooking the whole western plain to Carmel. Mount Tabor was not yet visible. The village is small and dirty, lying upon a steep slope, with a small fountain hardly sufficient for the wants of the inhabitants. The people were civil and friendly. One old man accosted us, professing to be the keeper of the Wely of Dŭhy; and offered his services as a guide to the mountain, which he said was often visited by the monks.[1]

Although we could now find no remains of antiquity about the village, yet there is little room for doubt, that it is the ancient Shunem of the tribe of Issachar, where the Philistines encamped before Saul's last battle.[2] From the same place, apparently, Abishag the Shunamite was brought to the aged David; and here it was, probably, that Elisha often lodged in the house of the Shunamitish woman, and afterwards raised her

[1] We took at Solâm the following bearings: Wely ed-Dŭhy, top of the mountain, N.E. by E. Wezar S. 9° E. Zer'în S. 12° W. Jenîn S. 20° W. Ta'annuk S. 56° W. Um el-Fahm S. 65° W. el-Lejjûn S. 84° W. Nazareth, as we found afterwards, bears from Sôlam N. 9° W.

[2] Josh. xix. 18. 1 Sam. xxviii. 4.

son from the dead.[1] Eusebius and Jerome describe it in their day, as a village lying five Roman miles from Mount Tabor, towards the southern quarter, and they write the name already Sulem.[2] The crusaders also speak of Suna on the S. W. side of the little Hermon[3]; but from that time onwards, the name I believe nowhere occurs, until we find it upon the map of Jacotin in the present century. In A.D. 1822, the village was seen by Berggren[4]; but although since then various travellers have taken it in their route, yet it has been recognised as Shunem only within the last three or four years.[5]

As we here at Sôlam took leave of the valley of Jezreel, and of the objects immediately connected with it; this may be a proper place to pause for a moment, and bring together what remains to be said upon that valley, and on some other points which have been already brought into view.

Gilboa. I have already adduced the evidence, which goes to show that the heights south of the said valley, separating it from the more southern arm of the great

[1] 1 Kings, i. 3. 2 Kings, iv. 8—37. viii. 1—6. Eusebius and Jerome suppose the hostess of Elisha to have dwelt at Sonam, a village in Akrabatene. But the mother, on the death of her child, goes to Elisha on Mount Carmel, apparently not very distant; 2 Kings, iv. 22—25. This accords far better with the relative position of Sôlam. Onomast. art. *Sonam.*

[2] Onomast. art. *Sulem.* In the present text of Eusebius, the name stands as Σουνέμ, but Jerome's copy evidently had Σουλήμ. This change from *n* to *l* was frequent in Hebrew, as it is in other languages. See Gesenius, Lex. lett. ל.

[3] Brocardus, c. vii. p. 176. Marin. Sanut. p. 249.

[4] Reisen, &c., ii. p. 265. Perhaps Scholz means the same by his "Selwam," p. 264. One might suppose too, that the Salem of Cotovicus north of Jenîn, was for Sôlam; but he places it on the south of the valley near the foot of Gilboa; Itin. p. 347.

[5] Monro mentions here a tower (not town) as having been destroyed by 'Abdallah Pasha of 'Akka about 1831; vol. i. pp. 278. 280. Elliott's Travels, ii. p. 378. Schubert, Reise, iii. p. 165. Raumer, Paläst. ed. 2. p. 137.

plain, are no other than the ancient mountains of Gilboa; they were so regarded in the days of Eusebius and Jerome, and also in the age of the crusades and since.[1] Yet the name Gilboa (Jelbôn) is not now known among the inhabitants, as applied to these mountains, but only to the village upon them.[2] This latter circumstance, together with their relative position to Scythopolis (Beisân), Jezreel, and Shûnem, leaves no room for doubt respecting their identity. The highest part is towards the east, two hours or more from Zer'în. Further down towards the Jordan valley, they become lower.

Little Hermon. The high ridge on the north of the valley of Jezreel, known to the Arabs as Jebel ed-Dŭhy, I have above called the Little Hermon, in distinction from Jebel esh-Sheikh north of Baniâs, the true and only Hermon of the Scriptures.[3] There is no ground to suppose that this mountain of Dŭhy is mentioned in Scripture as Hermon; yet this name was certainly applied to it in the days of Jerome, and may therefore be used without impropriety, for the sake of convenience.[4] It probably had its origin in the fourth

[1] See above, pp. 157, 158.; where the words of Eusebius and Jerome are cited. Will. Tyr. xxii. 26. Brocardus, c. vii. pp. 176, 177. Marinus Sanutus, p. 251. Cotovicus, p. 347. Doubdan, p. 580. &c. Quaresmius does not mention Gilboa.

[2] I speak here advisedly, for I had been misled by Richardson, to look for the mountains of Gilboa as bordering upon the Jordan valley north of Beisân. He says expressly of the mountain there: "The natives still call it Gibl Gilbo, or Mount Gilbo;" Travels, ii. p. 424. This led us to make minute and extensive inquiry, which resulted in showing the language of Richardson to be utterly without foundation. — The same writer's account of his route between Jenin and Beisân (ib. p. 418.), is to me unintelligible, without imputing to him a greater degree of negligence than I am willing to express.

[3] See more on Jebel esh-Sheikh as Hermon, near the end of the next section.

[4] Jerome twice mentions a Hermon near Mount Tabor. Ep. 44. ad Marcellam, Opp. ed. Mart. t. iv. ii. p. 552. "Apparebit oppidum Naim . . . Videbitur et Hermonim et torrens Endor in quo superatur Sisera." Ep. 86. ad Eustoch. Epitaph. Paulæ, ibid. p. 677. "Scandebat montem Thabor . . . Aspiciebat procul montes Hermon et Hermonim, et campos latos Galilææ," &c. This form Hermonim is the Hebrew plural, borrowed from Ps. xlii. 7.

century, after the conversion of Constantine had made Palestine accessible to foreign ecclesiastics and monks, who now busied themselves in tracing out all the names and places of Scripture, without much regard to criticism or to earlier tradition.[1] Eusebius appears to have listened doubtfully to an older tradition of Hermon, as situated near Paneas; but makes no allusion to one near Tabor.[2] Jerome heard the same tradition of the true Hermon from his Jewish instructor, and speaks of it much more decidedly.[3] The name Hermon, therefore, was probably first applied to this mountain near Tabor, in the interval between these two writers, on a mere conjecture drawn from the words of the Psalmist: "Tabor and Hermon shall rejoice in thy name[4];" and it was natural for Jerome afterwards to speak of it in the plural form, Hermonim, in distinction from what he knew to be the proper Hermon in the north. This name continued, in ecclesiastical tradition, through the middle ages and the following centuries; and maintains itself still in the monasteries.[5] The Arab Christians appear also to be acquainted with it as *Haramôn*, but do not use this name; and among the Muslims, it seems to be entirely lost. The old man whom we met at Sôlam, had learned it from pilgrims to the mountain.

This mountain of ed-Dŭhy, therefore, has little of historical interest; nor has it either beauty or fertility

[1] See the remarks at the beginning of Sect. VII. Vol. I. p. 371. seq.

[2] Onomast. art. *Ærmon.*

[3] "Hebræus vero, quo prælegente Scripturos didici, affirmat montem Ærmon Paneadi imminere, . . . de quo nunc æstivæ nives Tyrum ad delicias feruntur." Jerome adds all this to the article of Eusebius.

[4] Ps. lxxxix. 12. [13.] It was taken for granted, that as Tabor and Hermon are here mentioned together, they must also lie close together. But both this and all the other passages of Scripture, in which Hermon occurs, apply with far greater strength and beauty to Jebel esh-Sheikh. So especially the difficult passage, Ps. cxxxiii. 3.; which, however it may be explained, can have no allusion to the vicinity of Tabor, notwithstanding Reland's suggestion; Palæst. pp. 325, 326.

[5] Brocardus, c. vii. p. 177. Marin. Sanut. p. 251. Cotovic. p. 347. Maundrell, April 19.

to excite the attention of the traveller. It is in fact a desert shapeless mass; and when, as we approached Jenîn from the south, it was erroneously pointed out to me as Tabor, I felt great disappointment. The highest part, crowned by the Wely, is towards the western end; further east it sinks down gradually to a low ridge of table-land, along the eastern part of the valley of Jezreel.

Valley of Jezreel. This great valley is celebrated in Scripture history, for the remarkable victory of Gideon, and the last fatal overthrow of Saul. The Midianites, the Amalekites, and the children of the East had come over Jordan and pitched in the valley of Jezreel; and Gideon had gathered the Israelites of the northern tribes together, and encamped at the well of Herod, probably on Mount Gilboa; since "the host of Midian was beneath him in the valley."[1] Here Gideon went down to the host, and heard the dream; and then, with his three hundred men, attacked and miraculously routed the whole host of Midian.[2]— Against Saul, the Philistines came up and pitched in Shunem (Sôlam), and Saul and all Israel pitched in Gilboa; afterwards the Philistines are said to be at Aphek, and the Israelites at a fountain in Jezreel, doubtless the present 'Ain Jâlûd.[3] Forsaken of God and in the depth of his despair, Saul now crossed over the ridge of the little Hermon to Endor, to consult the sorceress. The battle took place next day; "the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa;" and Saul and his three sons were found among the dead. The Philistines cut off his head, stripped the dead body,

[1] Judg. vi. 33. 35. vii. 1. 8.
[2] Judg. vii. 9—25.
[3] 1 Sam. xxviii. 4. xxix. 1. Eusebius and Jerome place Aphek near Endor; the latter is on the north side of the little Hermon. Onomast. "*Aphec*, juxta Endor Jezraëlis, ubi dimicavit Saul."

and then fastened it to the wall of Beth-shean.[1] Thus in the language of David's pathetic elegy: "The beauty of Israel was slain upon thy high places!" and hence the curse upon the scene of slaughter: "Ye mountains of Gilboa, let there be no dew, neither rain upon you, nor fields of offering."[2]

Beisân. The ancient name Beth-shan or Beth-shean survives in the Beisân of the present day, situated in the lower end of the valley of Jezreel, where it opens into the valley of the Jordan. Tell Beisân, the acropolis of the former city, as we saw it from Zer'în, is in the northern part of the valley; and from it the ground slopes up gradually towards the north, to the higher table-land stretching off eastwards from the mountain of Dŭhy. South of Beisân the valley is an hour in breadth, much as we saw it further west[3]; and then again come the mountains which skirt the Jordan valley, and run up also west-northwestwards into those of Gilboa.

The present village of Beisân stands on rising ground, somewhat above the valley of the Jordan; and contains seventy or eighty houses. The inhabitants are described as a fanatical set; and have become rather notorious among travellers for their lawless demeanour.[4] The ruins of the ancient city, according to Burckhardt, are of considerable extent; it was built along the banks of the rivulet, which waters the town, and in the vallies formed by its several branches; and must have been nearly an hour in circuit. The chief remains are large heaps of black hewn stones, with many foundations of houses and

[1] 1 Sam. xxviii. 5—25. c. xxxi.
[2] 2 Sam. i. 19. 21.
[3] "At one hour distant to the south, the mountains begin again;" Burckhardt, p. 343.
[4] Burckhardt's Travels in Syria, &c. p. 343. Irby and Mangles, p. 303. Richardson, vol. ii. p. 420. seq. Bertou, in Bull. de la Soc. de Géogr. Sept. 1839, p. 151. seq.

fragments of a few columns.[1] Irby and Mangles found here a theatre, measuring about one hundred and eighty feet across the front; and also excavated tombs lying N. E. of the acropolis without the walls, with sarcophagi remaining in some of them, and several of the doors still hanging on the ancient hinges of stone in remarkable preservation. The acropolis is a high circular hill; on the top of which are the traces of the walls which encompassed it. Two streams run through the ruins of the city, almost insulating the acropolis, and uniting below; over one of these, S. W. of the acropolis, is a fine Roman bridge.[2] This would seem probably to be the rivulet which comes down the valley of Jezreel; though this is not said. On the left bank of the stream is a large Khân, where the caravans repose which take the shortest road from Jerusalem to Damascus, crossing the Jordan below the Lake of Tiberias.

Beth-shean lay within the borders of Issachar; but belonged to Manasseh, though not at first subdued.[3] It is elsewhere mentioned in Scripture only in connection with the catastrophe of Saul, and as part of the district of one of Solomon's purveyors.[4] Very early after the exile it took in Greek the name of Scythopolis.[5] Pompey passed this way from Damascus

[1] Burckhardt, ibid.

[2] Irby and Mangles, pp. 302, 303.

[3] Josh. xvii. 11. 16. Judg. i. 27. 1 Chr. vii. 29.

[4] 1 Sam. xxxi. 10. 12. 2 Sam. xxi. 12. — 1 Kings, iv. 12.

[5] Judith, iii. 11. Σκυθῶν πόλις. 2 Macc. xii. 30. The Sept. in Judg. i. 27. has also: Βαιθσὰν, ἥ ἐστι Σκυθῶν πόλις, but this is justly regarded by Reland as a later gloss. Jos. Ant. xii. 8. 5. Βηθσάνη, καλουμένη πρὸς Ἑλλήνων Σκυθόπολις. xiii. 6. 1. — The origin of this name is referred by earlier writers to a colony of Scythians, who are reported anciently to have made an incursion into Palestine during the reign of king Josiah; Herodot. i. 103—105. Plin. H. N. v. 16. 20. Georg. Syncell. p. 214. ed. Paris. See Rosenmüller, Bibl. Geogr. i. i. p. 273. Reland, Pal. p. 992. seq. Later writers, and among them Reland and Gesenius, regard this etymology as fabulous; and suppose the name Scythopolis to be derived rather from the vicinity of Succoth, which lay near the Jordan; Reland, l. c. Gesenius, zu Burckhardt's Reisen, p. 1058. Rosenm. Bibl.

to Jerusalem; the place was one of those built up by Gabinius; and became the largest city of the Decapolis, and the only one west of the Jordan.[1] Eusebius and Jerome describe it in their day as a noble city; it had already its bishops, became afterwards the principal see of Palestina Secunda, and had a celebrated monastery, which is often mentioned in connection with Euthymius and Sabas, and as the residence of Cyrill of Scythopolis.[2] In the time of the crusades it is described as a small place with many ruins. The Franks transferred the seat of the bishop to Nazareth, which before was not an episcopal see.[3] The town, though weak, was gallantly and successfully defended by its inhabitants against Saladin in A. D. 1182; although the very next year, it was deserted on his approach, and after being plundered by him, was consigned to the flames.[4] It is subsequently mentioned by other writers; but appears not again to have been visited by travellers, until Burckhardt took it in his way from Nazareth to es-Salt in A. D. 1812.[5]

Fûleh. On the great plain west of Sôlam, lie the ruined villages Fûleh and 'Afûleh; the former hardly three quarters of an hour distant, and the latter about a mile beyond; both lying near the low water-shed at the head of the valley of Jezreel. Fûleh has become

Geogr. ii. ii. p. 107. seq. Jerome says, Quæst. Hebr. in Gen. xxxiii. 17. "In Hebræo legitur Sochoth (סכות); est autem usque hodie civitas trans Jordanem hoc vocabulo in parte Scythopoleos."

[1] Joseph. Ant. xiv. 3. 4. ib. 5. 3. B. J. i. 8. 4.—B. J. iii. 9. 7. Plin. H. N. v. 19. Ptolem. v. 17. Comp. Reland, Pal. p. 203. Rosenm. Bibl. Geogr. ii. ii. p. 11.

[2] Onomast. art. *Bethsan.* Le Quien, Oriens Chr. iii. p. 682. seq. Reland, Palæst. pp. 995. seq. 215. 223. 225. Cyril. Scythop. Vit. St. Euthymii et St. Sabæ, in Cotelier, Eccles. Græc. Monum. tom. ii. iii. William of Tyre calls it erroneously the metropolis of Palæstina *Tertia*, xxii. 16.

[3] Will. Tyr. xxii. 16. 26. Jac. de Vitr. 56. p. 1077.

[4] Will. Tyr. xxii. 16. Wilken, Gesch. der Kr. iii. ii. p. 210.—Will. Tyr. xxii. 26. Bohaed. Vit. Sal. p. 53. Wilken, l. c. p. 230.

[5] Abulfedæ Tab. Syr. p. 84. Brocardus, c. vii. p. 176. Marin. San. p. 247. Sir J. Maundeville, p. 111. Lond. 1839. Burckhardt, p. 343. Irby and Mangles, p. 301. seq.

celebrated in modern times as the central point of the battle in A. D. 1799, between the French and the Turkish army advancing from Damascus for the relief of 'Akka, commonly known as the battle of Mount Tabor.[1] But the place has a still older renown, as the site of a fortress in the time of the crusades, known among the Arabs as Fûleh and among the Franks as the castle Faba, and occupied by the knights Hospitalers and Templars in common.[2] It is mentioned in A. D. 1183 in connection with the march of the Christians to the fountain Tubania; and was captured by Saladin in 1187 after the battle of Hattîn.[3]

Lejjûn. On the western border of the great plain of

[1] "When the French invaded Syria, Nazareth was occupied by six or eight hundred men, whose advanced posts were at Tûbarîyeh and Safed. Two hours from Nazareth, General Kleber sustained with a corps not exceeding fifteen hundred men, the attack of the whole Syrian army, amounting to at least twenty-five thousand. He was posted in the plain of Esdraelon, near the village of Fûleh, where he formed his battalion into a square, which continued fighting from sunrise to mid-day, until they had expended almost all their ammunition. Bonaparte, informed of Kleber's perilous situation, advanced to his support with six hundred men. No sooner had he come in sight of the enemy, and fired a shot over the plain, than the Turks, supposing that a large force was advancing, took precipitately to flight; during which several thousand were killed and many drowned in the river of Debûrieh, which then inundated a part of the plain. Bonaparte dined at Nazareth, . . . and returned the same day to 'Akka." Burckhardt's Travels in Syria, &c. p. 339. This was on the 16th of April, 1799. The same general account is given in the various Lives of Napoleon; see likewise Thiers, Révolution Française, tom. x. p. 405—407. Paris, 1834.

[2] Faba is simply the translation of Fûleh, "a bean;" Fr. la Fève. Hugo Plagon in Martene et Durand, tom. v. pp. 598, 599. Wilken, Gesch. der Kr. iii. ii. pp. 231. 267. Brocardus, c. vii. p. 176.—In Le Clerc's edition of Brocardus, this name is wrongly printed *Saba;* the edition of Reineccius (Magdeb. 1587) has correctly Faba.

[3] Bohaeddin, Vit. Salad. p. 54. Wilken, l. c. pp. 231, 232. — Abulfedæ Annal. A. H. 583. Mejr ed-Dîn in Fundgr. des Or. iii. p. 81. Wilken, Comment. de Bell. Cruc. p. 142. — The Frank fortress Belvoir, mentioned in connection with the same events, appears to be the Kaukab of the Arabs, the present Kaukab el-Hawa described further on, situated on the heights west of the Jordan valley, between Beisân and the lake. A place 'Afûrbala (Lat. Forbelat) is also mentioned, which lay apparently between Beisân and Belvoir on a plain; but whether below in the Jordan valley, or on the table-land above, is not said. Will. Tyr. xxii. 16. 26. Bohaed. Vit. Salad. pp. 54. 76., et Ind. art. *Apherbala.* Wilken, Gesch. der Kr. iii. ii. pp. 210, 211. 232.

Esdraelon, where it already begins to rise gently towards the low range of wooded hills, which connect Carmel and the mountains of Samaria, we could plainly distinguish from Sôlam, as also from Zer'în, the village el-Lejjûn with its minaret and olive-groves around. Near by it there was said to be a large fountain, sending forth a mill-stream; which, like that at Jenîn and all the brooks along the southwestern hills, so far as these flow at all, runs into the plain, and goes to aid in forming the ancient Kishon. The place was visited by Maundrell, who speaks of it as an old village near a brook, with a Khân then in good repair; he could here overlook the plain of Esdraelon.[1] The Khân was for the accommodation of caravans, passing on the great road between Egypt and Damascus, which here comes through the hills from the western plain along the coast, and enters that of Esdraelon.

Lejjûn is without doubt the ancient Legio of Eusebius and Jerome. In their day it must have been an important and well-known place; since they assume it as a central point, from which to mark the position of several other places in this quarter.[2] Yet I find no further certain allusion to it, neither during the age of the crusades, nor in the preceding nor subsequent centuries, until the time of Abulfeda.[3] The

[1] Maundrell, March 22. See too Mr. King's account in the Missionary Herald, March, 1827, p. 65.

[2] See the Onomast. arts. *Aphraim*, *Camona*, *Nazareth*, *Thaanach*, and *Thanaach*, &c.

[3] Abulf. Tab. Syr. p. 8. and Addenda prefixed. — In the Latin Ecclesiastical *Notitia* appended to the History of William of Tyre, the name *Legionum* occurs as a suffragan see; Will. Tyr. in Gesta Dei, p. 1046. Reland, Pal. p. 228. From this it has sometimes been inferred, that Lejjûn was made a bishopric in the age of the crusades; Bachiene, th. ii. iv. p. 40. Raumer, Pal. p. 156. That list is obviously composed, on the one hand, of earlier materials; for it contains Beit Jibrîn, which had long been destroyed, and also Neapolis, which was never a Latin see; and, on the other hand, it exhibits, among other additions, Nazareth, which was made a bishopric only during the crusades, and Mount Tabor, which appears never to have been a bishop's seat at all. If Legionum be actually the same as Lejjûn, it may in like manner have been added as the seat of a Christian community;

visit of Maundrell took place in A. D. 1697. In the present century it reappears upon the map of Jacotin.

It does not seem probable, that the ancient Legio was a city founded by the Romans; but rather, that this was a new name imposed upon a still older place; which, like the names Nâbulus and Sebŭstieh, has maintained itself in the mouths of the native population, while the earlier name has perished. This circumstance led us naturally to inquire, whether there was any ancient city so situated, as to correspond with the position of Lejjûn. As we travelled across the plain, and had Ta'annuk and Lejjûn continually in view, we could not resist the impression, that the latter probably occupies the site of the ancient Megiddo, so often mentioned along with Taanach. The distance of Taanach from Legio is given by Eusebius and Jerome at three or four Roman miles[1]; and it is somewhat remarkable, that Megiddo is rarely spoken of in Scripture, except in conjunction with Taanach; a circumstance which likewise implies their vicinity to each other.[2] The chief onslaught also in the battle of Deborah and Barak, took place in the plain near Taanach and "the waters of Megiddo;" and whether this expression be applied to a large fountain, or to the river Kishon, we know that the scene of battle was at any rate not far from the Kishon.[3] Megiddo too gave its name to the adjacent valley or low plain along the Kishon; and in like manner Eusebius and Jerome speak

but there seems to be no other trace of its ever having been a bishopric.

[1] Onomast. arts. *Thaanach, Thanaach.*

[2] So as being each the seat of a Canaanitish king, Josh. xii. 21. Both were assigned to Manasseh, though lying within the borders of Issachar or Asher, Josh. xvii. 11. 1 Chr. vii. 29. Both remained long unsubdued, Judg. i. 27. The battle of Deborah and Barak took place near both, Judg. v. 19. Both came under the same purveyor, 1 Kings, iv. 12. — Ahaziah fled from Jezreel to Megiddo, and Josiah died there; 2 Kings, ix. 27. xxiii. 29, 30.

[3] Judg. v. 19. 21.

of the plain of Legio.[1] All these circumstances make out a strong case in favour of the identity of Legio and Megiddo; and leave in my own mind little doubt upon the point.[2]

We left Sôlam at 10¾ o'clock for Nazareth; our road passing at first along the western end of the mountain of Dŭhy on high ground. The general direction quite to Nazareth is N. 9° W. After some twenty minutes, we began to turn the N. W. corner of the mountain, where a third great arm of the plain gradually opened upon us, running up between the Little Hermon and Mount Tabor. At 11¼ o'clock the latter for the first time rose upon our view in the N. E. an hour or more distant, a fine round mountain, presenting (as here seen) the appearance of a segment of a sphere; sprinkled with old oaks to its very summit, and realizing in its graceful form and beauty all that I had been led to anticipate respecting it. Yet it seemed not so lofty as has usually been represented; and, on this side, it is surrounded and shut in by other mountains of nearly equal altitude. It stands out almost insulated upon the plain, being connected with the hills in the N. W. only by a low ridge. Across

[1] Valley or plain of Megiddo, Hebr. בִּקְעָה, 2 Chron. xxxv. 22. Zech. xii. 11. Gr. πεδίον, Esdr. i. 27. — Euseb. πεδίον τῆς Λεγεῶνος, Jerome, "campus Legionis;" Onomast. arts. *Gabathon, Arbela, Camon,* &c.

[2] After my return to Europe, I first learned that the same suggestion had been made by the Reviewer of Raumer's Palästina in the Münchner Gelehrte Anzeigen, Dec. 1836, p. 920. He, however, adduces no ground of identity, except that the names of Megiddo and Legio are both applied to the plain. — It might at first seem an objection to this whole hypothesis, that Eusebius and Jerome in their article *Mageddo,* make no mention of Legio. But it is evident from the article itself, that the name Megiddo was already lost; and they do not even attempt to mark the position of the place. The same was the case in respect to Sichem; and even the identity of Sebaste and Samaria they only give as a report. See Onomast. arts. *Mageddo, Sichem, Semeron.*

this ridge on the left of Tabor, we could here again see the lofty peak of the distant Hermon; and could now distinguish the ice upon its summit glittering in the mid-day sun.

This third branch of the great plain is, like the others, about an hour in breadth, but is more distinct and marked; the mountains which enclose it being higher and rising more abruptly from its borders. It extends around and beyond Tabor, quite to the brow of the Jordan valley, and likewise northwards with slight interruptions almost to Hattîn. In this part its waters run westwards to the Kishon, and the Mediterranean; further east, as we shall see, beyond Tabor, they flow towards the Jordan.

Below us, on the left, were the deserted villages of Fûleh and 'Afûleh; the former next to us about half an hour distant, and the latter beyond. So far as we could here judge, they stand nearly upon the dividing line of waters, between the head of the valley of Jezreel and the more western plain. But there is here no apparent ridge or swell of land, to mark the watershed; the ground on the north, south, and west, is level, and sends its waters to the Mediterranean; while towards the southeast it begins to decline gradually, to form the great valley running to the Jordan.

At the same point ($11\frac{1}{4}$ o'clock) we crossed the great caravan-road from Egypt to Damascus; which, coming by Gaza, Ramleh, and Lejjûn, here strikes the corner of the little Hermon, and passes on, one branch over the low ridge on the left of Tabor, and another on the right of that mountain in the plain. The branches unite again at the Khân beyond; and the road continues and descends to the shore of the lake, about three quarters of an hour north of Tiberias.

We now descended gradually to cross the arm of

the plain before us. At 11h 40′ there was a large dry water-course coming from the right; and at 11h 55′ another, apparently the bed of the main stream of this part of the plain, coming from the direction of Mount Tabor. But in this season of drought, not one drop of water did we meet with in all the great plain, except in the valley of Jezreel. Near this latter channel, was a small site of ruins called el-Mezra'ah.[1] On our right, at some distance, we could perceive, on the northern slope of the little Hermon, the hamlet of Nein; and at the base of Tabor, the village Debûrieh. Nearer at hand in the plain, on a low rocky ridge or mound, not far from the foot of the northern hills, was the village of Iksâl, described as containing many excavated sepulchres.[2] It is probably the Chesulloth and Chisloth-Tabor of the book of Joshua, on the border of Zebulun and Issachar; the Chasalus of Eusebius and Jerome in the plain near Tabor; and the Xaloth of Josephus, situated in the great plain.[3] — At 12h 20′ we approached the border of the plain on the north, being still ten minutes distant from the foot of the mountains, which here rise abruptly.[4]

We were here opposite the mouth of the narrow

[1] This is doubtless the "Casal Mesra" of which Brocardus speaks in this quarter, c. vii. p. 176. So too Marinus Sanut. p. 241.

[2] Pococke calls this village Zal. Returning from Tabor to Nazareth through the plain, he says: "I came to the village of Zal, which is about three miles [one hour] from Tabor, situated on rocky ground, rising a little above the plain. Near it there are many sepulchres cut in the rocks; some of them are like stone coffins above ground; others are cut into the rock, like graves; some of them having stone covers over them; so that formerly this might be no inconsiderable place;" Descr. of the East, ii. p. 65. fol. Buckingham merely amplifies this account, Travels, p. 450. 4to.

[3] Josh. xix. 12. 18. Onomast. art. *Acchaseluth:* "Appellatur autem et quidam vicus Chasalus juxta montem Thabor in campestribus in octavo milliario Diocæsareæ ad orientem respiciens." Josephus, B. J. iii. 3. 1. ἀπὸ τῆς ἐν τῷ Μεγάλῳ πεδίῳ κειμένης κώμης, ἣ Ξαλωθ καλεῖται. Jos. de Vita sua, § 44. Raumer, Pal. p. 123. Pococke, l. c.

[4] From this point, at 12¼ o'clock, the places in sight bore as follows: Iksâl N. 63° E. Debûrieh N. 73° E. Summit of Tabor N. 80° E. Nein S. 50° E. Dŭhy S 40° E.

Wady, which appears to come out directly from the basin of Nazareth; and is skirted on the east by the steep bluff usually called the Mount of Precipitation. A path leads directly up this valley to Nazareth; but it was said to be difficult, and our muleteers chose to take a circuitous road lying more towards the west. This led us along the base of the mountain for a short distance, passing the mouth of one small Wady, and then winding around and up a projecting point of the mountain, to gain the entrance of another. We thus obtained a noble view of the western part of the great plain, and of the third great eastern arm which we had just crossed. The plain in this part is rich and fertile, but lay mostly untilled; here and there only were a few patches of grain, intermingled with the far greater portions now let run to waste. From this point a beaten path went off across the plain towards Lejjûn, falling into the great caravan-road in that direction.

The way now led up through a narrow, rocky, desert Wady northwards; near the head of which we came at $1\frac{1}{4}$ o'clock to a cistern of rain-water with flocks waiting around. Not far from this spot, in another valley on the left, is the little village of Yâfa, of which I shall speak again. Fifteen minutes further brought us to the brow of the valley, or basin, in which Nazareth is situated; from which point descending gradually and obliquely, we reached the town at $1\frac{3}{4}$ o'clock. Passing along its lower side, we encamped five minutes beyond, among the olive-trees; just above the public fountain known as that of the Virgin.

The town of Nazareth, called in Arabic en-Nâsirah, lies upon the western side of a narrow oblong basin, extending about from S.S.W. to N.N.E. perhaps twenty minutes in length by eight or ten in breadth. The houses stand on the lower part of the

slope of the western hill; which rises steep and high above them, and is crowned by a Wely called Neby Isma'îl.[1] Towards the N. the hills are less high; on the E. and S. they are low. In the S. E. the basin contracts and a valley runs out narrow and winding apparently to the great plain. Various roads pass out of the basin; on the N. to Sefûrieh and 'Akka; in the N. E. to Kefr Kenna and Tiberias; towards the E. to Mount Tabor and Tiberias; and in the S. W. to Yâfa and the plain of Esdraelon. The houses of the town are in general well built of stone. They have only flat terraced roofs, without the domes so common in Jerusalem and the south of Palestine. The largest and most solid building, or rather collection of buildings, in the place, is the Latin convent.

We called soon on Abu Nâsir, an Arab-Greek Christian of Nazareth, who had formerly spent some time in Beirût. He had there become acquainted with the American missionaries, and taken great interest in their schools. We found him now in his open shop in one of the streets, a mild, friendly, intelligent man; he welcomed us very kindly, and pressed us much to take up our quarters in his house, which we declined. He afterwards was exceedingly attentive, and devoted much of his time to us. We found here likewise Elias, a young man of the place, who had been for three years a pupil in the school of the English missionaries in Cairo. From Abu Nâsir we re-

[1] Schubert gives the elevation of the valley of Nazareth at 821 Paris feet above the sea; and that of the plain at the foot of Tabor at 439 feet. The elevation from the great plain further west, directly to Nazareth, must therefore probably be from 300 to 350 feet. He estimates the height of the hills around Nazareth (the western one is the highest) at from 1500 to 1600 feet above the sea, or between 700 and 800 above Nazareth. This is far too great; the Wely cannot well be more than 400 to 500 feet above the valley. See Schubert's Reise, iii. p. 169.

ceived the following statement as to the population of Nazareth, viz.

Greeks - - -	160 families, or	260 taxable men.
Greek Catholics - -	60	130
Latin do. - - -	65	120
Maronites - - -	40	100
Muhammedans - -	120	170
Total - - -	445	780

This implies a population of about three thousand souls. The wealthy family of Katafago was said to retain its importance and general influence in the country, as described by Burckhardt and Prokesch[1]; but this influence was also said not to be in all respects for good.

We had not come to Nazareth as pilgrims to the holy places, pointed out in legendary tradition. Yet we now repaired to the Latin convent, accompanied by Elias; not because it is said to cover the spot where the Virgin lived, but as being a point of some notoriety in the modern history of the country; or rather, as having been visited by many travellers. The monks had put themselves in quarantine, in consequence of the recent death, by plague, of the physician of Duke Maximilian of Bavaria within their walls.[2] We entered and crossed the spacious court, intending to visit the garden, but it was now closed. Finding the door of the church open, we went in; it was the hour of vespers; and the chanting of the monks, sustained by the deep mellow tones of the organ, which came upon us unexpectedly, was solemn and affecting. The interior of the church is small and plain, with massive arches; the walls around were hung with damask stuff, striped with blue, producing a rich effect; indeed the whole impression transported me back to Italy. A barrier

[1] Burckhardt's Travels, p. 341. Prokesch, p. 129.

[2] See Vol. I. p. 370.

was laid across the floor, not very far from the entrance, as a warning to persons from without not to advance further; and a similar precaution was taken to prevent the hangings along the walls from being touched. Towards the grand altar the floor is raised, and there is an ascent to it by steps. Under this is the grotto, where, as the story goes, the Virgin once lived; here the Latins say Mary received the salutation of the angel, and the church thence takes the name of the Annunciation.[1] This grotto is now a chapel; and over it, according to the Catholic legend, once stood the house, which afterwards to escape contamination from the Muhammedans, wandered away through the air to Loretto in Italy, stopping for a time in Dalmatia or Illyria.[2]

This church and convent, as we shall hereafter see, began to be built up on the ruins of the more ancient church in A. D. 1620; a century later, the whole was thoroughly repaired and rebuilt, and the convent enlarged to its present spacious dimensions.[3] The house for the reception of pilgrims was thrown down by the earthquake of Jan. 1. 1837, from which Nazareth and other adjacent villages suffered more or less; but it had already been rebuilt.[4]

From the convent we went to the little Maronite church. It stands quite in the S. W. part of the town under a precipice of the hill, which here breaks off in a perpendicular wall forty or fifty feet in height. We noticed several other similar precipices in the western

[1] Luke, i. 26. seq.

[2] Quaresmius, ii. p. 834. seq.

[3] Burckhardt says this took place in A. D. 1730, probably according to the friars. Korte, who was here in 1738, says the new convent had then been built about 20 years; but the church had been finished only a few years before. Burckh. p. 337. Korte, pp. 298, 299.

[4] Schubert's Reise, iii. p. 168. The convent was otherwise considerably injured by the earthquake; but only one other house was thrown down. Five persons in all were killed. See Mr. Thomson's Report on this earthquake, in the Missionary Herald for Nov. 1837, p. 439.

hill, around the village. Some one of these, perhaps that by the Maronite church, may well have been the spot, whither the Jews led Jesus, "unto the brow of the hill whereon their city was built, that they might cast him down headlong; but he, passing through the midst of them, went his way."[1] There is here no intimation that his escape was favoured by the exertion of any miraculous power; but he made his way fearlessly through the crowd; and probably eluded their pursuit by availing himself of the narrow and crooked streets of the city.

The monks have chosen for the scene of this event the Mount of the Precipitation, so called; a precipice overlooking the plain of Esdraelon, nearly two miles south by east of Nazareth. Among all the legends that have been fastened on the Holy Land, I know of no one more clumsy than this; which presupposes, that in a popular and momentary tumult, they should have had the patience to lead off their victim to an hour's distance, in order to do what there was an equal facility for doing near at hand. Besides, the hill on which Nazareth stands, is not a precipice overlooking the plain of Esdraelon; but it is this western hill, a good hour distant from that plain. Indeed, such is the intrinsic absurdity of the legend, that the monks themselves nowadays, in order to avoid it, make the ancient Nazareth to have been near at hand on the same mountain.[2]

That precipice was doubtless selected, because it forms a striking object as seen from the plain; but the legend seems not to go further back than the time of

[1] Luke, iv. 28—30. Compare Clarke's Travels in the Holy Land, p. 537. 4to.

[2] Clarke, l. c. p. 437. Monro, ii. p. 292. — The good friars forget the dilemma into which they thus bring themselves; for if the ancient Nazareth lay near the precipice overhanging the plain, what becomes of the holy places now shown in the present town?

the crusades. It is not mentioned by Antoninus Martyr, who particularly describes the holy places then shown at Nazareth; nor by Adamnanus, nor St. Willibald, nor Sæwulf who was here about A. D. 1103. But the crusaders cherished Nazareth, and raised it to a bishop's see; and then, apparently, this precipice was selected, as the brow of the mountain. Phocas first mentions it slightly in A. D. 1185, and then Brocardus more fully [1]; and since their day it has been noticed by most travellers.

We came back to our tent, intending to improve the time for writing up our journals; but the civilities of Abu Nâsir, in returning our visit and showing us every attention, did not permit us to accomplish our purpose.

Sunday, June 17th. The fountain of the Virgin near our tent, though not large, was much frequented by the females of the village, bearing their water-pitchers. I went to it several times; but such was the crowd waiting around to fill their jars, and the strife who should come first, that I could never get near enough to examine it fully. Later in summer it dries up; and then water is brought from more distant fountains. The source itself is under the Greek church of the Annunciation, eight or ten rods further north; and thence the little stream is conducted by a rude aqueduct of stone, over which at last an arch is turned, where it pours its scanty waters into a sculptured marble trough, perhaps once a sarcophagus. The church is built over the source, as the spot where the Greeks say the Virgin was saluted by the angel Gabriel; it is very plain outside, but gaudy and tawdry within, and has a subterranean grotto arranged as a chapel.—The aqueduct seems to have existed in Po-

[1] Phocas, de Locis Sanct. § 10. Brocardus, c. vi. p. 175.

cocke's day, and doubtless the church also; though he speaks only of a Greek church under ground, in which was the fountain.[1] In the century before, instead of the aqueduct, travellers describe here a reservoir; of which there is now no trace.[2]

After breakfast I walked out alone to the top of the hill over Nazareth, where stands the neglected Wely of Neby Isma'îl. Here, quite unexpectedly, a glorious prospect opened on the view. The air was perfectly clear and serene; and I shall never forget the impression I received, as the enchanting panorama burst suddenly upon me. There lay the magnificent plain of Esdraelon, or at least all its western part; on the left was seen the round top of Tabor over the intervening hills, with portions of the little Hermon and Gilboa, and the opposite mountains of Samaria, from Jenîn westwards to the lower hills extending towards Carmel. Then came the long line of Carmel itself, with the convent of Elias on its northern end, and Haifa on the shore at its foot. In the west lay the Mediterranean, gleaming in the morning sun; seen first far in the south on the left of Carmel; then interrupted by that mountain; and again appearing on its right, so as to include the whole bay of 'Akka, and the coast stretching far north to a point N. 10° W. 'Akka itself was not visible, being hidden by intervening hills. Below, on the north, was spread out another of the beautiful plains of northern Palestine, called el-Bŭttauf; it runs from E. to W. and its waters are drained off westwards through a narrower valley, to the Kishon (el-Mukŭtta'), at the base of Carmel. On the southern border of this plain, the eye rested on a large village near the foot of an isolated hill, with a

[1] Vol. ii. p. 63. fol. Neitzschitz in 1635 speaks here of an old Greek church over the fountain; p. 234.

[2] Surius p. 310. Doubdan, p. 566.

ruined castle on the top; this was Sefûrieh, the ancient Sepphoris or Diocæsarea. Beyond the plain el-Bŭttauf, long ridges running from E. to W. rise one higher than another; until the mountains of Safed overtop them all, on which that place is seen, "a city set upon a hill." Further towards the right is a sea of hills and mountains, backed by the higher ones beyond the lake of Tiberias, and in the N. E. by the majestic Hermon with its icy crown.

Carmel here presented itself to great advantage, extending far out into the sea, and dipping his feet in the waters. The highest part of the ridge is towards the south. The southern end of the proper ridge, as here seen, bore S. 80° W. and the highest point S. 86° W. Thence it declines gradually northwards, until at the convent, according to Schubert, it has an elevation of only 582 Paris feet above the adjacent sea. The same traveller estimates the highest point at 1200 feet; which seems to me relatively too high.[1] The northern extremity bore N. 58° W. Towards the S. E. Carmel is connected with the mountains of Samaria, by the broad range of low wooded hills, separating the great plain of the more southern coast from that of Esdraelon. Here large trees of the walnut are said to be prevalent. The middle point of this connecting range bore S. 64° W. The same appearance of bushes and trees is seen on many parts of Carmel; which thus presents a less naked aspect, than the mountains of Judea.[2]

Seating myself in the shade of the Wely, I remained for some hours upon this spot, lost in the contemplation

[1] Reise, iii. p. 212.

[2] Prokesch, Reise ins heil. Land, p. 128. Schubert's Reise, iii. p. 205.—The name of Jebel Kurmul appears in Arabian writers; see Edrisi, par Jaubert, p. 348. Reinaud, Extraits, &c. p. 437. seq. Par. 1829. At present, it seems to be called by the Arabs Jebel Mâr Elyâs, from the convent of Elias near its northern end; Berggren, Reisen, ii. p. 225.

of the wide prospect, and of the events connected with the scenes around. In the village below, the Saviour of the world had passed his childhood; and although we have few particulars of his life during those early years, yet there are certain features of nature which meet our eyes now, just as they once met his. He must often have visited the fountain near which we had pitched our tent; his feet must frequently have wandered over the adjacent hills; and his eyes doubtless have gazed upon the splendid prospect from this very spot. Here the Prince of peace looked down upon the great plain, where the din of battles so oft had rolled and the garments of the warrior been dyed in blood; and he looked out too upon that sea, over which the swift ships were to bear the tidings of his salvation to nations and to continents then unknown. How has the moral aspect of things been changed! Battles and bloodshed have indeed not ceased to desolate this unhappy country, and gross darkness now covers the people; but from this region a light went forth, which has enlightened the world and unveiled new climes; and now the rays of that light begin to be reflected back from distant isles and continents, to illuminate anew the darkened land, where it first sprung up.

The day, though beautiful, was warm; on the hill the air was delightful; but on returning to our tent in the valley, the heat soon became oppressive; the thermometer in the shade of the trees rising after 10 o'clock to 88° F. We held our devotional exercises in our tent; but were glad towards noon to accept of an invitation from Abu Nâsir, as he returned from the services of the Greek church, and join him at his house. Here we found the rooms of stone much cooler than our tent. The house had just been built, and was not yet finished. In order to lay the foundations, he had

dug down to the solid rock, as is usual throughout the country; here to the depth of thirty feet; and then built up arches.[1] The workmanship was solid, but coarse; he assured us, it was the best work the masons of Nazareth could turn out. The want of timber in the country is much felt in building; and for this reason, in the south at least, most rooms are arched.[2] The little which Abu Nâsir used, was pine, brought, like the cedars of old, from Mount Lebanon, by way of Haifa.

But if our kind friend was thus bettering his own external comforts, he was also engaged, heart and soul, in endeavouring to improve the moral condition of the Greek-Arab community around him. While at Beirût, he had paid great attention to the missionary schools in that place; and had become so deeply interested and impressed with their importance and salutary influence, that on returning to Nazareth, he had immediately set about the establishment of similar schools among his own people. In this he had been so far successful, that the first one established, which had now been for some time in operation, contained at present fifty pupils; and another had been recently opened with about twenty children. One main difficulty had been the total want of school-books; and for these, and these alone, Abu Nâsir had been dependent on the mission at Beirût.

In order to set an example to his neighbours, and lead on to better things, he had also ventured upon the unheard of step of sending his own youngest daughter to one of the schools; and she was the first female who for centuries had learned to read in Nazareth. At the present time she was also learning to write at home.

[1] Compare the words of our Lord, Luke, vi. 48.: "He is like a man which built a house, and digged deep, and laid the foundation on a rock."

[2] See Vol. I. p. 328.

the example was followed, though with hesitation; and three other females were now numbered among the pupils. Abu Nâsir was thus doing much good; but he met also with opposition; and being straitened for means, he was therefore very desirous that the schools should be taken up by the mission at Beirût, and others be established in the neighbouring villages. But at that time, the resources of the mission, and of the society at home, had become so much contracted, as to admit of no extension of their operations.

Abu Nâsir and his son sat with us; the latter a promising young man of about twenty years. A daughter somewhat younger came in for a few moments, but soon retired; while the youngest daughter, a bright timid child of twelve years, remained for some time. The father was obviously proud of her acquirements at school; she repeated from memory to my companion twelve psalms, and portions of Watts' catechism for children, all of course in Arabic. The son gave us information respecting the village of Jelbôn on Mount Gilboa, which he had himself visited.[1]—We remained to dinner with Abu Nâsir, towards evening. There was nothing special in the entertainment, varying from the usual forms of the country, as already described; except that we had our own plates, knives and forks, and the like, from our tent; and our own servants waited upon us. All the rest was done by the host and his son; and the former alone ate with us.

The attentions of Abu Nâsir towards us proceeded from the most entire kindness and respect; but they deprived us of the greater portion of our

[1] See above, p. 157.

time, and had already prevented us from writing out our notes as we had purposed. We therefore laid our plan for the next day, to go in the morning to the summit of Mount Tabor, and there pitch our tent; in order to take time and fill out our journals, which were greatly in arrears.

Monday, June 18th. Before setting off, we went again upon the western hill to the Wely of Neby Isma'îl, accompanied by Abu Nâsir, who was perfectly acquainted with all the country around. The prospect however was now less fine; the S. wind had sprung up, the commencement of a Sirocco, and had brought up a haze, which spoiled in part the view of yesterday. Yet the important points were all distinctly to be seen; although not in the clear transparent light of the preceding day. All the places around the plain of Esdraelon, which we had formerly seen, were still to be made out. Haifa likewise was yet visible; now a place of considerable trade at the foot of Carmel, on the southern shore of the bay of 'Akka. It is probably the ancient Sycaminum, a city of the Phenicians not far distant from Ptolemaïs or 'Akka.[1] In the north, Abu Nâsir pointed out the village of Kefr Menda[2]; and also a ruined place on the northern border of the plain el-Bŭttauf, called by the natives Kâna el-Jelîl, to which I shall recur again. I do not recollect whether we saw the vil-

[1] Joseph. Ant. xiii. 12. 3. Reland, Pal. p. 1024. The identity of Haifa with Sycaminum is shown by Eusebius and Jerome, Onomast. art. *Japhic:* "Oppidum Sycaminum nomine, de Cæsarea Ptolemaidem pergentibus super mare propter montem Carmelum, *Ephe* (Ἡφά) dicitur." The crusaders mistook it for the ancient Porphyreon, which, however, lay north of Sidon; Will. Tyr. ix. 13. Jac. de Vitr. p. 1067. The place was stormed by Tancred; Alb. Aq. vii. 22—26. It is also mentioned by Sæwulf, p. 270.; Benj. de. Tud. par Barat. p. 74. See too Edrîsi, par Jaubert, p. 348. Schultens, Index Geogr. in Vit. Salad. art. *Chaipha.*

[2] Mentioned likewise by Van Egmond and Heyman, Reizen, ii. p. 16.

lage Rummâneh[1], a little further east; at any rate, we did not take its bearing.[2]

In returning down the hill, we came upon a spot of ground which had been burnt over; and learned that this had been done in order to destroy the young locusts, which were lying dead in great numbers. We had seen them occasionally for several days; and had passed some fields of cotton, which had been greatly injured by them. At Jenîn we were told, that the governor, who had extensive fields upon the plain, fearing for his cotton and other crops, had mustered the peasants of the neighbouring villages, and destroyed the locusts by burning and otherwise. But every few miles as we travelled across the plain, the ground was covered by the young swarms. They were green, and yet too young to fly; but just at the right age to eat. The environs of Nazareth, for some distance around, were covered with them, devouring vineyards, gardens, and every thing green. — The bird which follows and destroys the locusts, had not yet reached Nazareth, but was reported to be at Hattîn. It is called Semermer[3]; and the Arabs say it does not eat the locusts, or at least not many; but attacks them with beak and talons, killing as many of them as possible.

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[1] Is this perhaps the *Rimmon* of the tribe of Zebulon? Josh. xix. 13. 1 Chron. vi. 77. [62.] Pococke mentions this village; ii. p. 62. fol.

[2] The following bearings were taken from the western hill above Nazareth, mostly with our large compass, beginning at Tabor and proceeding towards the right: Tabor S. 67° E. Kaukab el-Hawa beyond Tabor S. 56° E. Endôr S. 39° E. Nein S. 21° E. Dûhy S. 19° E. Nûris S. 10½° E. Wezar S. 9° E. Zer'in S. 3° E. Jenîn S. 6° W. Sileh S. 23° W. Ta'annuk S. 27° W. Um el-Fahm S. 40° W. Lejjûn S. 42° W. Middle of hills extending from Carmel S. 64° W. Carmel, south end of ridge, S. 80° W. Carmel, highest point, S. 86° W. 'Asîfia N. 80° W. Haifa N. 59° W. Kaukab N. 10° W. Sefûrieh N. 9° W. Kefr Menda N. 8° W. Kâna el-Jelîl N. 5° E. Safed N. 40° E. Jebel esh-Sheikh N. 41° E. Nazareth at the same time lay below us S. 10° E. distant about ten minutes. — Sôlam, though not here visible, lies in the same line with Wezar, and therefore S. 9° E. See p. 169.

[3] *Turdus Seleucis; Grylli-vora.* Forskål, Descr. Animal. p. vi.

The name of Nazareth (Arabic, en-Nâsirah) is found in Scripture only in the New Testament. The place is mentioned neither in the Old Testament nor in Josephus; and was apparently a small and unimportant village. "Can there any good thing come out of Nazareth?" is a question implying any thing but respect; and the appellation of Nazarenes was in like manner given to the first Christians in scorn.[1] Yet to the present day the name for Christians in Arabic continues to be *en-Nŭsâra*, that is, Nazarenes.[2]

From the days of our Saviour we hear no more of Nazareth, until Eusebius in the fourth century again describes it as a village, fifteen Roman miles eastward from Legio (Lejjûn), and not far from Tabor.[3] Epiphanius relates, in the same century, that until the time of Constantine, Nazareth was inhabited only by Jews; from which at least it would appear, that Christians dwelt there in his day.[4] It would seem, however, not then to have become a regular place of pilgrimage; for Jerome mentions it only incidentally; and makes Paula on her journey merely pass through it without stopping.[5] Nor was it made a bishopric; for the name is not found in any of the ecclesiastical Notitiæ before the time of the crusades. Yet it must early have been visited by pilgrims; for towards the close of the sixth century, Antoninus describes in it the ancient synagogue and a church.[6] Arculfus a cen-

[1] John, i. 46. Acts, xxiv. 5. "Et nos apud veteres, quasi opprobrio, Nazaræi dicebamur, quos nunc Christianos vocant;" Euseb. et Hieron. Onomast. art. *Nazareth.*

[2] Sing. *Nusrâny*; Plur. *Nŭsâra*, often written in vulgar Arabic *Nŭsârah.*

[3] Onomast. art. *Nazareth.*

[4] Epiphan. adv. Hæres. lib. i. pp. 128. 136. Reland, Pal. p. 905.

[5] "Inde cito itinere percucurrit Nazareth nutriculam Domini;" Ep. 86. Epit. Paulæ, p. 677. ed. Mart. Comp. Ep. 44. ad Marcell. ibid. p. 552. Yet almost as a matter of course, monastic tradition ascribes the later church to Helena.

[6] Antonin. Mart. § 5. It is remarkable that Antoninus praises the beauty of the females of Nazareth, as is also done by some travellers at the present day; though it did not strike us particularly. Turner, Tour in the Levant, ii. p. 135. Berggren, Reisen, ii. p. 232.

tury later found here two churches; one over the fountain, and the other covering the house where Mary had lived. St. Willibald in the eighth century mentions but one church.[1] About A. D. 1103, Sæwulf describes the place as having been totally destroyed by the Saracens; though a noted monastery still served to mark the place of the Annunciation.[2]

After the crusaders had got possession of Jerusalem, the country of Galilee, extending from Tiberias to Haifa, was given by Godfrey of Bouillon as a fief to the noble leader Tancred. He immediately subdued Tiberias; administered the province with justice and equity; erected churches at Nazareth, Tiberias, and on Mount Tabor, and richly endowed them; so that his memory was long cherished in this region.[3] In the new ecclesiastical arrangements of the country, the see of Scythopolis, the former metropolitan seat of Palæstina Secunda, was transferred to Nazareth; which then first became a bishopric, and remains so nominally in the Greek church to the present day.[4] When this transfer took place, we are not informed; but it must have been at an early period; for in A. D. 1111 a strife already existed, between the bishop of Nazareth and the convent founded by the Benedictines of Clugny on Mount Tabor, respecting the jurisdiction of the bishop over the latter. The matter was adjusted by Gibelin, patriarch of Jerusalem, in an assembly of the bishops and clergy, with the consent of the king and barons, to the satisfaction of both parties. The consecration

Antoninus ascribes this to the special favour of the Virgin Mary.

[1] Adamnanus ex Arculf. ii. 26. St. Willib. Hodœpor. 16.

[2] Sæwulf, Peregrinat. p. 270.

[3] Alb. Aq. vii. 16. Will. Tyr. ix. 13. Wilken, Gesch. der Kr. ii. pp. 33—37.—Tancred resigned this fief after two or three years, but received it back again before his death; Will. Tyr. x. 10. Alb. Aq. xi. 12. Wilken, ib. pp. 92, 208.

[4] Will. Tyr. xxii. 16. Jac. de Vitr. 56. p. 1077. Marinus Sanutus, p. 176. — The present titular Greek bishop of Nazareth resides at Jerusalem; see above, Vol. II. p. 90.

of the abbot and monks, and also of the larger church, was to depend only on the patriarch; while the bishop of Nazareth was to exercise all other episcopal rights over the convent.[1]

The fatal battle of Hattîn, in A. D. 1187, was followed by the subjugation of almost the whole land by Saladin, and of Nazareth and Sepphoris among other places.[2] At what time Nazareth again passed into the hands of the Christians is uncertain; but in A. D. 1250, king Louis of France made a pilgrimage from 'Akka thither, and to Mount Tabor[3]; and in A. D. 1263, the town of Nazareth and the noble church of the Annunciation, as also the church of the Transfiguration on Mount Tabor, were laid in total ruins by the Sultan Bibars.[4] Nazareth appears afterwards to have been neglected, and the church not to have been again built up until after several centuries; although the nominal succession of Latin bishops, or rather archbishops, was long continued in the Romish church.[5] Brocardus, in the thirteenth century, says nothing of the state in which Nazareth then was; but writers of the fourteenth, describe it as a small village, with a church wholly in ruins, and a fountain; and make bitter complaint of the Muslim inhabitants.[6] In the fif-

[1] See the document containing this compact in Mansi Concil. tom. xxi. p. 71. Wilken, Gesch. der Kr. ii. p. 365. Gibelin died at the close of A. D. 1111, or beginning of A. D. 1112. Will. Tyr. xi. 14, 15.

[2] Bohaedd. p. 71. Abulfed. Annal. A. H. 583. Mejr ed-Dîn in Fundgr. des Or. iii. p. 81. Wilken, ib. iii. ii. pp. 293. 297.

[3] Wilken, ib. vii. pp. 277, 278. and the authorities there cited. — The emperor Frederick II. affirmed, that the possession of Nazareth by the Christians was included in his treaty in A. D. 1229; but Arabian writers speak only of places on the route between Jerusalem and 'Akka. Yet Nazareth might well be included in that route. Wilken, ib. vi. p. 479. Marin. Sanut. p. 213. Reinaud, Extraits, &c. p. 430.

[4] Epist. Urban. IV. in Raynaldi Annal. Ecclesiast. A. D. 1263, § 7. Abulf. Annal. A. H. 661. Reinaud, Extraits, &c. p. 488. Wilken, ib. vii. p. 461.

[5] Le Quien, Oriens Chr. iii. p. 1294. seq.

[6] Brocardus, c. vi. p. 175. Sir J. Maundeville, p. 112. Lond. 1839 W. de Baldensel speaks of the inhabitants as "pessimi Saraceni;" p. 354. R. de Suchem in Reissb. p.

teenth century, Nazareth seems hardly to have been visited by pilgrims. About the middle of the sixteenth, Belon describes here the chapel of the Annunciation as a grotto below ground, surrounded by the ruins of an ancient church; the village was inhabited only by Muhammedans.[1] Cotovicus, at the close of that century, confirms this account, describing the people as the worst he had seen; there being only two or three Christian inhabitants. The former church still lay in ruins. His party were here treated only with insult.[2]

It was in A. D. 1620, that the Franciscan monks first obtained permission from the celebrated Fakhr ed-Dîn, then master of this region, to take possession of the grotto and rebuild the church in Nazareth, with which they naturally connected a monastery. The circumstances are fully related by Quaresmius, as they happened in his time; but the buildings appear not to have been completed for many years. Doubdan, some thirty years later, speaks of the place as a miserable village, almost ruined and deserted, with eight or ten monks residing there from the convent in Jerusalem.[3] Surius, a few years before, found in the village only four Maronite and two Greek families of Christians.[4] At the close of the same century, Maundrell describes the monks as being shut up in their convent for fear of the Arabs.[5] About A. D. 1720–30, as we have seen, the church and convent were repaired and enlarged.[6] Since that day, the number of Christians in Nazareth has been greatly augmented; and the character of the place has undergone an entire change.

850. According to this last writer, the Saracens had endeavoured to fill up the fountain; and had polluted the ruined church as far as possible, by making it a receptacle for the dead bodies of asses, camels, cattle, and dogs.

[1] Belon, Obs. Paris, 1588, p. 327.

[2] Cotov. Itin. pp. 349, 350. Comp. Sandys's Travels, p. 160.

[3] Quaresmius, Elucid. ii. p. 837. seq. Doubdan, p. 569.

[4] Surius Pelerin, p. 305. seq.

[5] Maundrell, Apr. 18.

[6] See above, p. 186.

Even in the time of Korte, there were here only one hundred and fifty families in all; but the Christian population is said to have increased greatly under the noted Sheikh Dhaher of 'Akka, about the middle of the century.[1]

In the vicinity of Nazareth, we find also the names of several other ancient places; of which it may be proper here to say a few words.

Yâfa. The little village of Yâfa, as we have seen, lies somewhat more than half an hour S. W. of Nazareth, in another valley.[2] It contains about thirty houses, with the remains of a church; and has a few single palm-trees. The Italian monks call it St. Giacomo; inasmuch as their tradition regards it as the residence of Zebedee and his two sons, James and John. The name seems to identify it with the Japhia of Scripture, on the border of Zebulun, described also by Eusebius and Jerome.[3] The Japha fortified by Josephus was probably the same, a large and strong village of Galilee, afterwards captured by Trajan and Titus under the orders of Vespasian. In the storm and sack of the place, according to the same writer, fifteen thousand of the inhabitants were put to the sword, and two thousand one hundred and thirty made captives.[4] The earliest trace of the tradition respecting the residence of the sons of Zebedee at this place, seems to occur in Marinus Sanutus in the fourteenth century; and the tradition itself is therefore probably not older than the time of the crusades.[5]

[1] Kortens Reise, p. 298. Mariti, Voyages, ii. pp. 153, 154. Neuw. 1791.

[2] See above, p. 183.

[3] Josh. xix. 12. Onomast. art. *Japhic:* "Japhet in tribu Zabulon, nunc usque Joppe vocatur, ascensus Japho." — There is here a third instance of the falling away of the Hebrew *'Ain* at the end of names; the two others being el-Jib and Jelbôn.

[4] Joseph. Vit. § 37. 45. B. J. ii. 20. 6. iii. 7. 31.

[5] Marin. Sanut. p. 253. Sir J. Maundeville, p. 115. Lond. 1839. Quaresmius, ii. p. 843. These authors write the name Saphar, Saf-

Semûnieh. Nearly west by north of Yâfa, on a hill, lies the small village of Semûnieh. In this name it is not difficult to recognise the Simonias of Josephus; which, according to his description, was situated on the hills north of the plain of Esdraelon. Here an attempt was made by the Romans to surprise Josephus by night, and make him prisoner.[1] I do not find the place again mentioned, until it appears in the present century, upon the map of Jacotin. The name does not occur in the Scriptures.

Jebâta. In the S. S. W. from Yâfa, apparently near the brow of the hills skirting the plain of Esdraelon, is the village of Jebâta. This would seem to be the Gabatha of Eusebius and Jerome, in the borders of Diocæsarea (Sepphoris), near the great plain of Legio or Esdraelon.[2] It is not named in Scripture; and I find no other mention of it except upon the map of Jacotin and in our lists.

Sefûrieh. From the Wely over Nazareth, we saw the village of Sefûrieh N. by W. on the southern part of the fine plain el-Bŭttauf; distant, it was said, about an hour and a half from Nazareth. It is a small village, lying at the foot of an isolated hill, on which are the ruins of a large castle. This name is obviously the Sepphoris of Josephus, and the Tsippori of the Rabbins, a place not mentioned in Scripture, but afterwards called by the Romans Diocæsarea.[3] Josephus often speaks of Sepphoris. It was captured by Herod

fra, and Saffa. Later travellers, among others who mention this Yâfa, are: Korte, p. 305. Turner, ii. p. 133. Schubert, iii. p. 203. &c. See Raumer's Palästina, p. 127.

[1] Joseph. Vita, § 24. Reland, Palæst. p. 1017.

[2] Onomast. art. *Gabathon*: "Et alia villa Gabatha in finibus Diocæsareæ juxta grandem campum Legionis." The Greek of Eusebius is here confused, and probably corrupted.

[3] "Saphorim quæ hodie appellatur Diocæsarea;" Hieron. Proœm. in Jonam. Reland, Palæst. p 999. Coins are extant of Sepphoris under Trajan, and of Diocæsarea under Antoninus Pius, Commodus, and Caracalla; Mionnet, Médailles Antiques, v. pp. 482, 483. Eckhel, Doctr. Numm. iii. p. 425.

the Great, and afterwards laid in ashes by Varus; but having been rebuilt and fortified by Herod Antipas, it became the largest and strongest city of Galilee; and at length took precedence of Tiberias.[1] There were here many synagogues; a provincial Sanhedrim was established here by Gabinius; and after the destruction of Jerusalem, the great Jewish Sanhedrim is said to have been transferred to Sepphoris for some years, before it went to Tiberias.[2] The city appears afterwards to have become the seat of a Christian church, and a bishopric of Palæstina Secunda.[3] Epiphanius relates, that a certain Josephus, who lived in the time of Constantine, received permission to build here a church.[4] In A. D. 339, Sepphoris was destroyed by the Romans, in consequence of a rebellion of the Jews, who were still its most numerous inhabitants.[5] Near the close of the sixth century, it is mentioned by Antoninus Martyr; who speaks here of a cathedral built upon the spot, where the Virgin Mary received the salutation of the angel.[6] In this account we may probably recognise the germ of the later legend, which makes Sepphoris to have been the residence of the parents of the Virgin.

We hear no more of the place until the time of the crusades; when Sefûrieh becomes again celebrated for its large fountain, nearly half an hour S. E. of the town, towards Nazareth, which was often made the rendezvous for the armies of the Christian warriors.[7]

[1] Jos. Ant. xiv. 15. 4. xvii. 10. 9. xviii. 2. 1. B. J. ii. 18. 11. iii. 2. 4. Vita, §§ 9. 45. 65.

[2] Jos. Ant. xiv. 5. 4. Lightfoot, Opp. tom. ii. pp. 144. seq. 229. Ultraj. 1699. Comp. Buxtorf, Tiberias, pp. 17. 22.

[3] See the Notitiæ, Reland, Pal. pp. 217. 220. 228.; ib. p. 1001. Le Quien, Oriens Chr. iii. p. 714.

[4] Epiphan. adv. Hæres. lib. i. p. 128.

[5] See above, Vol. II. p. 19.

[6] Antonin. Mart. Itin. § 2. The name is there erroneously written *Neocæsarea*.

[7] So under Amalric, Will. Tyr. xx. 27. Under Baldwin IV., Will. Tyr. xxii. 15, 16. 25. — Wilken, Gesch. der Kr. iii. ii. pp. 208. 231.

Here the forces of the crusaders assembled in pomp and pride before the fatal battle of Hattîn; and here, a few days later, Saladin encamped with his victorious host, on his way to 'Akka; leaving the castle to be subdued by his troops a short time afterwards.[1] Not long before this period, Benjamin of Tudela mentions Sepphoris merely as containing the tomb of Rabbi Judah Hakkodesh, who died here; and Phocas describes it as almost uninhabited.[2]

In the following centuries, Sefûrieh is mentioned as a town with a castle; to which latter Marinus Sanutus gives the epithet of "beautiful."[3] But the chief circumstance, which has called the attention of pilgrims to the place since the crusades, is the legend of its having been the residence of Joachim and Anna, the reputed parents of the Virgin Mary.[4] The remains of a church are still to be seen upon the hill, dedicated to these saints. These ruins are described with a good deal of high-wrought colouring by Dr. Clarke, who apparently holds them to belong to the church erected here in the fourth century, as above described. But in doing this, he forgets, that he had just spoken of them as the remains of "a stately Gothic edifice;" a circumstance, which of course limits the age of the present ruins to a period not earlier than the crusades, when the pointed arch was first applied to churches. The legend in this form and extent, is first mentioned by Brocardus; and probably had been dressed out by the Latin monks on the earlier foundation, to which Antoninus alludes. Dr.

[1] Wilken, ib. pp. 273, 274. and the authorities there cited. Ibid. p. 292. — Bohaed. Vit. Salad. p. 71. Mejr ed-Dîn in Fundgr. des Or. iii. p. 81.

[2] Benj. de Tud. par Barat. p. 105. Phocas, de Loc. Sanct. § 10.— This tomb of R. Hakkodesh is also mentioned in the Jewish Itinerary in Hottinger's Cippi Hebraici, p. 74. ed. 2.

[3] Brocardus, c. vi. p. 175. Marin. San. p. 253. "castrum valde pulchrum."

[4] Yet Anna had too her house in Jerusalem, where the virgin was born; see Vol. I. p. 344.

Clarke found here some Greek paintings on wood; which, as the very circumstances show, could not have been of any great antiquity; probably the Greeks may, at no very remote period, have used a portion of the ruins as a church.[1]

At the present day Sefûrieh is a poor village, situated half a mile below the ruins of the castle. It received little or no injury from the earthquake of A. D. 1837. In the middle of the last century, Hasselquist describes the inhabitants as raising great quantities of bees, and obtaining great profit from the honey.[2]

Kâna el-Jelîl. The monks of the present day, and all recent travellers, find the Cana of the New Testament, where Jesus converted the water into wine[3], at Kefr Kenna, a small village an hour and a half N. E. from Nazareth, on one of the roads to Tiberias. It lies on an eminence connected with the hills of Nazareth, on the south side of a branch of the plain el-Bŭttauf, which runs up towards the village el-Lûbieh. Here are shown the remains of a Greek church, and of a house reputed to have been that of St. Bartholomew.[4] So fixed indeed has the impression now become, that this was the true Cana, that most travellers probably are not aware of there ever having been a question as to the identity.

I have already related, that from the Wely above Nazareth, our friend Abu Nâsir pointed out to us a

[1] Clarke's Travels in the Holy Land, 4to. pp. 417, 418. See also Quaresmius, ii. p. 852. Doubdan, p. 586. seq. Pococke, ii. p. 62. fol.

[2] Hasselquist, Reise, p. 177. Michaud, &c. Corresp. d'Orient, v. p. 442. seq.

[3] John, c. ii.

[4] Pococke, ii. p. 66. fol. Mariti, Voyages, &c. ii. p. 162. Neuw. 1791. Burckhardt, p. 336. Clarke's Travels in the Holy Land, 4to. p. 444. Scholz, p. 188. Schubert, iii. p. 222. — Dr. Clarke saw in the church only fragments of water-pots; but a whole one has since been set up, and is shown as one of the original six; Richardson, ii. p. 434. Monro, i. p. 304. — The distance of Kefr Kenna from Nazareth is given variously by travellers, from one hour up to three hours and a half. Burckhardt by some error has the latter.

ruin called Kâna el-Jelîl, on the northern side of the plain el-Bŭttauf, about N. ½ E. from Nazareth, and not far from three hours distant.[1] It lay at the foot of the northern hills beyond the plain, apparently on the slope of an eminence, not far on the east of Kefr Menda. In the days of Quaresmius it contained a few houses. This spot, Abu Nâsir said, was known both among Christians and Muslims only by this name, Kâna el-Jelîl; while the same name was sometimes applied by Christians alone, to the village Kefr Kenna. Now as far as the prevalence of an ancient name among the common people, is any evidence for the identity of an ancient site, — and I hold it to be the strongest of all testimony, when, as here, not subject to extraneous influences, but rather in opposition to them, — so far is the weight of evidence in favour of this northern Kâna el-Jelîl, as the true site of the ancient Cana of Galilee. The name is identical, and stands the same in the Arabic version of the New Testament; while the form Kefr Kenna can only be twisted by force into a like shape.[2] On this single ground, therefore, we should be authorized to reject the present monastic position of Cana, and fix the site at Kâna el-Jelîl; which, likewise, is sufficiently near to Nazareth, to accord with all the circumstances of the history.

This view is further confirmed, and indeed the question entirely set at rest, when we trace back the matter in history. We thus find, that an earlier tradition actually regarded the present Kâna el-Jelîl as the ancient Cana; and that it is only since the sixteenth century, that monastic convenience has definitely assigned Kefr Kenna as the site. Quaresmius relates, that in his day, two Canas were spoken of among the inhabitants

[1] See above, p. 194.

[2] See the Arabic N. T. John, ii. 1. In Kefr Kenna, the word Kefr must first be dropped; and then the first radical changed, and the doubling of the second omitted.

of Nazareth and the vicinity; one called simply Cana of Galilee (Kâna el-Jelîl), and the other Sepher Cana (Kefr Kenna); and he describes their position as above. He decides however very distinctly for the latter place, because of its being nearer to Nazareth and having some ruins; without, however, as he says, venturing to reject the other tradition.[1] Yet it probably was the authority of this very writer, which tended more than any thing else to fix attention upon Kefr Kenna, and throw the true Kâna into the shade; for from that time forward the latter is very rarely noticed by travellers. It may be remembered too, that in the time of Quaresmius, the church and convent at Nazareth were first built up, after the desolations of many centuries; and this circumstance conspired to give currency among travellers, to the view which the monks adopted respecting Cana.[2]

It is apparent, that some tradition in favour of Kefr Kenna had existed before Quaresmius; but he brings forward no testimony to that effect, except the account of Bonifacius in the middle of the preceding century; which however is doubtful.[3] But on the other hand, Adrichomius, near the close of the sixteenth century,

[1] Quaresmius, Elucidat. ii. pp. 852, 853.: "Posterior hæc sententia mihi valde probabilis videtur, (licet alteram rejicere non audeam), quoniam proximior Nazareth . . . et quia potest adinveniri memoria ecclesiæ constructæ in loco miraculi." The passage preceding is quoted in full in Rosenm. Bibl. Geogr. ii. ii. p. 83.

[2] Quaresmius was in Palestine as a monk from A. D. 1616 to 1625; and again as Guardian of the Holy Sepulchre from 1627 to 1629; see the last leaf of his work. — Among later travellers, Neitzschitz in 1635 visited Kefr Kenna with monks from Nazareth, p. 222.; Surius about 1645, p. 313. Doubdan copies from Quaresmius, but visited only Kefr Kenna, p. 582.; and so many others. Pococke alone seems to have heard of Kâna el-Jelîl, and inclines correctly to regard it as the true site of Cana; vol. ii. pp. 62. 66. fol.

[3] Bonifac. de peren. Cultu Terræ Sanct. quoted by Quaresmius, ii. p. 853. He places Cana three miles *north* of Nazareth on the borders of a large and fertile plain. It is on the strength of this "three miles" that Quaresmius supposes him to mean Kefr Kenna; but this is at any rate wrong; and the rest of the description applies better to the other place, or Kâna el-Jelîl.

quoting from earlier writers, places Cana three miles N. of Sepphoris, and describes it as having a mountain on the north, and a broad, fertile, and beautiful plain towards the south; all which corresponds to the position of Kâna el-Jelîl, and not to Kefr Kenna. Anselm, about A. D. 1507, assigns to Cana the same site; and so does Breydenbach in A. D. 1483, evidently copying former accounts.[1]

But the most distinct notice of the Cana of those days, is from Marinus Sanutus about A. D. 1321. He describes it also as north of Sepphoris, adjacent to a high round mountain on the north, on the side of which it was situated, and having the same broad, fertile, beautiful plain on the south extending to Sepphoris. In coming from Ptolemaïs ('Akka), he says, the usual course was to proceed first eastwards to Cana; and thence south through Sepphoris to Nazareth.[2] All this leaves no doubt, that the site of Kâna el-Jelîl is here meant. At that time the place was professedly shown, where the six water-pots had stood; and also the triclinium where the feast was held; but the whole was in a crypt or cavern under ground, like the grotto of the Annunciation and of the Nativity.[3] Brocardus, if he was not the original author of this account, yet gives nothing more.[4] The few earlier notices go to confirm the same. Sæwulf, about A. D. 1103, describes Cana as nearly six miles N. of Nazareth on a hill, and nothing then remained except

[1] Adrichom. Theatr. p. 138. Anselmi Descr. Terr. Sanct. in Canisii Thesaur. ed. Basnage, tom. iv. p. 784. Breydenb. in Reissb. pp. 123, 124. These three, with Bonifacius, appear to be the only writers of the fifteenth and sixteenth centuries who speak directly of Cana.

[2] Marin. Sanut. p. 253. On his map, in like manner, Cana is placed N. of Sepphoris. The account of Adrichomius is drawn chiefly from this writer.

[3] Ibid. This triclinium B. de Saligniaco professes to have seen in A. D. 1522, tom. ix. c. 9.

[4] The account of Cana in Brocardus, affords a striking instance of the difference in the editions, or rather recensions, of that writer. In the edition of Le Clerc it is merely said, that 'in proceeding

a monastery called Architriclinium.[1] St. Willibald in the eighth century found here a large church, in which was shown one of the six water-pots.[2] Antoninus Martyr near the close of the sixth century was likewise at Cana; he speaks of no church; but saw two water-pots, and seems to say that he filled one of them with water and brought forth from it wine.[3] The only other account of Cana, later than the first century, is that of Eusebius and Jerome, who merely mention it as, in their day, a small town of Galilee.[4]

All this, as it seems to me, together with the strong evidence of the name, goes to show conclusively, that the site of the Cana of the New Testament is to be sought at Kâna el-Jelîl north of Sefûrieh; and that there is no good ground whatever, for regarding Kefr Kenna as having any relation to that ancient place. I hope that future travellers may bear this in mind; so that the former site may be reinstated in those historical rights, which have now so long been usurped by the latter village.

The Cana of the New Testament does not occur in the Old[5]; but is mentioned by Josephus as a village in Galilee.[6] Our Lord not only performed there his first miracle, but afterwards visited the place; and the disciple Nathanael was a native of Cana.[7]

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south-east from 'Akka, the first place that occurs is Cana of Galilee after four leagues; c. vii. p. 175. But in the edition of Canisius and Basnage (Thesaur. iv. p. 13.), in the very same connection, is subjoined the account of the miracle and a description of the place, in the same words used by Marinus Sanutus. It might be difficult to decide which is the original. See more in First App. A. pp. 9, 10.

[1] Sæwulf, Peregrinat. p. 271. Phocas, in the same century, travelling from 'Akka, comes first to Sepphoris, then to Cana, and then to Nazareth; § 10.

[2] Hodœpor. § 16. p. 374. ed. Mabillon.

[3] Itin. § 1. "Ex quibus hydriæ duæ ibi sunt. Implevi aqua unam, et protuli ex ea vinum."

[4] Onomast. art. *Cana*.

[5] The Old Testament has only Kanah in Asher, south-east of Tyre; a place which we afterwards visited. Josh. xix. 28.

[6] Joseph. Vita, § 16. 64. B. J. i. 17. 5.

[7] John, ii. 1. 11. iv. 46. xxi. 2.

Monday, June 18th, continued. Two principal roads lead from Nazareth to Tiberias. The more usual one passes out N. E. over the hills to Er-Reineh, a small village more than half an hour distant, and so to Kefr Kenna; leaving the village el-Meshhad on a high hill at the left, just before reaching the latter place[1]; thence it goes by Lûbieh to the lake. The second leaves Nazareth over the lower eastern hills, and leading by the village 'Ain Mâhil and the Khân et-Tujjâr, turns more N. E by Kefr Sabt to Tiberias. We followed a third route, lying still further to the right, in order to ascend Mount Tabor and spend the afternoon and night upon its summit. In doing this we anticipated much gratification, and were not disappointed. As a guide, we took with us a young man of Nazareth, a Christian, recommended by Abu Nâsir.

Setting off from Nazareth, or rather from the fountain of the Virgin, at 7^h 35′, we came in ten minutes to the top of the low hills on the east of the valley, and kept along on high ground, directing our course towards Tabor. After half an hour we descended into and crossed a broad Wady, running out to the great plain on the right. Hitherto the hills had exhibited only grass and herbs; here they began to be covered with bushes and many oak-trees with cadu-

[1] According to Schubert, both er-Reineh and Kefr Kenna suffered severely from the earthquake of Jan. 1. 1837. Reise, iii. p. 222. But Mr. Thomson, who passed here three weeks after the event, in order to seek out the sufferers, says that while er-Reineh was a heap of ruins, Kefr Kenna sustained no injury, and had not a house cracked; Missionary Herald for Nov. 1837, pp. 439. 442. — At el-Meshhad is one of the many Muslim tombs of Neby Yûnas, the prophet Jonah; and hence modern monastic tradition has adopted this village as the Gath-hepher, where the prophet was born; 2 Kings, xiv. 25. Quaresmius, ii. p. 855. Jerome too says, Procem. in Jonam: "Porro Geth in secundo Saphorim miliario quæ hodie appellatur Diocæsarea euntibus Tyberiadem, haud grandis viculus, ubi et sepulchrum ejus ostenditur." Benjamin of Tudela speaks of the tomb of Jonah in his day, as on a mountain near Sephoris; Voyage par Barat. p. 106. It would seem therefore not improbable, that this village may be the Geth of Jerome.

cous leaves, the first of the kind we had yet remarked.[1] Along the gradual ascent beyond this valley, there was a large orchard of these oaks; and they extend more or less thickly, quite to the foot of Tabor. At $8\frac{3}{4}$ o'clock we reached the brow of the descent towards that mountain; and could look down upon the low ridge which alone connects it on the N. W. with the hills we had just crossed. Debûrieh was visible below us on the S. W. slope of this ridge. Descending, we came in twenty-five minutes to the bottom, in a Wady, and at $9\frac{1}{4}$ o'clock to another Wady; the two unite and run out southwards into the plain just by Debûrieh. The branch of the Damascus road passes up this latter Wady, and so over the low ridge to Khân et-Tujjâr. We came to the proper base of the mountain at 9^h 20′; leaving Debûrieh about ten minutes distant on our right.

The village of Debûrieh is small and unimportant, lying on the side of a ledge of rocks just at the base of Tabor. It is said to have once had a Christian church, the ruins of which are still visible.[2] This would seem not improbably to be the Daberath of the Old Testament, belonging to Issachar, but assigned to the Levites; the same apparently with the Dabira of Eusebius and Jerome by Mount Tabor in the region of Diocæsarea[3]; and probably too the Dabaritta of Josephus in the great plain.[4]

The mountain, as we approached it on this side,

[1] *Quercus Ægilops*, according to Schubert, Reise, iii. p. 172.

[2] Neitzschitz, p. 233. Pococke, ii. p. 65. fol. Schubert, iii. p. 174.

[3] Josh. xix. 12. xxi. 28. 1 Chron. vi. 57. [72.] Onomast. art. *Dabira*, Δαβειρά.

[4] Joseph. Vita, § 62. B. J. ii. 21. 3. See, however, Reland, Pal. p. 737. — William of Tyre seems to speak of Debûrieh; xxii. 14.: "Locus sub monte Thabor, cui nomen Buria, juxta Naim." Cotovicus also mentions a Buria; but he sets it too far west, where he began to ascend the mountain on foot to Nazareth; p. 347. I do not find Debûrieh named in any of the earlier travellers.

presented the form of a truncated cone; we began to ascend it at 9h 25′ from the W. N. W. Our muleteers at first made some difficulty, on account of the loaded animals; their purpose had been to stop below and let us ascend on foot, which by no means tallied with our plans. But we found the path good, except in two or three spots, and even these were far less difficult than the passes of 'Ain Jidy and es-Sŭfâh; so that I rode with facility quite to the summit. The path wind considerably, and is obviously ancient; in severas places steps are hewn out in the rock. The soil is good all the way up; and the grass tall and abundant, though now dried up. The sides of the mountain are mostly covered with bushes and orchards of oak trees (Ilex and Ægilops,) with also occasionally the Butm, like the glades of a forest, presenting a beautiful appearance and fine shade. We were an hour in reaching the top, and encamped at 10½ o'clock for the day and night on the south-western brow, overlooking the wide extent of plains below. The path by which we ascended from the W. N. W. is the most feasible; the acclivity on that side being perhaps less steep; yet there is no part of the mountain, where a person on foot would find any difficulty whatever in the ascent.

Tabor is a beautiful mountain, wholly of limestone; bearing among the Arabs, like so many other mountains, only the general name Jebel et-Tûr.[1] It stands out alone towards the S. E. from the high land around Nazareth; while the north-eastern arm of the great plain of Esdraelon sweeps around its base, and extends far to the north, forming a broad tract of table-land, bordering upon the deep Jordan valley and the basin of the Lake of Tiberias. The mountain as seen from the S. W. presents, as has been already remarked, the appearance of the segment of a sphere;

[1] So too in Arabian writers: Abulfeda, Annal. A. H. 661, &c.

seen from the W. N. W. the form inclines more to the truncated cone. The top of the mountain, as a whole, is rounded off, and is perhaps in all, twenty minutes in diameter; but the proper summit consists of a beautiful little oblong plain or basin, twelve or fifteen minutes in length from N. W. to S. E. by six or eight in breadth. This is skirted on the S. W. by a ledge of rocks of some altitude, covered with foundations and ruins; and on the N. E. by lower rocks; and this higher ground on both sides is thickly overgrown with bushes and small trees, while the basin itself lies in grass without trees or ruins. We pitched our tent at the S. E. extremity of this little plain, and were delighted with our temporary abode. No person besides our party, was at this time on the mountain to interrupt us; and although there was a hot Sirocco wind, which in the afternoon brought up a hazy atmosphere, yet even this was more tolerable here than in the plains below. At 10 o'clock the thermometer stood here at 98° F. At 2 P. M. it had fallen to 95°. At sunset it stood only at 74°; and the next morning at sunrise, at 64° F.

We estimated the height of Tabor, after many comparisons, at not over one thousand feet above the plain; and if any thing, less. Indeed, it appeared to us to be little more elevated above Esdraelon, than is Mount Gerizim above the plain at its foot.[1] The mountains towards the south, those of Dŭhy and Gilboa, are apparently at least as high, and shut out the

1 So too Elliott estimates the height of Tabor as not exceeding 1000 feet; Travels, ii. p. 363. — It was with some surprise that I saw the result of Schubert's barometrical measurement of Tabor, viz. Elevation above the sea 1748 Par. feet; elevation of the plain at the base 438 feet; leaving for the height above the plain 1310 Par. feet. This would make it 100 feet higher than his estimate of Carmel. Reise, iii. p. 175. I am well aware of the uncertainty of all mere estimates; but the barometrical observations, which have as yet been made around the Dead Sea and the Lake of Tiberias, viz. those of Schubert, Russegger, and Bertou, are in no degree less inconsistent and unsatisfactory.

prospect in that direction. The former we had first seen from the high ground south of Jenîn and Kŭbâtîyeh, where it was nearly in a line between us and Tabor, and entirely excluded all view of the latter mountain; so that not even a trace of its rounded summit was anywhere visible. From Tabor, in like manner, no point of the mountains of Samaria is visible over the little Hermon. All this shows, at least, that Tabor cannot rise much above the summit of the latter. — As seen from Tabor, Mount Gilboa lies to the left of the little Hermon, and is somewhat higher. Nor are the highest of the hills west of Nazareth much inferior in elevation to Tabor; they shut out the view, not only of the bay of 'Akka, but likewise of the whole horizon of the sea; which is not seen except over some of the lower ridges in that direction.

Immediately after our arrival, I took a walk round the whole brow of the mountain, in order to examine the ruins, mark the main features of the surrounding country, and enjoy the glorious prospect. This we repeated several times during the day; and also the next morning, when the air was again clear and pure, and every thing could be seen with the utmost distinctness. — The ruins upon the summit of Tabor belong to different ages. All around the top may be traced the foundations of a thick wall built of large stones, some of which are bevelled, showing that the wall was perhaps originally entirely of that character. In several parts are the remains of towers and bastions. Thus towards the N. E. almost beneath the brow, is a structure apparently of this kind, which must have been quite extensive. But the chief remains are upon the ledge of rocks on the south of the little basin, and especially towards its eastern end. Here are high heaps of ruins, mingled in indiscriminate confusion, consisting of walls and arches and foundations, appa-

rently of dwelling-houses as well as other buildings, some of hewn and some of large bevelled stones. The walls and traces of a fortress are seen here and further west along the southern brow; of which one tall pointed arch of a Saracenic gateway is still standing, and bears the name of Bâb el-Hawa, "Gate of the Wind." Connected with it are loopholes, and others are seen near by. These latter fortifications belong obviously to the era of the crusades; but our experience at Jerusalem and elsewhere, had taught us to refer the large bevelled stones to a style of architecture not later than the times of the Romans; before which period indeed a town and fortress already existed on Mount Tabor. In the days of the crusaders too, and earlier, there were here churches and monasteries.

On the S. E. part, near the highest point among the ruins, is a small vault, where the Latin monks from Nazareth celebrate an annual mass in memory of the Transfiguration; the scene of which an early, though probably legendary tradition, places upon this mountain. The spot is merely a rude cellar with an altar, and a small side vault with three niches or altars. The Greeks show the remains of a church on the north side of the little basin; in which they have a temporary altar and celebrate the same event. The Greek priests of Nazareth are said to come hither on the festival of the Virgin; on which occasion thousands of pilgrims repair to the mountain with their families, to celebrate the day.[1]—The summit has many cisterns, now mostly dry; in one we found good water. A wandering family sometimes take up their abode here, or a pilgrim comes to sojourn upon the sacred mountain for a few days[2]; but the usual loneliness of the

[1] Burckhardt, p. 334. seq.

[2] Burckhardt found here a family of Greek Christians from Haurân; p. 334. Schubert fell in

spot, and its forest of oaks and abundant herbage, have made it the chosen retreat of numerous wild swine. We started two of these animals in our rambles around the summit.

The view from Tabor is very extensive and beautiful; far more so, indeed, than we had anticipated from the relative height of the adjacent mountains. The Sirocco of the afternoon thickened the air, and for a time dimmed the prospect; but the next morning was again bright, and gave us the full enjoyment of one of the finest landscapes in Palestine. The view towards the whole western and northern quarter, between S. W. and N. N. E., was similar to that from the Wely near Nazareth, though less near and less distinct. It embraced the western part of the great plain with its villages, as far as to Lejjûn and Carmel; but the sea-view was mostly shut out by intervening heights. Whether the sea is visible at all on the left of Carmel, as at Neby Isma'îl, I am unable to say; but my impression is, that we did not thus perceive it. The northern end of Carmel likewise, and the bay of 'Akka, do not appear; but on the right of Nazareth a portion of the sea is seen in the north-west, as well as slight glimpses in other parts. In the north and north-east are Safed and its mountains, the highest point in all that region; but overtopped by Jebel esh-Sheikh and its snows beyond. Directly beneath us, in the same direction, lay spread out the great plain, which, sweeping from Esdraelon around the base of Tabor, extends far northwards, and contains several villages. In this plain, at the distance of about three hours, is seen Jebel Hattîn or Tell Hattîn, the Mount of Beatitudes so called by the Latin monks, a low ridge or saddle with two points, called by the Arabs Kkŭrûn

with a Syrian pilgrim, who had come to pass forty days alone upon the mountain; Reise, iii. pp. 177, 178.

Hattîn, "Horns of Hattîn." On the right of the same plain, the whole outline of the basin of the Lake of Tiberias can be traced; but only a small spot of the lake itself is visible in the N.E. on the right of Jebel Hattîn.[1] Beyond the lake, the eye takes in the high table-lands of Jaulân and Haurân; and further south, beyond the Jordan, the higher mountains of the ancient Bashan and Gilead.

Towards the south the view is of course bounded by the adjacent mountains of Dŭhy and Gilboa; the high portions of the latter being seen over the low ridge, or rather the high plain, running out eastwards from the former, and forming there the northern side of the valley of Jezreel. We could look over this tract into the broad valley of the Jordan around Beisân, though that place itself was not visible; and could distinctly perceive, that the valley from the west spreads itself out to a wide plain as it enters that of the Jordan; so that the latter plain might be said to come up and meet it, or rather that a branch from the Jordan valley runs up towards 'Ain Jâlûd. On the north of Beisân, as seen from Tabor and also from Zer'în, the valley of Jezreel is not skirted by mountains, but by the high table-land above mentioned; to which the side of the valley rises by a gradual ascent. — The view extends in this quarter far down the Jordan valley, and to the mountains of Gilead beyond; but those who have thought they could distinguish from here the waters of the Dead Sea, have forgotten, that the direction of that sea from Tabor brings it directly behind the mountains of Dŭhy and Gilboa.[2]

[1] I say this advisedly; because various travellers seem to speak of seeing much more of the lake from Tabor. See Morison, p. 214. Buckingham's Travels in Pal. p. 108. 4to. Schubert's Reise, iii. p. 176.

[2] Cotovicus, p. 355. D'Arvieux, Mémoires, tom. ii. p. 284. Par. 1735. Schubert's Reise, iii. p. 176.

The mountain of Dŭhy, as already remarked, sinks down towards the east into a low ridge, or line of flat hills, along the valley of Jezreel. On its northern side, as seen from Tabor, this mountain exhibits a double ridge; that is, upon its northern slope another much lower ridge springs up and runs off eastward, parallel to the main mountain; of which indeed it truly constitutes a part. Further east, this ridge and that running off from the mountain itself, are about of equal height; and between them lies the higher plain or table-land, above described as bordering on the valley of Jezreel. This tract between the two low ridges or lines of hills, is drained by a small Wady, called by Burckhardt Wady 'Ösheh, which runs down to the valley of the Jordan at some distance north of Beisân.[1]

North of this tract, the somewhat lower plain around Tabor fills up the space quite to the brow of the Jordan valley, and northwards towards Lûbieh and Hattîn. Here in the N. E. is seen the Khân et-Tujjâr; from which the bed of a shallow Wady runs first southwards, and then S. E. and breaks down through the hills to the valley of the Jordan, about half an hour north of Wady 'Ösheh.[2] This is called Wady el-Bîreh, apparently from a village of that name in the vicinity, marked in our lists. All along this Wady, a small silvery thread of water was visible, coming from the fountain near the Khân. This Wady as it descends to the Jordan valley, is deep; but further north, the plain appears to slope up eastwards gradually to the very brow of the cliffs over the Ghôr and Lake of Tiberias, presenting there no appearance whatever of hills as seen from this side.

It was to us a matter of particular interest, to as-

[1] Burckhardt's Travels, p. 342. [2] Burckhardt, ibid.

certain, if possible, the line of division between the waters running to the Jordan, and those flowing to the Mediterranean through the plain of Esdraelon. This it was not difficult to do, as the plain lay spread out like a map before us, and all its channels and water-courses, though now mostly dry, were nevertheless distinctly visible. The water-shed, then, is within the arm of the great plain on the south of Tabor, about on a line between this mountain and the top of the little Hermon. All the waters east of this line, go to the Jordan through Wady el-Bîreh, in which water was now running; and from the village of Endôr on the northern slope of the lower ridge of Hermon, a shallow Wady passes down N. E. to join the same. Not far west of Endôr, another little Wady in like manner goes off N. W. to join those running towards the Mediterranean.[1]

On the northern slope of the mountain of Dŭhy, just below the summit towards the N. W. is seen the small village of the same name. Somewhat lower down, in the same direction, is the little hamlet of Nein; and further east on the northern slope of the lower parallel ridge, lies Endôr, merely an ordinary village. These two are ancient places, to which I shall recur again. On the line of low hills stretching off eastwards from the little Hermon, we could perceive again Kûmieh, which we had seen from Zer'în; while on the northern line of hills, the extension of the lower parallel ridge, between the Wadys 'Ösheh and el-Bîreh, lie the villages el-Murŭssŭs, Denna, and

[1] We were the more particular in this examination, because the fountain near Khân et-Tujjâr is sometimes said to be the source of the Kishon, and to flow off around Mount Tabor westwards. So D'Arvieux expressly; Mémoires, Par. 1735, tom. ii. p. 279, 280. Mr. Paxton also erroneously makes a branch of the Kishon rise north of Tabor, and flow east of the mountain, and then south and west around its foot. Letter xx. p. 178. Lond. 1839.

Kaukab el-Hawa.[1] Somewhere in the same region are also Tŭmrah, Kefrah, and Shŭtta.[2] North of Wady el-Bîreh, towards the brow of the Jordan valley, lie the villages Sîrîn, 'Aulam, &c.[3]

From the S.E. part of the summit of Tabor, we took many important bearings, recorded in the note below.[4]

Mount Tabor is several times mentioned in the Old Testament; first as on the border of Issachar and Zebulun; and then as the place where Deborah and Barak assembled the warriors of Israel, before their great battle with Sisera.[5] The beauty of the mountain and its conspicuous position, rendered it a favourite object of poetic contemplation; and when the Psalmist exclaims: "Tabor and Hermon shall rejoice in thy name," he selects these two as the representatives of all the mountains of Palestine; the former as the most graceful, and the latter as the loftiest.[6] There appears also to have been, in those days, a city of the same name, doubtless situated upon the mountain,

[1] Burckhardt passed near el-Murŭssŭs in going from Nazareth to Beisân; he mentions also the other two villages; Travels, p. 342. Kaukab el-Hawa, the Belvoir of the Franks, was celebrated during the crusades; see further on.

[2] Has this perhaps any connexion with the Beth-Shittah of Judg. vii. 22., through which the Midianites fled when defeated by Gideon in the valley of Jezreel?

[3] This may not improbably be the Ulamah of Eusebius and Jerome, 12 miles from Diocæsarea towards the east. Onomast. art. *Ulammaus*.

[4] Bearings from Mount Tabor, beginning at the Wely above Nazareth and proceeding towards the right: Neby Isma'îl N. 68° W. 'Aîn Mâhil N. 54° W. Mes-hed N. 10° E. (?) esh-Shajerah N. 12° E. Lûbieh N. 12° E. Safed N. 24° E. Jebel esh-Sheikh or Hermon about N. 28° E. Khân el-Tujjâr N. 32° E. Jebel Hattîn, middle, N. 34° E. Kefr Sabt N. 44° E. Tiberias, not visible, about N. 53° E. Ma'derah E. Wady el-Bireh as it passes down to the Jordan valley S. 52° E. Kaukab el-Hawa S. 37° E. Kefrah S. 25° E. Beisân, not visible, about S. 15° E. Gilboa, eastern end of high part, S. Tŭmrah S. 3° W. Kûmieh S. 10° W. Endôr S. 16° W. Wezar S. 16° W. Little Hermon, east end of high part, S. 23° W. Kefr Musr S. 26° W. Little Hermon, summit S. 35° W. Village Dŭhy S. 37° W. Nein S. 40° W. Lejjûn S. 68° W.

[5] Josh. xix. 22., comp. vs. 12. Judg. iv. 6. 12. 14. Joseph. Ant. v 1. 22. ibid. 5. 3.

[6] Ps. lxxxix. 12. Comp. Jer. xlvi. 18. Hos. v. 1.

which belonged to the tribe of Zebulun, but was assigned to the Levites.[1]

In the New Testament, Mount Tabor is not mentioned. In Greek and Roman writers, the name takes the form Itabyrion or Atabyrion, which appears also in the Septuagint.[2] The historian Polybius relates, that Antiochus the Great of Syria, after having captured the city Philoteria near the Lake of Tiberias[3], "ascended the mountain and came to Atabyrion, a place lying on a breast-formed height, having an ascent of more than fifteen stadia; and by stratagem and wile he got possession of the city," which he afterwards fortified.[4] This was in the year 218 B. C. and shows that the former city upon the mountain still remained. According to Josephus, a battle took place at Mount Itabyrion about 53 B.C. between the Roman forces under the proconsul Gabinius and the Jews under Alexander, son of Aristobulus; in which ten thousand of the latter were slain.[5] At a later period, Josephus himself caused Mount Tabor to be fortified, along with various other places.[6] He describes the mountain as having an ascent of thirty stadia[7]; on the north it was inaccessible; and the summit was a plain of twenty-six stadia in circumference. This whole circuit Josephus caused to be enclosed with a wall in forty days; the materials and also water being brought from below, since the inhabitants had only

[1] 1 Chr. vi. 77. Perhaps also the city is meant in Josh. xix. 22.

[2] Hos. v. 1., Ἰταβύριον; comp. Hieron. Comm. in loc. Josephus, l. c. Onomast. art. *Itabyrion*. Polyb. v. 70. 6. Ἀταβύριον.

[3] For Philoteria see Reland, Pal. p. 954.

[4] Polyb. v. 70. 6. . . ὑπερέβαλε τὴν ὀρεινὴν καὶ παρῆν ἐπὶ Ἀταβύριον· ὃ κεῖται μὲν ἐπὶ λόφου μαστοειδοῦς, τὴν δὲ πρόσβασιν ἐκεῖ πλείον ἢ πεντεκαίδεκα σταδίων· χρησάμενος δὲ κατὰ τὸν καιρὸν τοῦτον ἐνέδρᾳ καὶ στρατηγήματι κατέσχε τὴν πόλιν.— Ἀσφαλισάμενος δὲ καὶ τὸ Ἀταβύριον, ἀνέζευξε. See Reland, Palæst. p. 599. Jahn, Bibl. Arch. ii. i. p. 374.

[5] Jos. Antiq. xiv. 6. 3. B. J. i. 8. 7. Jahn, Bibl. Archæol. ii. 1. p. 546.

[6] Jos. Vita, § 37. B. J. ii. 20. 6.

[7] Rufinus reads twenty stadia, which corresponds better with the fifteen stadia of Polybius and with the truth. Reland, Pal. p. 332.

rain-water.[1] This account, although exaggerated, corresponds well with the remains still found on the mountain.[2] Still later, and after Josephus himself had fallen into the hands of the Romans, a great multitude of the Jews took refuge in this fortress; against whom Vespasian sent Placidus with six-hundred horsemen. By a feint, he induced the great body to pursue him into the plain, where he slew many and cut off the return of the multitude to the mountain; so that the inhabitants, who were suffering from want of water, made terms and surrendered themselves and the mountain to Placidus.[3]

It thus appears, that from the earliest times, a fortified city had existed on Mount Tabor. The language of Josephus implies, that the city, as well as the fortress, remained in his day; for he speaks expressly of the inhabitants of the place as straitened for water; in distinction from the body of strangers who had occupied the mountain.

We hear nothing more of Mount Tabor, until the fourth century; when it is often mentioned by Eusebius and Jerome in the Onomasticon, but only in reference to its general character, and as a known point from which to determine the position of various places.[4] In the same century, however, appears to have sprung up the opinion, which soon grew into a tradition, that the summit of Mount Tabor had been the place where our Lord was transfigured in the presence of his three disciples; and that this, therefore, was "the holy mountain" referred to by St. Peter.[5]

That century, as we have seen, was the hotbed of like

[1] Jos. B. J. iv. 1. 8.
[2] See above, pp. 213, 214.
[3] Jos. B. J. iv. 1. 8. Josephus himself had been captured some time before; B. J. iii. 8. 1—9.
[4] Onomast. arts. *Thabor*, *Itaburium*. See also arts. *Dabira*, *Cison*, *Nazareth*, *Naim*, &c. Reland, Pal. p. 333.
[5] Matt. xvii. 1. seq. Mark, ix. 2. seq. Luke, ix. 28. seq. 2 Pet. i. 18.

superstitions, which have spread their legendary fruits far and wide over Palestine and over Christendom.[1]

Eusebius, who died about A.D. 340, makes no allusion whatever to the opinion in question; although nothing would have been more natural, had it then existed; inasmuch as he describes the mountain in reference to the Old Testament. The first notice of Tabor as the place of the Transfiguration, appears a few years later, as a passing remark, in the works of Cyrill of Jerusalem[2]; and Jerome twice mentions the same thing, though slightly, and so as to imply that there was not yet a church upon the summit.[3] All these circumstances, in connection with the fact that the Evangelists nowhere make the slightest allusion to Tabor, go to show that the legend was of recent origin; and that the foreign ecclesiastics, who now swarmed in Palestine, had probably pitched upon Tabor as the scene of the Transfiguration, simply as being the most striking mountain in the neighbourhood of the Lake of Galilee. The context of the narrative seems to imply, as has been shown by Lightfoot and Reland, that the Mount of Transfiguration is rather to be sought somewhere around the northern part of the lake, not very far from Cæsarea Philippi, where there are certainly mountains enough.[4] But a circumstance which those writers overlooked, and which puts Mount Tabor in this case entirely out of the question, is the fact above substantiated, that long before and after the event of the Transfiguration, the summit of Tabor was occupied by a fortified city.

Yet the legend having once got footing, continued

[1] See Vol. I. p. 371. seq.

[2] Cyril. Hieros. Cat. xii. 16. p. 170. ed. Touttée.

[3] Hieron. Ep. 44., ad Marcell. p. 552., "Pergemus ad Itabyrium et tabernacula Salvatoris." Ep. 86. Epitaph. Paulæ, p. 677., "Scandebat montem Thabor, in quo transfiguratus est Dominus."—These "tabernacula" can hardly have been already churches.

[4] Lightfoot, Hor. Hebr. in Marc. ix. 2. Reland, Pal. p. 334—336.

to gain ground; the mountain became more sacred, and churches were erected. Towards the close of the sixth century, Antonius Martyr speaks here of three churches corresponding to the three tabernacles proposed to be erected by Peter.[1] A century later (about A. D. 696) Arculfus found also the same three churches on Tabor, and a large monastery with many cells; the whole being surrounded by a wall of stone.[2] St. Willibald about A.D. 765, mentions in like manner the monastery and a church.[3] Sæwulf, about A.D. 1103, speaks only of three monasteries of ancient construction, corresponding to the three tabernacles; but this is probably an error instead of churches.[4] In this state the crusaders found the mountain.

We have seen above, that Tancred, to whom Galilee was assigned as a fief, erected a Latin church upon Mount Tabor, and this appears to have been soon followed by a Latin monastery, tenanted by Black Friars of the reformed order of Benedictines of Clugny in France; whose dispute with the archbishop of Nazareth, and its amicable adjustment in A. D. 1111, have already been related.[5] But their quiet was not of long continuance; for during the temporary incursion of the Muhammedans from Damascus in A.D. 1113, the convent was laid waste and the monks massacred.[6] The convent was probably soon restored. In A.D. 1183 the monasteries on Tabor were assaulted by a portion of the troops of Saladin, during his encampment at and below 'Ain Jâlûd; but were preserved by the bravery of the monks, and of the coun-

[1] Itin. § 6.
[2] Adamnanus de Locis Sanct. ii. 27.
[3] Hodœpor. § 16. p. 374. ed. Mabillon.
[4] Sæwulf, Peregrin. p. 270.
[5] See above, p. 197. "Abbatia nigrorum Monachorum;" Jac. de Vitr. 58. p. 1078. R. de Suchem in Reissb. p. 851.
[6] Append. ad Sigebert. Gemblac. Chronogr. in Pistor. Scriptor. Rer. Germ. ed. Struve, tom. i. p. 365. Comp. Fulch. Carnot. 40. p. 423. seq. Will. Tyr. xi. 19. Wilken, Gesch. der Kr. ii. p. 374.

try-people who took refuge with them.[1] Two years afterwards, in A. D. 1185, Phocas describes here two monasteries, one Greek, the other Latin. The former was towards the left or north; the latter was tenanted by a multitude of Latin monks, and stood upon the highest point of all, towards the S.E. The altar occupied the very spot where the Transfiguration was supposed to have taken place.[2]

In A.D. 1187, not long before the battle of Hattîn, Mount Tabor was laid waste by the troops of Saladin.[3] Twenty-five years afterwards (A. D. 1212), Melek el-'Adil the brother of Saladin and now Sultan of Damascus, as a check upon the Christian forces in 'Akka, erected upon this mountain a strong fortress, the remains of which are still to be seen; he not only employed his troops in this service, but collected workmen from the provinces.[4] In A. D. 1217, the pilgrim-host from 'Akka laid siege to this fortress, which was defended by chosen troops; so that the Christians were obliged to abandon the attack after two fierce and unsuccessful assaults. Yet their attempt brought this fruit, that the fortress was razed by order of Melek el-'Âdil himself.[5] Whether the monasteries were destroyed during these events, we are not informed[6]; but at any rate, the work of desolation was completed in A.D. 1263, under Sultan Bibars, while encamped at the foot of the mountain. By his orders, not only was the church at Nazareth, but also that of the Transfiguration on Mount Tabor, levelled

[1] Will. Tyr. xxii. 26. Wilken, ib. iii. ii. p. 231.—William of Tyre here mentions only the Greek monastery, called St. Elias.

[2] Phocas de Locis Sanct. § 11.

[3] Wilken, ib. iii. ii. p. 276.

[4] Abulfeda, Annal. A. H. 609, tom. iv. p. 248. Marin. Sanut. p. 206. Wilken, ib. vi. p. 63.

[5] Wilken, ib. vi. pp. 149—153. and the authorities there cited. Marin. Sanut. p. 207. Reinaud, Extraits, p. 387.

[6] According to R. de Suchem the monasteries were so built in, as to constitute part of the fortress; Reissb. p. 851.

to the ground.[1] Brocardus, about A. D. 1283, mentions here only the ruins of various palaces and towers, already the retreats of many wild beasts; and such the summit of Tabor has remained unto the present day.[2] In later times, the Greek church which formerly existed here, has commonly been ascribed to Helena; but as we have had occasion to see, in opposition to all ancient testimony.[3]

Of the places seen from Mount Tabor, the names of Endôr, Nein, and Kaukab el-Hawa, demand some further illustration.

Endôr is obviously the Endor of the Old Testament, assigned to Manasseh, though lying without the borders of that tribe; mentioned also in connection with the victory of Deborah and Barak; but chiefly known as the abode of the sorceress, whom Saul consulted on the eve of the fatal battle of Gilboa.[4] The name does not occur in the New Testament; but in the days of Eusebius and Jerome, Endor was still a large village four Roman miles south of Mount Tabor, corresponding to the present site.[5] It was recognised in the time of the crusades, and is mentioned by Brocardus; but appears afterwards to have been again lost sight of, at least partially, until the seventeenth century.[6]—The Arabic orthography of this name, obtained from an intelligent native, and correct according to the present pronunciation, exhibits perhaps a solitary instance, where the letter *'Ain* of the Hebrew has in the Arabic

[1] Wilken, Gesch. der Kreuzz. vii. p. 461., and the authorities there cited. Reinaud, Extraits, pp. 488, 489.

[2] Brocardus, c. vi. p. 175. Sir J. Maundeville, p. 113. Lond. 1839. R. de Suchem, l. c.

[3] Niceph. Callist. viii. 30. See above, Vol. II. pp. 16, 17.

[4] Josh. xvii. 11. Ps. lxxxiii. 10. 1 Sam. xxviii. 7. seq.

[5] Onomast. arts. *Ændor* (Αηνδώρ), *Endor* (Ηνδώρ).

[6] Brocardus, c. vi. p. 176. Marin. Sanut. p. 248. Endor is indeed mentioned by Breydenbach, Anselm, and Zuallardo, but apparently only as they copied Brocardus. Quaresmius makes no allusion to it. We find it again in Doubdan, p. 580. Nau, p. 632. Maundrell, Apr. 19th, &c. &c.

passed over into a softer letter at the beginning of a word; perhaps too the only instance, where the Hebrew word *En* (fountain), does not in Arabic retain the corresponding and usual form *'Ain.*[1]

Nein is the Nain of the New Testament, where occurred the affecting scene of our Lord's raising the widow's son.[2] Eusebius and Jerome describe it as not far from Endor; the crusaders recognised it; and it has since been mentioned by most travellers to the present day.[3] It has now dwindled to a small hamlet, occupied at most by a few families.

Kaukab el-Hawa, as we have seen, lies upon the brow of the Jordan valley, near the extremity of the line of low hills between the Wadys 'Ösheh and el-Bîreh.[4] According to Arabian writers, Kaukab was a fortress of the Christians; and was subdued and destroyed by Saladin after the capture of Safed in A. D. 1188.[5] Frank writers make no mention of any fortress of this name; but the situation corresponds exactly to that of the castle, which they call Belvoir or Belvedere, erected by the Christians. It is described by William of Tyre as lying upon the mountain between Beisân and the lake of Tiberias, not far from Mount Tabor; and by another writer as captured by Saladin in the year above mentioned.[6] The name Belvoir appears afterwards, in the text and on the map of

1 See Vol. I. p. 376. Note 2.

2 Luke, vii. 11. seq.

3 Onomast. art. *Naim.* Brocardus, c. vi. p. 176. Marin. Sanut. p. 249. Cotovic. p. 347. Quaresmius, ii. p. 851. Maundrell, Apr. 19th, &c. The text of Eusebius now reads *twelve* Roman miles from Tabor; that of Jerome *two*; both are obviously corruptions.

4 See above, p. 219.

5 Bohaed. Vit. Salad. pp. 76. 88. et Schultens, Ind. Geogr. art. *Caucheba*; Mejr ed-Din in Fundgr. des Or. iii. p. 215. Reinaud, Extr. p. 232. seq. Wilken, Gesch. der Kr. iv. p. 245. and Beil. p. 84.

6 Jac. de Vitry mentions the building of this fortress by the Christians along with Safed; c. 49. Will. Tyr. xxii. 16. "Postea reversus Saladinus in Galilæam, Belvedere castrum munitissimum, quod fines Jordanis custodiebat, vias Tiberiadis, Neapolim, et Nazareth angustabat, per inediam compulit ad deditionem;" Sicardi, Cremon. Chronicon, in Muratori, Scriptor. Rer. Italicar. t. vii. p. 606. Wilken, ib. p. 245.

Marinus Sanutus in the fourteenth century, who ascribes the building of it to king Fulco, probably about A.D. 1440.[1]

From the summit of Tabor we had our last view of the great plain of Esdraelon; and I therefore subjoin here, what remains to be said respecting the plain and its waters, so far as they go to form the river Kishon. Singular as it may appear, after so many centuries, during which Palestine has been overrun with swarms of pilgrims and travellers, there yet exists no correct nor intelligible account of the eastern portions of this plain. Even the great map of Jacotin, exact and faithful as it is for the northern portions of the plain, and the arm around Tabor, is nevertheless entirely without accuracy in respect to the portions eastward of Zer'în and Jenîn.[2]

The celebrated plain of Esdraelon, now known among the natives as Merj Ibn 'Amir, exclusive of the three great arms towards the east, may be said to lie in the form of an acute triangle. A line forming the eastern side, drawn from Jenîn along the western ends of Gilboa and Little Hermon, so as to strike the northern mountains not far from the mount of Precipitation, would not vary much from the magnetic meridian; this indeed was nearly the course travelled by us; and the length of this side of the triangle is not far from six hours. From Jenîn, as we have seen, the hills that skirt the plain on that side, and also the line of Carmel, stretch off from S. E. to N. W. or

[1] Marin. Sanut. pp. 166. 247. Breydenbach mentions it also in the same position, under the name of Castle Belliforth; Reissb. p. 126.

[2] I may add, too, that the village of Endôr on the French map is placed very much too far west; while Nein is most unaccountably transferred to the south side of the mountain of Dûhy.

more exactly, from S. E by S. to N. W. by N. On the northern side of the plain, the mountains which there rise more abruptly, extend, as seen from Tabor, in the general direction from E. N. E to W. S. W. and run down at length into a line of lower hills towards Carmel, between the great plain on the left and the valley which drains el-Bŭttauf on the right. A narrow valley along the base of Carmel, between that mountain and these hills, affords a passage for the Kishon from the great plain to the sea.—The length of this northern side of the triangle of the plain, is apparently four or five hours.

East of this large triangle, which is everywhere a level tract of fertile, though now neglected soil, the plain of Esdraelon sends out towards the brow of the Jordan-valley the three great arms already described[1]; each nearly an hour in breadth, and separated from each other by the ridges of Gilboa and Little Hermon. The remarkable and distinguishing feature of these three great portions of the plain is, that while both the northern and southern decline towards the west, and their waters flow off through the Kishon to the Mediterranean; the middle arm sinks down between them eastwards, so that its waters, from a point within the triangle as above described, run with a more rapid descent to the valley of the Jordan, along what was anciently known as the valley of Jezreel.

Through the plain of Esdraelon, the "ancient river" Kishon is of old represented as pouring its waters in such abundance, as to "sweep away" the troops of Sisera during the battle of Deborah and Ba-

[1] See above, pp. 157. 162. seq. 180. The plain, as we have seen, belongs to the government, and is only partially cultivated; see above, pp. 155. 161. 168. 183. Comp. Vol. II. p. 387.

rak[1]; and we still find the same river a considerable stream, under the name of el-Mukŭtta', flowing along the base of Carmel into the bay of 'Akka. But, as already remarked, in crossing the whole plain from Jenîn to Nazareth on the 16th of June, although we passed several channels of some size, running westwards from both the northern and southern arms[2], yet not one drop of water did we find in all those parts of the plain, which in the rainy season send their waters to the Mediterranean.

But this was a year of drought; and it would be a false conclusion, to affirm for this reason, as Shaw has done, that the Kishon has no communication with Tabor, and never flowed through the plain.[3] Not improbably in ancient times, when the country was perhaps more wooded, there may have been permanent streams throughout the whole plain, like that which still runs eastward along the middle arm; and even now, in ordinary seasons, during the winter and spring, there is an abundance of water on the plain flowing westwards to form the Kishon. The large fountains all along the southern border furnish at such times more powerful streams; and all the water-courses from the hills and along the plain are full and overflowing. During the battle of Mount Tabor, between the French and Arabs, April 16th, 1799, many of the latter are expressly said to have been drowned in the stream coming from Debûrieh, which then inundated a part of the plain.[4] Monro, in crossing the arm of the plain from Sôlam to Nazareth, on the first or

[1] Judg. v. 21. "The river of Kishon swept them away, that ancient river, the river Kishon."

[2] See above, pp. 160, 161. 182.

[3] Shaw's Travels, 4to. p. 274. "Mr. Sandys and others have been mistaken in making the Kishon flow from the mountains of Tabor and Hermon; with which it has no communication." Shaw makes the whole length of the Kishon to be only about seven miles.

[4] Burckhardt's Travels, p. 339. See above, p. 177. Note [1].

second of May, describes himself as passing in half an hour from Sôlam "a considerable brook from the eastward, and afterwards some others, which flow into a small lake on the northern side of the plain, and eventually contribute to swell the Kishon."[1] This account corresponds with the channels we saw. In April, 1829, Prokesch, in travelling directly from Ramleh to Nazareth, entered the plain of Esdraelon at or near Lejjûn; here he came upon the Kishon, flowing in a deep bed through marshy ground; and after wandering about for some time to find the way through the morass, was at length set right by an Arab who pointed out the proper ford.[2]

All these considerations, and especially these marshes in the region of Lejjûn or Megiddo, fully bear out the sacred writer, in affirming that the forces of Sisera were swept away by the Kishon; swollen as the stream probably was by the tempest and rain, with which the Lord interfered in behalf of the Israelites.[3]

The earlier writers were therefore justified, in placing a principal source of the Kishon in the vicinity of Mount Tabor[4]; although probably the branch fed from the southern arm of the plain and the southern hills, is in general not less important. The watershed in the arm of the plain between Tabor and the Little Hermon, as we have seen, is about on a line between those two mountains[5]; although during the rains, much water must necessarily come from the Wadys

[1] Monro, Summer Ramble, i. p. 281. Yet so confused is this writer's narrative, that he goes on to place Little Hermon still an hour further north; although he had before correctly described Sôlam, where he had lodged, as lying at the foot of Hermon; p. 279.

[2] Prokesch, Reise ins h. Land, p. 129.

[3] Judg. v. 20, 21.; comp. v. 4. Joseph. Ant. v. 5. 4.

[4] Onomast. art. *Cison*. In Greek the Kishon, like the Kidron, is very appropriately called χειμαρρόος, storm-brook, wintry torrent. Sept. Judg. iv. 13. v. 21. &c. Euseb. l. c.

[5] See p. 218. above.

northwest of Tabor, and there form what Burckhardt calls the river of Debûrieh, issuing upon the great plain near that village.

Yet in regard to this source of the Kishon, a most singular error has prevailed ever since the time of the crusades, which seems not wholly to be done away even in the present century. I find it first in Brocardus; who relates, that the torrent Kishon has its source in the rain-water which descends from the eastern side of Tabor, whence the stream flows partly eastwards to the lake of Galilee, and partly westwards to the Mediterranean.[1] There is so much foundation for this report, as may be found in the fact, that all the waters on the eastern side of Tabor, including the fountain near Khân et-Tujjâr do actually flow off eastwards through Wady el-Bîreh to the Jordan; but, as we have seen above, only the western and southern parts of Tabor send their waters to the Mediterranean.[2]

It appears, then, that the Kishon of the plain, is not now a permanent stream; but usually flows only during the season of rain, and for a short time afterwards. Yet the river, as it enters the sea at the foot of Carmel, never becomes dry; and we must therefore seek for its perennial sources along the base of that mountain. Whether the brook at Lejjûn reaches the bed of the Kishon during the summer, we are not informed; but the main sources appear to be lower down, in the valley by which the channel issues from the plain. When Maundrell crossed the Kishon here on the 22nd of March, three and a half hours from

[1] Brocardus, c. vi. vii. p. 176. Marin. Sanutus copies Brocardus, p. 252. This story is repeated by travellers down to the middle of the last century; e. g. Cotovic. p. 127. Doubdan, p. 581. Mariti, Voyages, tom. ii. pp. 121. 169. Neuw. 1791. The same is also brought forward by Rosenmüller, Bibl. Geogr. ii. i. p. 203.

[2] See above, p. 218.

Lejjûn, the water was low and inconsiderable. Shaw is the only traveller who appears to have noticed the sources of the permanent stream. "In travelling under the eastern brow of Carmel," he says, "I had an opportunity of seeing the sources of the river Kishon, three or four of which lie within less than a furlong of each other. These alone, without the lesser contributions nearer the sea, discharge water enough to form a river half as big as the Isis."[1] The length of the stream from these sources to the sea, he estimates at seven miles, or about two and a half hours. It was probably somewhere along this permanent stream that Elijah slew the prophets of Baal.[2]

The quantity of water in the Mukŭtta' as it passes through the lower plain to the sea, is not inconsiderable. Schubert forded it in May in travelling directly from Nazareth to Haifa, and found it scarcely forty feet in breadth, and three or four feet deep; the water coming half way up the bodies of the mules.[3] Monro crossed the river near its mouth, at the S. E. nook of the bay of 'Akka, in a boat; he describes the stream as about thirty yards in width, and deep; so that the asses with their heads tied to the boat, were compelled to swim.[4] Yet Shaw relates, that the Kishon

[1] Shaw's Travels, 4to. p. 274. Shaw says these fountains are called "Râs el-Kishon," which cannot be true as to the Arabs, because the name Kishon is here unknown. They would more probably bear the name of Râs el-Mukŭtta'; and such it would seem from D'Arvieux is actually the case; Mémoires, ii. p. 294. Paris, 1735. The ponds of which Shaw speaks, four miles N. E. of these fountains, do not exist.

[2] 1 Kings, xviii. 40. From this slaughter of the prophets of Baal, some travellers are disposed to derive the modern name of the river el-Mukŭtta', following the meaning *secuit, excidit*, &c. of the Arabic verb. So D'Arvieux, Mém. ii. p. 294. Berggren, Reisen, ii. p. 230. But among the common people the name signifies merely "the ford," from another meaning of the same verb, *trajecit* flumen. See Freytag's Lex. Arab. iii. p. 465. D'Arvieux learnedly refers the name Kishon (French *Cison*) to the same slaughter; it being, he says, derived from the Latin *cædere*.

[3] Reise, iii. p. 206.

[4] Summer Ramble, i. p. 56.

when not swollen by the rains, "never falls into the sea in a full stream, but insensibly percolates through a bank of sand, which the north winds throw up against the mouth of it;" thus he found it in the middle of April A. D. 1722, when he passed it.[1]

Such were, in general, the results of our observations and inquiries respecting the noble plain of Esdraelon and the objects around it. We took leave of it from the summit of Mount Tabor, as it lay extended before us, quiet and peaceful, in the brilliant light of an oriental morning; so tranquil indeed, that it was difficult to connect with it the idea of battles and bloodshed, of which for a long succession of ages it has been the chosen scene. Here Deborah and Barak, descending with their forces from Mount Tabor, attacked and discomfited the host of Sisera with his "nine hundred chariots of iron," from Endor to Taanach and Megiddo, where the Kishon swept them away.[2] In and adjacent to the plain, Gideon achieved his triumph over the Midianites; and here too the glory of Israel was darkened for a time, by the fall of Saul and Jonathan upon Gilboa.[3] It was also adjacent to Aphek in the plain, that Ahab and the Israelites obtained a miraculous victory over the Syrians under Benhadad; while at Megiddo, the pious Josiah fell in battle against the Egyptian monarch.[4] Then came the times of the Romans, with battles under Gabinius and Vespasian.[5] The period of the crusades furnishes likewise its account of contests in and around the plain[6]; and almost in our day the battle of Mount

[1] Shaw's Travels, 4to. p. 274. See also Irby and Mangles, p. 194. Mariti, Voyages, ii. p. 120. Neuw. 1791.

[2] Judg. iv. 12—15. vs. 19—21. Ps. lxxxiii. 9, 10.

[3] Judg. c. vii. 1 Sam. xxix. 1. c. xxxi. See above, p. 173.

[4] 1 Kings, xxvi. 26—30.—2 Chr. xxxv. 20—24. 2 Kings, xxiii. 29, 30.

[5] See above, p. 220. seq.

[6] See above, pp. 223, 224. Reinaud, Extraits, p. 384. 387. 488. &c.—In A. D. 1187 a fierce and fatal conflict took place in the plain around Tabor, near the Kishon,

Tabor was one of the triumphs of Napoleon.[1] From Mount Tabor the view took in also, on the one side, the Region of Hattîn, where the renown of the crusaders sunk before the star of Saladin; while, not far distant, on the other side, the name of 'Akka or Ptolemais recalls many a deadly struggle of the same epoch. There too Napoleon was baffled and driven back from Syria; and in our own day, torrents of blood have flowed within and around its walls, during the long siege and subsequent capture of the city by the Egyptian army in A. D. 1832.

The ink with which these lines were penned was hardly dry, when the coasts of Syria were again visited by war; and 'Akka became the closing scene of the struggle, between the allied English and Austrian fleets and the forces of Muhammed 'Aly. On the third day of November 1840, Akka was bombarded for several hours; until the explosion of a magazine destroyed the garrison, and laid the town in ruins.

between one hundred and fifty knights, both Hospitalers and Templars, with 500 foot, and the Saracen troops under Melek el-'Âdil. The Christians were almost totally destroyed; the Grand Master of the Hospitalers slain; while the Grand Master of the Templars escaped with difficulty. Hugo Plagon in Martene et Durand, t. v. p. 597. seq. Rad. Coggeshal. Chron. Terræ S. ibid. t. v. p. 549. seq. Gaufr. Vinisauf. i. 2. p. 248. Wilken, Gesch. der Kr. iii. ii. p. 267. seq.

[1] See above, p. 177. Note [1].

SECTION XV.

FROM MOUNT TABOR BY THE LAKE OF TIBERIAS TO SAFED.

Tuesday, June 19th, 1838. The sun rose gloriously upon us as we sat at the door of our tent, upon the summit of Tabor. A very heavy dew had fallen during the night; so that the tent was wet as with rain. After the sun had been up about half an hour, a fog came on and veiled every thing below from our view. We now prepared to depart; but three of our mules had strayed away during the night, and this detained us for an hour. Meanwhile the fog cleared away, and we had again the glorious prospect of yesterday, now still more distinct and map-like. The summit of Tabor is subject to such morning fogs, which hang around it like a fleecy crown.

We set off at length at 7^h 35′ from the top of the mountain, going down the same way we had come up. The view towards the N. W. over the hills of Nazareth was charming, covered as they are with orchards of oaks; which, standing singly, have much the appearance of apple-trees. Our path led through similar glades along the flank of Tabor. We came to the bottom of the main descent at 8½ o'clock; and then kept more to the right along high ground to gain the Damascus road, which we struck at 8^h 40′, on the top of the low connecting ridge, between Tabor and the northwestern hills. After a stop of ten minutes to

adjust the loads, we proceeded along this road to the Khân. The descent here from the ridge just mentioned, is hardly perceptible, in comparison with the ascent on the other side; this eastern plain being higher than that on the S. W. of Tabor. At 9½ o'clock there was a well on our left; and ten minutes afterwards we reached Khân et-Tujjâr, in a shallow Wady of some breadth, running off southwards through the plain.

The Khân itself lies in the Wady, and is much broken down; though a few people still house among its ruins. Close by on the left of the path, on the gentle acclivity which forms the side of the Wady, stands another quadrangular building of about the same size and appearance, but in better preservation. This may have been another Khân, though it has more the appearance of a castle, like that of 'Akabah. Both were once important structures, having towers at the corners; and were erected for the accommodation and protection of caravans, passing upon this great high road between Damascus and Egypt. In the Khân is a spring of water; but the chief fountain, whose little stream we had seen from Tabor, flowing off through Wady el-Bîreh to the Jordan, rises some five or ten minutes further south in the Wady.[1] — At this Khân a weekly fair, Sûk el-Khân, is held every Monday, which is frequented by the people of Tiberias, Nazareth, and all the adjacent villages. It had yesterday drawn away from home a large portion of the people of Nazareth.

From the Khân, the Damascus road proceeds to Kefr Sabt, and descends to the shore of the lake beyond Tiberias. We followed a path lying more to the left, towards Lûbieh. At 10¼ o'clock, we came to

[1] According to Prokesch, Kaukab el-Hawa bears from the Khân S. 38° E. Reise ins heil. Land, p. 137.

a broad low tract of land, running from W. to E. a flat of fine fertile soil, drained off towards the right by a narrow Wady to the larger basin beyond Kefr Sabt; which place was now about half an hour distant on our right, on somewhat higher ground. The basin here mentioned is a broad and deeper fertile tract, beginning on the east of Lûbieh, and extending S. S. E. between the higher plain on the edge of which Kefr Sabt stands, and the ridge along the lake south of Tiberias. At the southern end, it breaks down through this ridge by a narrow Wady to the Jordan, just below where the latter issues from the lake. This basin is called by Burckhardt Ard el-Hamma.[1] Besides Kefr Sabt, lying on the high ground on its southwestern side, the ruined villages Dâmeh and Bessûm are seen further south along the foot of the same acclivity. There was now no water visible in this whole tract; though Burckhardt speaks of a fountain 'Ain Dâmeh half an hour distant from Kefr Sabt, probably near the ruin of the same name.

On the north of the low flat above described, our path led up a rocky acclivity to a more elevated tract, on which stands the village of Lûbieh. Half an hour before reaching that village, we had on our left the beginning of the fine long plain which runs off westwards between the hills, having on its northern side the large village of Tur'ân, and near its S. W. corner the village of Kefr Kenna; both of which were here in sight.[2] This plain is fertile and beautiful; its waters run off at the N. W. corner to the large parallel plain el-Bŭttauf, in which Sefûrieh is situated. The Tell of this latter place could here be seen; and also the

[1] Travels, p. 333.

[2] The name Tur'ân might at first suggest the Toron of the crusaders; but the fortress Toron of the Franks, as we shall hereafter see, was the Tibnîn of the Arabs, which still exists S. E. of Tyre; see under June 23d.—For Kefr Kenna, see above, p. 204. seq.

Wely near Nazareth. The road from Nazareth passes from Kefr Kenna through this plain to Lûbieh.

The large village of Lûbieh, which we reached at 11 o'clock, has an old appearance[1]; it stands upon a low Tell, with a deep valley on the east and a broader one on the north, with a fountain running towards the Ard el-Hamma. It suffered greatly from the earthquake of the preceding year.[2] A road leads from this place directly to Tiberias; but we kept on N.E. by N. in order to visit the Tell and village of Hattîn. The country continues undulating; rocky swells in the high plain, with intervening vallies. The road passes down to Hattîn on the west of the Tell; as we approached, we turned off from the path towards the right, in order to ascend the eastern horn, which we reached at 12 o'clock.

As seen on this side, the Tell or mountain is merely a low ridge, some thirty or forty feet in height, and not ten minutes in length from E. to W. At its eastern end is an elevated point or horn, perhaps sixty feet above the plain; and at the western end another not so high; these give to the ridge at a distance the appearance of a saddle, and are called Kŭrûn Hattîn "Horns of Hattîn."[3] But the singularity of this ridge is, that on reaching the top, you find that it lies along the very border of the great southern plain, where this latter sinks off at once, by a precipitous offset, to the lower plain of Hattîn; from which the northern side of the Tell rises very steeply, not much less than four hundred feet. Below, in the north, lies the village of Hattîn; and further towards the N. and N.E. a second similar offset forms the descent to the level of the lake.

[1] It is mentioned by Bohaeddin, Vit. Sal. p. 68.

[2] Mr. Thomson, who passed this way three weeks afterwards, describes it as a heap of ruins; one hundred and forty-three persons were killed. Miss. Herald, Nov. 1837, p. 439.

[3] Bohaeddin calls the whole ridge Tell Hattîn; Vit. Salad. p. 69.

The summit of the eastern horn is a little circular plain; and the top of the lower ridge between the two horns, is also flattened to a plain. The whole mountain is of limestone. On the eastern horn are the remains of a small building, probably once a Wely [1], with a few rough ruins of no import; yet the natives now dignify the spot with the name el-Medîneh. This point commands a near view of the great plain over which we had passed, north of Tabor, and also of the basin Ard el-Hamma; the latter lying spread out before us with fields of varied hues, like a carpet. On the other side, the eye takes in, even here, only the northern part of the Lake of Tiberias, and on its western shore the little plain of Gennesareth; while in the N. and N. W. Safed and a few other villages are seen upon the hills. The prospect is in itself pleasing; but bears no comparison with that which we had just enjoyed from Mount Tabor.[2] — This mountain is nearly on a line between Tabor and Hermon, the latter bearing about N. N. E. ½ E. and the former nearly S. S. W. ½ W.[3]

[1] According to Bohaeddin a Tomb of Jethro, Kabr Shu'eib, stood upon this Tell in his day, i. e. at the close of the twelfth century. Vita Salad. p. 69. The same is mentioned in the Jewish Itinerary in Hottinger's Cippi Hebraici, p. 74. ed. 2. Quaresmius supposes the remains to be those of a chapel; ii. p. 856.

[2] Dr. Clarke's account of this prospect is excessively overcharged and exaggerated. He does not scruple to say, that here "a view was presented, which for its grandeur, independently of the interest excited by the different objects contained in it, has no parallel in the Holy Land!" p. 453. 4to. He ventures to make this sweeping assertion, without having himself been either upon Tabor, or Carmel, or Gerizim, or the hill above Nazareth, or the tower of Ramleh, or any other important point of view in all Palestine. Pococke's account is more modest, but exhibits a strange jumble of names; vol. ii. p. 67. fol.

[3] Other places in sight from Tell Hattîn, bore as follows: Safed N. 11° E. Ard el-Hamma S. S. E. Bessûm S. 15° E. Dâmeh S. 5° E. Kefr Sabt S. 21° W. Lûbieh S. 57° W. Wely by Nazareth S. 71° W. Sefûrieh S. 80° W. el-Mŭghâr N. 17° W. el-Mansûrah N. 13° W. — These last two villages are in the district esh-Shâghûr, lying between those of 'Akka and Safed. Lord Belmore and his party left the road between Nazareth and Tiberias a little west of Lûbieh, and travelled directly to Jubb Yûsuf (east of Safed), passing west of Hattîn. About four hours from Lûbieh, they came in sight of el-Mŭghâr on the side of a high hill on the left. Lower down the hill is a copious fountain,

The Khŭrûm Hattîn are held by the Latins to be the Mount of Beatitudes, the place where the Saviour delivered the Sermon on the Mount, to the multitude standing on the adjacent plain. There is nothing in the form or circumstances of the hill itself to contradict this supposition; but the sacred writers do not specify any particular height by name; and there are in the vicinity of the lake perhaps a dozen other mountains, which would answer just as well to the circumstances of the history. It might therefore be difficult to say, why this spot should have been selected as the scene of our Lord's discourse; unless, perhaps, because its position and peculiar configuration render it rather a prominent object.

Further, this tradition is found only in the Latin church; the Greeks know nothing of it, as we learned by repeated inquiry at Nazareth and elsewhere; nor have they any tradition whatever connected with the Sermon on the Mount. This circumstance leads naturally to the conclusion, that the whole matter is of Latin origin; probably one of the scions of foreign growth, grafted by the crusaders upon the already luxuriant stock of earlier Greek tradition. The historical notices extant confirm the same view. The mountain is first mentioned, as the scene of our Lord's discourse, by Brocardus about A.D. 1283; and also as the spot where he fed the five thousand with the five loaves[1]; though the place of this latter miracle was earlier shown, as it is also now, on the plain about an hour S.E. of the mount, towards Tiberias.[2] But

and near by it the village el-Mansûrah. Richardson's Travels, ii. p. 442.

[1] Brocardus, c. iv. p. 173. So too Breydenbach in Reissb. p. 122. Anselmi Descr. Terr. S. p. 784. B. de Salignaco, tom. ix. c. 8. Cotovic. p. 357. Adrichom. p. 111. Quaresmius, ii. p. 856.

[2] Here are four or five large blocks of black stone, called by the Arabs Hejâr en-Nŭsâra, "Stones of the Christians," and by the Latins "Mensa Christi," which an early tradition marks as the site of the miracle of the five thousand. Quaresmius, ii. p. 856. Burckhardt, p. 336. Berggren, Reise, ii. p. 256. See

all earlier writers, both Latin and Greek, although they speak of the miracle of the five loaves, are wholly silent as to the Sermon on the Mount.[1] Hence, while the concurrence of the two churches, in their tradition as to the place of the former miracle, certainly cannot establish its identity, inasmuch as the earliest trace does not reach back beyond the fourth century; still more is the total silence of the Greek church as to the Sermon on the Mount, fatal to the Latin hypothesis, which connects that discourse with the mountain in question.

On the high uneven plain, extending southwards between the Tell or Kŭrûn Hattîn and el-Lûbieh, took place on the fifth of July A. D. 1187, the celebrated and fatal battle of Hattîn.[2] This was the great and decisive conflict of the crusades; between the flower of the Christian strength and chivalry on the one side, with the sovereign at their head; and on the other, the eager gathering of the Muhammedan might, led on by the Sultan Saladin in person. It resulted in the almost total annihilation of the Christian host; and was followed by the immediate subjugation of nearly all Palestine, including Jerusalem, to the Muslim yoke. The power of the Franks in the Holy Land was thus broken; and although the monarchs

the next note. — It is hardly necessary to remark, that the tradition attached to this spot can only be legendary; since the feeding of the five thousand took place on the east side of the lake; and probably also that of the four thousand.

[1] So among Latin writers: Adamnanus, A. D. 697, ii. 24. Sæwulf, A. D. 1103, p. 271. Greek writers: Phocas in 1185, § 11. Epiphanius Hagiopol. in 13th cent. in L. Allatii Symmikta, Col. Agr. 1653, p. 62. Eugesippus, ibid. p. 109.—Jerome may also not improbably allude to the same spot; Ep. 44. ad Marcell. t. iv. ii. p. 552. ed. Mart.

[2] The battle occurred on Saturday; which Wilken reckons as the 5th of July, while Reinaud counts it as the 4th. Wilken, Gesch. der Kr. iii. ii. p. 282. Reinaud, Extr. p. 194.

and princes of Europe undertook expeditions thither for more than seventy years after this event, yet the Christians were never able to regain in Palestine the footing, which they had held before this memorable catastrophe.

The usurpation of the crown of Jerusalem in August of the preceding year, by the weak-minded Guy of Lusignan, had embittered against him a powerful rival, Count Raymond of Tripolis, and many other barons; and Raymond, who was now lord also of Tiberias and Galilee, had even entered into negotiations with Saladin, and received from him aid.[1] Yet a truce had been concluded with the Sultan, and the Christians now hoped for repose; when suddenly, the compact was broken by the reckless Raynald of Chatillon, then lord of Kerak, who faithlessly fell upon and plundered a caravan of merchants, passing from Damascus to Arabia. He not only laid his prisoners in chains; but refused to deliver up both them and the booty, when demanded by Saladin according to the terms of the truce. The enraged Sultan swore a solemn oath, to put Raynald to death with his own hand, should he ever fall into his power. The Christians were soon alarmed by the dire intelligence of immense preparations on the part of Saladin, to avenge their breach of faith. Hosts of well-appointed warriors were rapidly assembled at Damascus, not only from the Syrian provinces, but also from Mesopotamia, Egypt, and Arabia.[2]

This dreadful note of preparation induced the Christian princes to lay aside their strife; and after an apparent reconciliation, they formed a rendezvous

[1] See generally Wilken, Gesch. der Kr. iii. ii. p. 250.—258., and the authorities there cited.

[2] Wilken, ibid. p. 264. seq. — The Arabian historian 'Emâr ed-Dîn gives a different account of the occasion of Saladin's oath against Raynald; Reinaud, Extraits, p. 198. n.

and encampment at the fountain of Sefûrieh.[1] Here was assembled the most stately host, which had ever fought against the Saracens in the Holy Land. The Hospitalers and Templars came with many troops from their various castles; Count Raymond with his forces appeared from Tiberias and Tripolis; and also Raynald with a train of knights from the fortresses of Kerak and Shôbek. Other barons with their knights and followers flocked to the camp from Neapolis, Cæsarea, Sidon, and Antioch; the king too was present with a host of knights and hired troops. The army thus collected amounted to two thousand knights and eight thousand foot soldiers; besides large bodies of light-armed troops or archers. The holy cross also was brought from Jerusalem into the camp, by the bishops of Ptolemaïs and Lydda.[2]

For five weeks the Christian army waited at the fountain of Sefûrieh; when at length the hosts of Saladin broke in like a flood upon the land. They advanced by the northern end of the lake of Tiberias. Light detachments preceded the main army; these penetrated to the neighbourhood of Nazareth, and also to Jezreel and Mount Gilboa, laying waste the land with fire and sword, and desolating Mount Tabor. The Sultan encamped upon the heights north of Tiberias, in the hope of being attacked by the Christian army. They did not appear; and he therefore sent his light troops to take possession of Tiberias. They easily became masters of the city; and the wife of Count Raymond with her children retired to the castle.[3]

Intelligence of this event reached the Christian camp on the third of July; and the king immediately called a council of war, to decide upon the measures

[1] Wilken, ibid. p. 265. 272, 273. See above, p. 202.
[2] Ibid. pp. 274, 275.
[3] Ibid. pp. 275, 276.

to be pursued. The general voice at first was, to march in close array for the deliverance of Tiberias; it being well understood, that this movement would involve a general battle with the Saracenic army. Count Raymond, although of all others personally the most interested, gave different advice. Experience had taught him that the Fabian policy was most successful against Saladin; and he therefore counselled to avoid a battle, to fortify the camp, and to await the attack of the Sultan at Sefûrieh. Here they had water and other resources in abundance, and might hope for success; if they abandoned this position and marched towards Tiberias, they exposed themselves at once to the constant attacks of the Saracenic army, in a region without water, under the fierce summer heat; where, exhausted and harassed on every side, their retreat might easily be cut off. This advice was so judicious, and rested on grounds so strong, that it was unanimously approved by the king and barons; with the single exception of the rash and insolent Grand Master of the Templars. The council broke up at midnight.[1]

The barons had scarcely laid themselves down to rest, when the trumpets sounded; and heralds proclaimed, throughout the camp, the orders of the king, that all should arm immediately. After the council broke up, the Grand Master of the Templars had gone to the king, and overwhelmed him with reproaches, for listening to what he called the traitorous advice of the Count of Tripolis; conjuring him not to suffer such a stain of cowardice to rest upon the Christian name. The fickle-minded sovereign yielded to his impetuosity; and gave orders to arm. The barons now repaired to his tent to warn him against so fatal a step; but he

[1] Wilken, ibid. pp. 277, 278.

was putting on his armour, and gave them no audience. They followed his example with indignation; the army was drawn up, and the march began towards Tiberias without delay.[1]

This movement of the Christian army fell in completely with the ardent wishes and plans of Saladin; who was confident of victory, could he but draw the Franks from their position, and bring on a general battle. On receiving the intelligence from his scouts, he immediately despatched his light troops to harass the Christians upon the march; and posted his main army, as it would seem, along the high ground above the lake, between Tiberias and Tell Hattîn. In the afternoon of the same day (Friday), the Christian army reached the open ground around el-Lûbieh, where the most violent onset of this day took place, on the part of the light troops.[2] But the Frank warriors were already so exhausted by the burning heat of the day, coupled with tormenting thirst and want of water, as well as by the continual attacks of the enemy, that they were scarcely able longer to bear up against the assaults. Fear and dismay spread throughout their ranks, and various omens of direful import were recognised. Instead of pressing on to attack at once the main army of Saladin, and at least break through to the lake of Tiberias, so as to obtain a supply of water, the feeble Guy gave orders to encamp on the high rocky plain, without water, in sight of the enemy; and thus defer the conflict till the following morning. This fatal step is said to have been counselled by Count Raymond; from treachery, as some aver; and to it the Franks with one voice ascribe the disasters of the following day.[3]

[1] Wilken, ibid. pp. 278, 279.

[2] So Bohaeddin expressly, Vita Sal. p. 68. Frank writers mention somewhere here a place called Marescallia, of which no other trace seems to remain; Wilken, ibid. p. 280.

[3] Wilken, ibid. pp. 280—282. Reinaud, Extraits, pp. 191, 192.

The night was dreadful. The Christians, already tormented with thirst, stood in continual fear of a night-attack. The Saracens approached close to their camp, and set on fire the dry shrubs and herbage round about; the heat and smoke of which served to increase still more the distress of the Franks. The latter passed the whole night under arms, anxiously waiting for the dawn. But the morning brought them no consolation. They saw themselves upon this rocky plain, surrounded by the hostile hosts of Saladin; from whom there was now no escape except in the chances of battle. How different the auspices under which the two armies entered upon the conflict! On the side of the Christians, a feeble leader, divisions, despondency, exhaustion from thirst and watching, and the feeling that they were forsaken of God; on the other side, Saladin, the most renowned of all the champions of Islâm, and his hosts flushed with confidence, and eager to rush upon the foe. The result could hardly be doubtful for a moment.

This is not the place to enter upon the details of the battle; nor do they seem indeed to be preserved with enough of exactness, to enable us to trace them fully. Suffice it to say, that wherever the Christian warriors pressed forward in solid masses, there the Saracens gave way at once; yet hovered everywhere around, and harassed the Franks by continual onsets upon their more exposed parts. It was the policy of Saladin, to let the Christians weary themselves out by a series of fruitless charges; well knowing that heat and thirst would not fail to do their work, and prepare for him an easy prey. The Hospitalers and Templars, and also the archers, fought with their wonted valour, so long as their strength held out. The foot soldiers at length, exhausted and pining with thirst, broke their ranks; some threw down their arms and sur-

rendered at discretion; another party fled and were pursued and cut to pieces; while the great body withdrew in confusion to the summit of Tell Hattîn. Hence they were summoned by the king, to return to the combat and support the knights in protecting the holy cross; but to this order they gave no heed.

The king then directed the conflict to cease, and the knights to encamp around the cross. This they attempted in great disorder; but the Saracens now pressed upon them, and let fly showers of arrows; by one of which the bishop of Ptolemaïs, who bore the cross, was slain. In this extremity, Guy gave command to renew the fight; but it was too late. Surrounded by the foe, the knights of Count Raymond, when ordered to advance, raised the cry of "Sauve qui peut!" and put their horses to full speed over the bodies of their fallen brethren. The Count himself, and several other chiefs, followed their example; and rushing through the ranks of the enemy, which opened to let them pass, escaped by a shameful flight in the direction of Tyre. All now was lost. The king withdrew to the height of Tell Hattîn, and with his brave followers drove back the Saracens as they attempted to ascend. Three times did the latter storm the height; at length they got possession of it; and the Christians were either made prisoners, or driven headlong down the steep precipice on the northern side. Among those who surrendered were king Guy himself, the Grand Master of the Templars, Raynald of Chatillon, Honfroy of Toron, and the bishop of Lydda, the last bearer of the holy cross. The cross itself had already fallen into the hands of the enemy.[1]

[1] Reinaud, Extraits, pp. 194—196. Wilken, ibid. pp. 282—288. The capture of the cross by the Saracens is asserted by Rad. Coggeshale, p. 557.; and also by Gaufr. Vinisauf, i. 5. Wilken, writing in A. D. 1819, remarks, that no Arabian writer, then known, mentions the circumstance; and he relates from Hugo Plagon the story of a

Such was the terrific overthrow of the Christian army and the Christian power. After the conflict had ceased for want of victims, the captive princes were led before the Sultan, in the antechamber of his pavilion, as yet hardly pitched. Saladin received them, as became a brave and noble warrior, with mildness and respect. On Raynald alone his eye fell fiercely; for he remembered his oath against him. He ordered sherbet cooled with ice to be presented to the king of Jerusalem; and when the latter passed it to Raynald, Saladin bade the interpreter declare to the king: "Thou givest him drink, not I;" in allusion to the well known Arab custom, that whoever gives food or drink to another, is bound to protect him at all hazards. The prisoners were then removed; and all except Raynald having been refreshed with food, they were reconducted to the presence of Saladin in his tent. The Sultan had determined on his course. Addressing himself to Raynald with looks of wrath, he reminded him of his cruelty and insolence against the Muhammedans and their religion, and invited him now to embrace the doctrines of the prophet. As Raynald declared that he would live and die only in the Christian faith, Saladin rose from his seat, drew his scimetar, and with a single blow struck through the shoulder of the prisoner. The attendants rushed upon him and despatched him. The terrified king and other prisoners expected to share the same fate; but Saladin reassured them, declaring the massacre of Raynald to be only the punishment due to his atrocities. —All the captive knights, both of the Hospital and of

Templar, who professed to have buried the cross on the field of battle, in order to preserve it from the infidels; though he was not able afterwards to find it again; Wilken, ibid. p. 288. n. But in the "Extraits" of Reinaud, first published in 1822, and again in 1829, the circumstances of the capture of the cross are narrated by 'Emâd ed-Dîn, as having happened before the last conflict upon Tell Hattîn, p. 195. No writer, however, explains what became of it afterwards.

the Temple, were beheaded without mercy and in cold blood, to the number of two hundred. The king and captive princes were transferred to Damascus.[1]

Saladin was not slow to profit by his victory. The fortresses of the Christians throughout the country, had been weakened by drawing off their garrisons to the camp at Sefûrieh; and the stately host which there assembled had now perished, or been made prisoners at Hattîn. The castle of Tiberias surrendered the next day; two days afterwards the Sultan marched against 'Akka, to which he laid siege; parties of troops spread themselves through the land in various directions, subduing the smaller places; and before the end of September, 'Akka, Cæsarea, Yâfa, Askelon, and all the cities of the northern coast, except Tyre, as far as to Beirût, were in the hands of the conqueror. The grand catastrophe was completed; and the power of the Christians in Palestine fully broken, by the capitulation of the Holy City; which took place on the third day of October, three months after the battle of Hattîn.[2]

We descended from Tell Hattîn, the scene of the last struggle in the memorable conflict above described[3]; and at 12^h 25′ bent our course westwards to regain the road we had left. As, however, this lay at

[1] This account of Raynald's death is drawn chiefly from Bohaeddin, pp. 70, 71. Comp. Wilken, ib. p. 289. Reinaud, Extraits, p. 198.— The Frank writers who give the details of the battle of Hattîn are, Bernardus Thesaur. in Muratori, Scriptores Rer. Ital. tom. vii. c. 152. seq. Radulph Coggeshale in Martene et Durand, tom. v. p. 553. seq. Hugo Plagon, ibid. p. 600. seq. — Arabian cotemporary writers are, Bohaeddin the secretary and friend of Saladin, Vit. Sal. p. 67. seq. Ibn el-Athîr in Reinaud, Extraits, pp. 190—199. 'Emâd ed-Dîn, ibid. The latter writer, and perhaps also the two others, were present during the battle.

[2] Wilken, ib. pp. 291—311.

[3] So Ibn el-Athîr expressly, Reinaud, Extr. pp. 195, 196.

some distance, we preferred to turn down a cattle-tract nearer at hand, though still circuitous; a steep and stony path, through a narrow and very rugged side-Wady. This brought us down at 12h 50′ to a fine fountain, bursting out just under the western end of the Tell, still in the ravine. A few paces before coming to the fountain, are the remains of a large stone building. All the cattle of the village seemed collected around the water; so that at first we could hardly approach it.

The village of Hattîn lies close at hand, at the mouth of the ravine, which here opens out northwards into the lower plain. It is an ordinary village of no great size; the houses are of stone, meanly built. The plain is narrow, hardly twenty minutes in breadth, running from N. W. to S. E., and forming the middle step of descent from the high plain south of Tell Hattîn, to that of Mejdel and the lake itself. On the S. W. it is skirted by the ridge or offset, of which the long Tell forms a part; the latter rising on this side nearly or quite four hundred feet.[1] On the N. E. it is bordered by what, as here seen, is a slight swelling ridge, but on the other side descends steeply some three hundred feet to the plain of Mejdel and the lake.

Through this plain, called Sahil Hattîn, passes down the bed of a mountain torrent, now dry, coming from beyond er-Râmeh in the west of Safed. At a point about forty minutes N. 75° E. from the village of Hattîn, this torrent breaks down abruptly through the ridge to the plain of Mejdel, by a steep, narrow valley, called Wady el-Hamâm. In the precipitous sides, are the singular ruins and caverns of the castle Kŭl'at Ibn Ma'an, of which I shall speak further on.

[1] See above, p. 238.

Just at the upper end of this gap, on the south side, are the ruins of what appears to have been an ancient town. It bears N. 80° E. from Hattîn, about three quarters of an hour distant; and the people said, that among the ruins were columns and the remains of churches. It is called Irbid, and is unquestionably the spot which Pococke describes under the name of "Baitsida;" where were columns and the ruins of a large church, with a sculptured door-case of white marble.[1]

That traveller held it to be the Bethsaida of Galilee; and granting his report of the name to be correct, there would be little room for doubt in the case. But here, as in many other instances, I must question the accuracy of Pococke's information. We inquired of old and young; but no one knew of any other ruins in the vicinity, nor of any other name than Irbid. We repeated particularly the names of Bethsaida and Chorazin; but no one had ever heard them. And afterwards, we made similar inquiries at Tiberias and all along the lake, but with no better success. I must therefore believe that Pococke was mistaken in the name; or heard it perhaps from the monks, or from Arabs in some way connected with them; or not impossibly inquired of his Arab guide if that were not Bethsaida, and received an affirmative reply.[2] That this name is not now known among the common people, is very certain; and there is also good reason to suppose that this place is no other than the ancient Arbela of Josephus; the form Irbid being probably a corruption of Irbil. I shall recur to this topic again, when I come to speak further of the Kŭl'at Ibn

[1] Pococke, vol. ii. p. 68. fol. — Irby and Mangles write the name "Erbed;" and say there are here "a few Roman ruins;" p. 299.

[2] See the remarks on p. 165. of Vol. I. In the same way Seetzen, at the well-known Khân Minyeh, was told that its name was Khân "Bât Szaida;" Zach's Monatl. Corr. xviii. p. 348.

Ma'an; with which these ruins are said to be connected.

We left Hattîn at 1 o'clock for Tiberias, keeping near the foot of the Tell, on a general course about S. E. by E. along the plain. In this direction were numerous threshing-floors belonging to the village; and the people were yet engaged in gathering the harvest on the plain. As we passed on, the opening of Wady el-Hamâm and the site of Irbid lay about twenty minutes distant on our left; but the ruins are so nearly levelled to the ground, that we could not distinctly make them out, even at this short distance. Not far beyond is a low water-shed in the plain, dividing it into two basins; that which we had passed is drained by the Wady el-Hamâm; while the waters of that to which we now came, run off through another smaller Wady, which in like manner breaks down through to the lake, a little more than half an hour north of Tiberias.

Across this latter basin ran a small dry water-course, coming down from the higher plain on our right, from near the reputed place of the miracle of the five loaves and five thousand. Down the same Wady passes the main Damascus road, as it comes from Mount Tabor; leaving Tiberias at some distance on the right. We kept on our course, in the direction of Tiberias, towards the top of the intervening ridge, to which the plain here runs up by a gradual ascent. As we rode along, many flocks of the Semermer or locust-bird flew up around us; and we could perceive that almost every bird had a locust in its mouth. They are a great blessing to the country.

At 2½ o'clock we reached the brow of the height above Tiberias, where a view of nearly the whole sea opened at once upon us. It was a moment of no little interest; for who can look without interest upon that

lake, on whose shores the Saviour lived so long, and where he performed so many of his mighty works? Yet to me, I must confess, so long as we continued around the lake, the attraction lay more in these associations, than in the scenery itself. The lake presents indeed a beautiful sheet of limpid water, in a deep depressed basin; from which the shores rise in general steeply and continuously all around, except where a ravine, or sometimes a deep Wady, occasionally interrupts them. The hills are rounded and tame, with little of the picturesque in their form; they are decked by no shrubs nor forests; and even the verdure of the grass and herbage, which earlier in the season might give them a pleasing aspect, was already gone; they were now only naked and dreary. Whoever looks here for the magnificence of the Swiss lakes, or the softer beauty of those of England and the United States, will be disappointed. My expectations had not been of that kind; yet from the romantic character of the scenery around the Dead Sea, and in other parts of Palestine, I certainly had anticipated something more striking than we found around the Lake of Tiberias.[1] One interesting object greeted our eyes, a little boat with a white sail gliding over the waters; the only one, as we afterwards found, upon all the lake.

We descended the slope obliquely from the N. W. towards Tiberias. Here we had our first sight of the terrors of an earthquake, in the prostrate walls of the town, now presenting little more than heaps of ruins. At 3 o'clock we were opposite the gate upon the west; and keeping along between the wall and the numerous threshing-floors still in operation, we pitched our

[1] "The lake of Tiberias is a fine sheet of water, but the land about it has no striking features, and the scenery is altogether devoid of character." Irby and Mangles, p. 294.

tent ten minutes later, on the shore of the lake south of the city.

Tiberias, in Arabic Tŭbarîyeh, lies directly upon the shore, at a point where the heights retire a little, leaving a narrow strip, not exactly of plain, but of undulating land, nearly two miles in length along the lake. Back of this the mountain ridge rises steeply. The town is situated near the northern end of this tract, in the form of a narrow parallelogram, about half a mile long; surrounded towards the land by a thick wall, once not far from twenty feet high, with towers at regular intervals. Towards the sea, the city is open. The castle is an irregular mass of building at the N. W. corner. The walls of the town, as we have seen, were thrown down by the earthquake of Jan. 1. 1837; and not a finger had as yet been raised to build them up. In some parts they were still standing, though with breaches; but from every quarter, footpaths led over the ruins into the city. The castle also suffered greatly. Very many of the houses were destroyed; indeed few remained without injury. Several of the minarets were thrown down; but a slender one of wood had escaped. We entered the town directly from our tent, over the prostrate wall, and made our way through the streets in the midst of the sad desolation. Many of the houses had already been rebuilt in a hasty and temporary manner. The whole town made upon us the impression, of being the most mean and miserable place we had yet visited,—a picture of disgusting filth and frightful wretchedness.

The Jews occupy a quarter in the middle of the town, adjacent to the lake; this was formerly surrounded by a wall with a single gate, which was closed every night. We found many Jews in the streets; but although I addressed several of them in German, I could get only a few words of reply,

enough to make out that they were chiefly from Russian Poland, and could not speak German. The men were poor, haggard, and filthy; the shadows of those I had so often seen in the fairs of Leipsic. The Jewish females, of whom also we saw many, looked much better, and were neatly dressed; many of them in white. Tiberias and Safed are the two holy cities of the modern Jews in ancient Galilee; like Jerusalem and Hebron in Judea. This place retains something of its former renown for Hebrew learning; and before the earthquake there were here two Jewish schools.[1]

Upon this people, it was said, fell here in Tiberias the chief weight of the earthquake; and a large proportion of the hundreds who then perished, were Jews.[2] A Muhammedan, with whom my companion fell into conversation at the threshing-floors, related, that he and four others were returning down the mountain west of the city in the afternoon, when the earthquake occurred. All at once the earth opened and closed again, and two of his companions disappeared. He ran home affrighted; and found that his wife, mother, and two others in the family, had perished. On digging next day where his two companions had disappeared, they were found dead in a standing posture.[3]

[1] Burckhardt, p. 326. Elliott's Travels, ii. p. 346. — Steph. Schulz, in 1754, found here 20 youths studying the Talmud; Leitungen, &c. th. v. p. 200. seq.

[2] See also Schubert's Reise, iii. p. 234. According to the Report of Mr. Thomson, who visited Safed and Tiberias not three weeks after the earthquake, bringing alms and aid to the sufferers from Beirût, there probably perished at Tiberias about seven hundred persons, out of a population of twenty-five hundred. Missionary Herald, Nov. 1837, p. 438.

[3] In A. D. 1759, Oct. 30th, Tiberias was in like manner laid waste by a similar earthquake. Mariti, who visited it soon after, describes it as utterly in ruins; and says, that several buildings were swallowed up; Voyages, ii. p. 165, 166. Neuw. 1791. According to Volney, the shocks of the same earthquake continued for three months to disquiet the inhabitants of Mount Lebanon; and 20,000 persons were reported to have perished in the valley of el-Bŭkâ'a; Voyage, i. p. 276., Paris, 1787. Comp. Bachiene, th. ii. bd. iv. p. 134. — I have not been able to find any more full account of this earthquake; which seems to have been not less terrific than that of 1837.

The earthquake gave of course a terrible blow to the prosperity of the town. All the statistics we could now obtain, were to the following import. Before the earthquake the taxable Muslims were numbered at two hundred; of whom more than one hundred had perished, or been impressed as soldiers. The Christians are all Greek Catholics, and number from one hundred to one hundred and fifty men; while the men among the Jews were reckoned between one hundred and fifty and two hundred. This gives scarcely a population of two thousand souls.[1] The fullest account of Tiberias in modern times, and particularly of the Jews, is by Burckhardt.[2]

Close on the shore, in the northern part of the town, is the church dedicated to St. Peter; a long narrow vaulted building, rude and without taste, which has sometimes been compared not inaptly to a boat turned upside down. It is in fact merely a long vault with a pointed arch, without windows; having at its west end a very small court. This court and church have been the usual resting place of Frank travellers in Tiberias; and have in this way become somewhat notorious, for the swarms of fleas by which they, as well as all the houses of the town, are infested.[3] The church belongs to the Latin convent of Nazareth; the monks visit it annually on St. Peter's day, and cele-

[1] In 1836, there are said to have been three hundred families of Jews in Tiberias; Elliott's Travels, ii. p. 346. Burckhardt, in 1812, gives the population at 4000 souls, of whom one fourth part were Jews; p. 322. In 1815, the number of houses is given by Turner, on the authority of a respectable Jew, at 400 Turkish, 100 Jewish, and 50 Christian; Tour, &c. ii. p. 140. Berggren in 1822, also on Jewish authority, gives the number of souls at over 4000, of whom only some 300 were said to be Jews. Reise, ii. p. 244.

[2] Travels, pp. 320—328. See also Scholz, p. 248.

[3] Hasselquist, p. 181. Burckhardt, p. 320. Turner, p. 140. 142. Irby and Mangles, pp. 294, 295. Monro, i. pp. 309. 313. 316. The natives are said to have here the current-saying, "The king of the fleas has his court at Tŭbariyeh;" Clarke's Travels in the Holy Land, p. 478. 4to. Irby and Mangles, l. c., Turner, l. c.

brate mass; at other times it is lent to the Greek Catholics of Tiberias.[1] Latin monastic tradition places the edifice on the spot where the miraculous draught of fishes took place after our Lord's resurrection, and where he gave his last charge to Peter.[2] Almost as a matter of course, too, the building of the church is ascribed to Helena, or at least to the fourth century; and even Dr. Clarke chimes in with this absurdity.[3] The pointed arch necessarily limits its antiquity to the time of the crusades, at the earliest; and Irby and Mangles further noticed, "that one of the stones of the building had part of an inverted Arabic inscription on it," which also goes to contradict the legend.[4] We observed no other traces of antiquity within the walls.[5]

Passing out of the city again to our tent, we kept on southwards along the lake, to visit the celebrated warm baths. On the way are many traces of ruins, evidently belonging to the ancient city, and showing that it was situated here; or, at least, extended much further than the modern town in this direction. They consist mostly of foundations, with traces of walls, heaps of stones, and a thick wall for some distance along the sea. Near the middle lie several scattered columns of gray granite, twelve or fifteen feet long; and at some distance, a single solitary column is still standing.[6] Among the threshing-floors on the west of the town, were also two blocks of a column of polished

[1] Burckh., p. 322. Turner, l. c.

[2] John, c. xxi.

[3] Nicephorus Callistus, in the 14th century, places here one of Helena's reputed churches, viii. 30. See above, Vol. I. pp. 16, 17.; Clarke's Travels, &c., pp. 465, 466. 4to. See the Historical Notices of Tiberias further on.

[4] Travels, p. 295.

[5] According to Burckhardt, "in the street, not far from the church, is a large stone, formerly the architrave of some building, upon which are sculptured, in bas-relief, two lions seizing two sheep." Travels, p. 322.

[6] Burckhardt speaks also of columns of gray granite lying here in the sea; and of others opposite the town, likewise in the water; pp. 321. 328.

red Syenite granite, about three feet in diameter; they were said to have been carried thither from these ruins. These traces of ancient remains extend nearly to the baths.[1]

The baths are on a part of the shore a little elevated above the sea, at the southern end of the strip of land above described, and about thirty-five minutes from the city. There is an old bathing-house, now in decay, though baths for the common people are still kept up in it.[2] A new building has been erected a few rods further north by Ibrahim Pasha; it was commenced in 1833, and passes here, and with reason, for a splendid edifice. The principal or public bath occupies the centre of the building, consisting of a large circular apartment, with a marble pavement all around the circular reservoir in the middle, to which several steps lead down. The roof is supported by columns. There are several doors, and between them niches or recesses in the wall, for the use of the bathers. We passed through this apartment, and found the heat and steam so very oppressive, that I was glad to regain the open air. In the same building are private rooms for wealthier guests, furnished in an uncommonly good oriental style. In the one we entered, was a large and beautiful bath of white marble. Just above the old building is the round reservoir, arched over; in which the water from the springs is first collected, and suffered to cool to the proper

[1] The same ruins have been often mentioned; e. g. by Quaresmius, ii. p. 864. Van Egmond and Heyman, ii. p. 33. Burckhardt, p. 328. Irby and Mangles, p. 293. seq. Burckhardt says also, that there are other remains on the north of the town, on a hill close to the sea, which commands the town, and seems to have been once fortified; p. 329. But these are probably not older than the 18th century; see further on, p. 273.

[2] This is the building described by Burckhardt; p. 339. According to Seetzen, it was erected by Jezzâr Pasha; Zach's Monatl. Corr., p. 349. In Hasselquist's day there was only a miserable house in ruins; p. 557. Quaresmius speaks only of a hut (tugurium) with two rooms; ii. p. 866.

temperature for the use of the new baths. There are no traces of antiquity visible around the baths.[1]

According to the bath-keeper, there are four springs; one flowing out under the old building, and three others at intervals of a few paces further south.[2] A covered channel now runs along before them all, collecting the water and conducting it to the reservoir; so that the comparatively small quantity which still flows in their former channels down to the sea, appears merely as if oozing out of the ground, rather than as coming from large springs. The more southern were said to be the largest. The water, as it issues from the ground, is too hot to bear the hand in it; a pocket thermometer held for some time in the water, and then examined in the air, stood at 140° F. Our friend Mr. Hebard, a short time before, had carefully examined his thermometer while still in the water, and found it standing at 144° F.[3] The taste is excessively salt and bitter, like heated sea-water; there is also a strong smell of sulphur, but no taste of it. The water deposits a sediment as it runs down to the sea, which differs in colour below the different springs, being in one white, in another greenish, in a third reddish yellow, &c. I am not aware that the water has ever been carefully analysed.[4] These baths

[1] Irby and Mangles (p. 294.) speak of a wall beyond the springs, running from the lake to the mountain's side; they regard it as the fortification of Vespasian's camp, which is not improbable; see Jos. B. J. iii. 10. 1. Comp. iv. 1. 3.

[2] The mountain has here a dark basaltic appearance. Hasselquist describes the rocks under which the springs flow out, as composed of a black and somewhat brittle sulphureous stone, which he seems to regard as the stink-stone of the Dead Sea; p. 556. See above, Vol. II. p. 221.

[3] At the time of the earthquake, Jan. 1. 1837, and for some days afterwards, the quantity of water flowing from the springs is said to have been immensely increased; it was also thought to have been hotter than at ordinary times. See Mr. Thomson's Report, Missionary Herald, Nov. 1837, p. 438.

[4] Monro speaks of an analysis made for him by Dr. Turner, the result of which is given very unsatisfactorily as follows: "The deposit consists chiefly of carbonate of lime, with a very small propor-

are regarded as efficacious in rheumatic complaints, and in cases of debility; and are visited, principally in July, by people from all parts of Syria.

These warm fountains are mentioned by Pliny, and also not unfrequently by Josephus and in the Talmud.[1] According to Josephus, they were not far from Tiberias, and were called Ammaus, signifying 'warm baths;' so that this name would seem to be very probably merely the Greek form of the Hebrew Hammath, which has the same signification, and was the name of a town belonging to the tribe of Naphtali.[2] The Talmud also everywhere speaks of these baths as the ancient Hammath; and although this position would perhaps fall more naturally within the limits of Zebulun, yet the place might still have been assigned to another tribe, as was done in many other instances.[3] The present Arabic word for warm baths, is in like manner the kindred form Hŭmmâm. — Vespasian for a time had a fortified camp near these springs.[4] I find no further direct mention of them, except in the Rabbinical writings already referred to, until the time of the crusades; when Benjamin of Tudela describes them. They are rarely spoken of by subsequent travellers before the seventeenth century.[5]

We returned from the baths; and as we sat at

tion of muriatic salts, differing in no respect from that of the Dead Sea;" Summer Ramble, i. p. 312. Pococke brought home a bottle of these waters, and says, "It was found, that they had in them a considerable quantity of gross fixed vitriol, some alum, and a mineral salt;" vol. ii. p. 69. fol. See also Hasselquist, Reise, p. 556. Burckhardt, p. 329.

[1] Plin. H. N. v. 15., "Ab occidente Tiberiade, aquis calidis salubri." Joseph. Ant. xviii. 2, 3. B. J. ii. 21. 6. iv. 1. 3. Vit. § 16. For the Talmudic passages, see Lightfoot, Op. ii. pp. 224, 225. Buxtorf, Tiberias, p. 18.

[2] Joseph. Ἀμμαοῦς, Ant. xviii. 2. 3. B. J. iv. 1. 3. Heb. חַמַּת *Hammath*, Josh. xix. 35.

[3] Lightfoot, l. c. Reland, Palæst. p. 161. 1036. See further under Capernaum, note.

[4] Joseph. B. J. iii. 10. 1.; comp. iv. 1. 3. See above, p. 259. note [1].

[5] E. g. Abulfeda, Tab. Syr. p. 84. B. de Salignaco, tom. ix. c. 9. Cotovic. p. 359. Quaresmius, ii. p. 866., &c. &c.

evening in the door of our tent, looking out over the placid surface of the lake, its aspect was too inviting not to allure us to take a bath in its limpid waters. The clear and gravelly bottom shelves down in this part very gradually, and is strewed with many pebbles. In or after the rainy season, when the torrents from the neighbouring hills and the more northern mountains, stream into the lake, the water rises to a higher level, and overflows the court-yards of the houses along its shores in Tiberias.[1] The lake furnishes the only supply of water for the inhabitants; it is sparkling and pleasant to the taste; or at least it was so to us, after drinking so long of water carried in our leathern bottles. Indeed, I should not have hesitated to have joined Josephus and Quaresmius in pronouncing it sweet and most potable[2], had not some of our party discerned in it a slight brackish taste; which, considering the very copious brackish fountains that flow into it, is not improbable.[3] Along the shore Schubert picked up shells of the same species of fresh water-snails, which he had before found on the shore of the Dead Sea near the mouth of the Jordan.[4]

The lake is full of fish of various kinds; and Hasselquist was the first in modern times, to note the remarkable circumstance, that some of the same species of fish are met with here, as in the Nile, viz. *Silurus* and *Mugil* (chub), and likewise another which he calls *Sparus Galilæus*, a species of bream.[5] We had no difficulty in procuring an abundant supply for our

[1] Burckhardt, p. 332. Turner's Tour, ii. p. 142. See the remarks on the rise of the Jordan, above, Vol. II. pp. 264, 265.

[2] Joseph. B. J. iii. 10. 7., λίμνη ... γλυκεῖά τε ὅμως ἐστὶ καὶ ποτιμωτάτη. Quaresmius, ii. p. 862. "Non cœnosæ, paludosæ, vel amaræ, sed claræ, dulces, potabiles, et fecundæ."

[3] Schubert limits the brackish taste of the water to the shallow places along the shore; iii. pp. 237, 238.

[4] Schubert, ibid.

[5] Hasselq. Reise, pp. 181. 389. 412. seq. 428. seq. Josephus speaks also of kinds of fishes peculiar to this lake, B. J. iii. 10. 7.

evening and morning meal; and found them delicate and well-flavoured. The fishing is carried on only from the shore; it is usually farmed out by the government; but we did not learn on what terms it was at present held.[1] The little boat which we had seen with its white sail, as we descended to the city, was now lying on the eastern shore five or six miles distant; it had gone thither in order to fetch wood; and we pleased ourselves with the idea of taking a sail in it upon the lake the next day. Schubert saw here no boat the preceding year; though my companion found one, probably the same, in 1834, and again in 1835.[2]

The view of the lake from Tiberias embraces its whole extent, except the S.W. extremity. The entrance of the Jordan from the north was distinctly visible, bearing N.E. by N., with a plain extending from it eastwards. Further west, Safed was also seen, N. 6° W. Upon the eastern shore, the mountain, or rather the wall of high table-land, rises with more boldness than on the western side, and two deep ravines are seen breaking down through to the lake. That towards the north is the Wady Semak of Seetzen and Burckhardt; the more southern one is Wady Fîk, bearing E. by N., and having its head near the town of the same name.[3] The view of the southern

[1] When Burckhardt was here, in 1812, the fishery of the lake was rented at 700 piastres a year; p. 332.

[2] Schubert, Reise, iii. p. 237. Pococke made an excursion upon the lake in a boat, which was kept "in order to bring wood from the other side;" ii. p. 69. fol.—Seetzen, in 1806, found a single boat on the lake, but not in a state to be used: Zach's Monatl. Corr. xviii. p. 350. Burckhardt, in 1812, says, the only boat had fallen to pieces the year before; p. 332. According to Turner, it had been built by Jezzâr, in order to bring wood from the eastern shore; ii. p. 141. Irby and Mangles, in 1818, found no boat whatever, p. 295.; although Richardson a year earlier speaks of seeing two; vol. ii. p. 429. According to Berggren there was none in 1822, ii. p. 242.; and Prokesch affirms the same in 1829; p. 139.

[3] Seetzen, in Zach's Mon. Corr. xviii. p. 347. Burckhardt, p. 281. For the Wady and village of Fîk, see more in Burckhardt, p. 279. seq.

end of the lake is cut off by a high promontory of the western mountain, which projects considerably, not far beyond the hot springs; we could distinguish only the S. E. corner of the sea, bearing about S. S. E. We would gladly have followed the shore southwards to the outlet of the lake, where the Jordan issues from it; but our time did not permit.

The distance to the southern end of the lake, according to Pococke, is four miles from Tiberias; according to Mr. Frisk it is one hour from the baths.[1] Pococke went thither, and describes the end of the sea as narrow; the Jordan issues near the western side, at first running south for about a furlong, and then turning west for half a mile. In this space, between the river and the lake, there is a rising ground called Kerak, where at present is a Muslim village apparently recently sprung up. Pococke speaks here only of traces of fortifications and ruins; and so too Seetzen and others. On the west of this is a long bridge, or causeway on arches, over marshy ground; under which the water flows into the Jordan when the lake is high, making the site of Kerak an island. There are likewise the remains of a bridge over the Jordan itself.[2] Here was unquestionably the site of the ancient Tarichæa, which Josephus describes as situated below the mountain on the lake, thirty stadia south of Tiberias.[3] This was one of the cities fortified by Josephus himself; and was taken with great slaughter by Titus, acting under the orders of Vespasian.[4]

[1] Pococke, vol. ii. p. 70. See Life of Fisk; also Missionary Herald, 1824, p. 308, &c. Berggren has also one hour; Reise, ii. p. 246.

[2] This description is drawn chiefly from Pococke, Descr. of the East, ii. p. 70. fol. It is confirmed further by Hardy, Notices of the Holy Land, Lond., 1835, p. 236. Berggren, Reise, ii. p. 246. Irby and Mangles, pp. 296. 300. The bridge, according to the latter, has ten arches.

[3] Joseph. B. J. iii. 10. 1. Vita, § 32. Pliny says also of the lake: "A meridie, Tarichæa; ab occidente Tiberiade, aquis calidis salubri;" H. N. v. 15. See Reland, Palæst. p. 1026.

[4] Joseph. B. J. iii. 10. 1—6. Pococke and also Irby and Mangles

About a quarter of an hour east of the Jordan, on the shore of the lake at its most southern point, lies the village of Semakh, containing thirty or forty poor mud houses, and a few built of black stone. According to Buckhardt, the beach along this part of the sea is a fine gravel of quartz, flint, and tufwacke; there is no shallow water; the lake being of considerable depth close in shore, and without either reeds or rushes. The Ghôr is here not cultivated, except a small tract around Semakh. The village is inhabited by Muslims and a few Greek Christians.[1]

I have already adverted to the probable depression of the Lake of Tiberias below the Mediterranean, — a depression, however, the amount of which is not yet accurately ascertained.[2] This gives to the deep basin of the lake, and the adjacent shores and vallies, a climate and vegetable character similar to those around Jericho; though less intense and less marked. The thermometer at sunset stood at 80° F. and at sunrise the next morning at 75° F. A Sirocco wind the next day raised it to 95° F., but it had stood at the

(as above cited) suggest, that the place may have been fortified by cutting a channel on the western side, by which means it would be surrounded with water. — Seetzen affirms, that this spot is still called Ard el-Mellâhah, which he regards as synonymous with the Greek name Tarichæa, 'salting, pickling.' Neither Burckhardt nor any other traveller mentions the name el-Mellâhah here, nor did we hear of it as applied to the south end of the Lake of Tiberias. But the name does actually exist on the west of the upper Lake or Hûleh; and Seetzen, probably in writing a hasty letter, transferred it by mistake to the wrong lake. See the description of the Hûleh at the end of this section; comp. Burckhardt, p. 316. Also Gesenius's Notes on Burckhardt, p. 1054.—Seetzen says further, that in summer a crust of salt is formed here over a considerable tract; but I must doubt the correctness of his information. Zach's Monatl. Corr. xviii. p. 350.

[1] Burckhardt, pp. 275, 276. For a description of the Ghôr and the Jordan below the Lake of Tiberias, see above, Vol. II. pp. 258—261. — Besides Kerak and Semakh, the following places were named to us as lying south of the lake in the Ghôr, viz. el-'Öbeidîyeh and el-Bŭk'ah on the western bank of the Jordan; and Delhemîyeh on the eastern bank opposite the latter, about half a mile above the mouth of the Yarmûk. On the eastern shore of the lake, are Khurbet es-Sŭmrah an hour from Semakh, and 'Adweiribân further north; comp. Burckhardt, p. 279.

[2] See above, Vol. II. p. 595.

same point and even higher on the summit of Tabor. The winter is apparently much more severe and longer at Tiberias than at Jericho; and even snow sometimes, though very rarely, falls. At the latter place the wheat-harvest was nearly completed on the 14th of May; while here at Tiberias it was in about the same state of advance only on the 19th of June. This difference may not improbably arise, in part, from the greater depth and breadth of the Ghôr around Jericho, shut in as it is by far loftier and more naked mountains; and then, too, from the more extensive and powerful reflection of the sun's rays from those mountains, and from the broad tracts of desert sand which occupy the southern portions of the great valley.

The products of the vegetable kingdom around Tiberias are not unlike those near Jericho; but plants of a more southern clime are here less predominant. Scattered palm-trees are seen; and further north, at least around Mejdel, the thorny Nŭbk appears again; as also the oleander, which we had found in such abundance in and near Wady Mûsa.[1] Indigo is also raised, but in no great quantity.[2] The usual productions of the fields are wheat, barley, millet, tobacco, melons, grapes, and a few vegetables. The melons raised along the shores of the lake of Tiberias, are said to be of the finest quality, and to be in great demand at 'Akka and Damascus, where that fruit ripens nearly a month later.[3] — The main formation along the lake is everywhere limestone; yet around Tiberias, and as one approaches it from above, black basaltic stones are found scattered upon the surface of the ground, having

[1] For the Nŭbk, see above, Vol. II. pp. 210. 292. For the oleander, see ib. p. 509.

[2] Turner, p. 141. Comp. above, Vol. II. p. 293.

[3] Burckhardt, p. 323. Burckhardt was told, that the shrub which produces the balsam of Mecca thrives well at Tiberias, and that several people had it in their gardens; ibid. Schubert searched for it; but could neither find it nor hear of it; Reise, iii. p. 238.

a volcanic appearance; indeed the walls and houses of Tiberias are in part built of them.[1] Towards the north end of the lake, as we shall see, they are much more frequent, and thickly cover the ground in some places.

The earliest notice we have of the city of Tiberias, is in the New Testament[2]; and then in Josephus. The latter relates, that the city was founded by Herodes Antipas on the lake of Gennesareth, near the warm baths called Ammaus; and was so named in honour of his friend and patron the emperor Tiberius.[3] The Jewish historian gives no hint of its being built upon the site of any former place; but the Rabbins, with one voice, regard it as occupying the place of the Rakkath of the Old Testament; and Jerome affirms that it was anciently called Chinnereth.[4] The first hypothesis seems to have arisen, merely from the juxtaposition of the names Rakkath and Hammath in the biblical text, the latter of which the Rabbins held to be at the warm baths[5]; the second is mentioned by Jerome himself merely as a report.[6] Both are obviously mere conjectures, which can neither be proved nor directly disproved; though the circumstance mentioned by Josephus, that there were here many ancient sepulchres, so that the new city could not be inhabited by Jews without becoming ceremonially polluted, seems to show that no town had formerly occupied the precise spot.[7]

[1] Burckhardt, p. 321. Schubert, iii. p. 232. Dr. Clarke remarked basaltic phenomena between Kefr Kenna and Tur'ân; p. 447.; comp. p. 464. 4to. Indeed, the stones all along that plain are volcanic.

[2] John, vi. 21. 23. xxi. 1.

[3] Josh. Ant. xviii. 2. 3. B. J. ii. 9. 1.

[4] Josh. xix. 35. Lightfoot, Opp. ii. p. 223. — Hieron. Comm. in Ezech. xlviii. 21. "Tiberias quæ olim appellabatur Chenereth." Onomast. art. *Chennereth.* Comp. Deut. iii. 17. Josh. xi. 2. 1 K. xv. 20.

[5] Josh. xix. 35. See above, p. 260.

[6] Onomast. art. *Chennereth;* "Tiberiadem *ferunt* hoc primum appellatum nomine." This passage is added by Jerome; Eusebius does not mention the rumour.

[7] Jos. Ant. xviii. 2. 3. Rosenmüller, Bibl. Geogr. ii. ii. p. 75. seq.

Herod collected inhabitants from all quarters for his new city, and granted them many privileges; he built here a royal palace, which was afterwards destroyed in a popular tumult; and favoured the city so far, that Tiberias became the capital of Galilee, and was not improbably Herod's chief residence.[1] During his life, and for some time afterwards, it took rank of the ealier Sepphoris; at a later period it was bestowed by Nero with a part of Galilee on the younger Agrippa, who restored Sepphoris to its former rank as the chief city of the district.[2] In the Jewish war which ended in the destruction of Jerusalem, Tiberias bore also a conspicuous part; especially during the command of Josephus in Galilee, who fortified the city, and had frequent occasion to visit it.[3] At that time there was here an immense Jewish *proseucha*, a house or place of prayer, in which he convened a public assembly of the people.[4] The city, as also Tarichæa, still belonged to Agrippa; and Vespasian undertook to subdue them again to his allegiance. As he approached Tiberias, the principal inhabitants went out to meet him and made their submission, imploring peace. This was granted, in accordance with the wish of Agrippa; and the Roman army entered and occupied the town.[5] They afterwards erected a fortified camp at Ammaus, probably not far south of the warm baths; which continued to be the head-quarters during the siege of Tarichæa. That city was captured by troops under the command of Titus; but great numbers of the inhabitants having escaped by water in their boats and small craft, Vespasian caused boats to be built in order to pursue

[1] Jos. Ant. ibid.—Vita, § 12, 13. —ibid. § 9. Bachiene, th. ii. § 693. Rosenmüller, l. c. p. 76.

[2] Jos. Vita, § 9. 45. 65. Antiq. xx. 8. 4. B. J. ii. 13. 2. See above under Sefûrieh, p. 202.

[3] Joseph. Vita, § 8. seq. 12. seq. 17. seq. 32. seq. 53. seq. 63. seq.—B. J. ii. 20. 6.

[4] Id. Vita, § 54.

[5] Jos. B. J. iii. 9. 7, 8.

them on the lake. A naval battle took place, in which the Jews were totally overthrown. In this lake-fight, and in the capture of the city, the slain amounted to six thousand five hundred persons. Twelve hundred more, who were either too old or too young to bear arms or to labour, were put to death in cold blood in the stadium of Tiberias.[1]

It was probably in consequence of this voluntary submission of the city of Tiberias to Vespasian, that the Jews after the destruction of Jerusalem, and in still later times, were not only permitted to reside here unmolested, but enjoyed many privileges. Indeed, the terrible catastrophes, which both under Titus and Adrian drove them from the south of Palestine, and cut off their approach to Judea and Jerusalem, seem not to have fallen upon them with a like exterminating power in Galilee.[2] They continued to occupy this district in great numbers; and Epiphanius, himself a native of Palestine, relates in the fourth century, that especially Tiberias, Sepphoris, Nazareth, and Capernaum, had long been inhabited exclusively by Jews; and none of any other nation, neither heathen, nor Samaritan, nor Christian, was permitted to dwell among them.[3] Indeed, in his age, or shortly before, they had rebelled against the Romans, and Sepphoris been laid in ruins.[4]

Tiberias itself appears to have remained undisturbed during all these commotions, ending in the overthrow of the Jewish commonwealth. Coins of the city are still extant, bearing the names of the emperors Tiberius, Claudius, Trajan, Adrian, and Antoninus Pius.[5] It would seem too that Adrian

[1] Joseph. B. J. iii. 10. 1. 5, 6. 9, 10. Comp. iv. 1. 3.

[2] See above, Vol. II. p. 5—7. 11.

[3] Epiphan. adv. Hæres. i. 11. Opp. t. i. p. 136. Paris, 1622. Reland, Palæst. p. 1038. seq.

[4] See also above, Vol. II. p. 19.

[5] Eckhel, Doctr. Numm. tom. iii. p. 426. Mionnet, Médailles Ant. tom. v. p. 483. seq.

undertook here the building of a large temple; which, being left unfinished, bore afterwards the name of the Adrianium.[1] At any rate, Galilee, and especially Tiberias, became the chief seat of the Jews after the destruction of Jerusalem and their expulsion from Judea. The national council or Sanhedrim, according to Jewish accounts, which at first had been transferred to Jabneh, came after several removes to Sephoris and then to Tiberias.[2] This was about the middle of the second century, under the presidency of the celebrated Rabbi Judah Hakkodesh; and from this time, Tiberias became for several centuries the central point of Jewish learning.

Here their most esteemed Rabbins taught in the synagogues; and a school was formed for the cultivation of their law and language. As head of this school, Rabbi Judah collected and committed to writing the great mass of Jewish traditional law, now known as the Mishnah; an immense work, which was completed, according to the best accounts, about A. D. 190, or, as some say, in A. D. 220.[3] Rabbi Judah died soon after; and with him faded the chief glory of the academy. The latter however continued to flourish more or less for several centuries; although the school of Babylon soon became its rival, and at a later period eclipsed its fame. In the third century (A. D. 230—270) Rabbi Jochanan compiled here the Gemara, a supplement and commentary to the Mishnah, now usually known as the Jerusalem Talmud.[4] In

[1] Epiphan. adv. Hær. i. 12. p. 136. Reland, Pal. 1039.

[2] Lightfoot, Opp. tom. ii. p. 141—145. Ultraj. 1699.

[3] Buxtorf, Tiberias, p. 19—24. Lightfoot, Opp. t. ii. p. 145. — See in general Basnage, Hist. des Juifs, tom. iii. p. 564. Rotterd. 1707.

[4] Buxtorf, Tiber. p. 23. Lightfoot, l. c. p. 145. — The Gemara or Talmud of Babylon was the product of the Babylonian school, and contains their commentary and supplement to the Mishnah. It is referred to the sixth century; is much more full and minute; and is more esteemed by the Jews. Buxt. Tiber. p. 24—28. Lightfoot, l. c. p. 149.

the same school is supposed to have arisen the great critical collection known as the Masora, intended to mark and preserve the purity of the Hebrew text of the Old Testament.[1] In the days of Jerome, the school of Tiberias continued apparently to flourish; for that father employed one of its most admired teachers as his instructor in Hebrew.[2] After this time there seem to exist no further certain accounts respecting it.

Already, under the reign of Constantine, the exclusive possession which, according to Epiphanius, the Jews had held of Tiberias and other towns of Galilee, was broken in upon; and Josephus, a Jew who had embraced Christianity, was empowered by that emperor to erect churches in Tiberias, Sepphoris, Nazareth, Capernaum, and other neighbouring villages. In Tiberias, he chose for the site of the church the unfinished temple above mentioned, called the Adrianium; and being hindered in his proceedings by magic arts, he was able to overcome them by a miracle, which led to the conversion of many Jews.[3] Epiphanius speaks at the same time of a bishop of Tiberias[4]; but we have no other notice of any such dignitary, until the name of John, bishop of Tiberias, appears among the subscriptions of the Robber-synod of Ephesus, A. D. 449, and again at the council of Chalcedon, A. D. 451.[5] Another John appears in A. D. 518; George in A. D. 553; and a bishop Basilius is named so late as the eighth century.[6]

[1] Buxtorf. Tiber. p. 28. seq. Lightfoot, l. c. p. 149.

[2] Hieron. in Præf. ad Libr. Paralipom. ad Domnionem et Rogat. Opp. tom. i. p. 1418. ed. Mart. "De Tiberiade quendam Legis Doctorem, qui apud Hebræos admiratione habebatur, assumpsi, et contuli cum eo a vertice, quod aiunt, ad extremum unguem," &c.

[3] Epiphan. adv. Hær. i. 4—12. pp. 127—137.

[4] Ibid. i. 4. p. 128.

[5] Labb. Concil. tom. iv. pp. 118. 267. 312. Ibid. pp. 82. 328. 460., &c. Le Quien, Oriens Christ. iii. p. 708.

[6] Le Quien, ibid. He had previously been stationed at Jericho; comp. above, Vol. II. p. 301. note [5].

Justinian, in the sixth century, rebuilt the walls of Tiberias; and the city is barely mentioned by Antoninus Martyr.[1] On the approach of the Persian army under Chosroes against Jerusalem, in A. D. 614, the Jews of Tiberias and the neighbouring parts of Galilee are said to have joined the expedition; and to them Eutychius ascribes the chief slaughter of the Christians, on the capture of the Holy City.[2] The emperor Heraclius, on his return from Persia, is reported to have passed through Tiberias on his way to Jerusalem, bearing the true cross.[3] With the rest of Palestine, both Tiberias and Galilee in A. D. 637 yielded to the arms of the Khalif Omar, and passed under the Muhammedan dominion. The only further notice of the city before the crusades, seems to be that of St. Willibald about A. D. 765, who describes it as then containing many churches and a synagogue of the Jews.[4]

Very soon after the crusaders obtained possession of the Holy Land, the district of Galilee, as we have seen, was given by Godfrey of Bouillon as a fief to Tancred; who subdued Tiberias, and erected here a church, as well as others in neighbouring places.[5] The city was also made the seat of a Latin bishop, the only suffragan of the archbishopric of Nazareth; and the title continued in the Latin church for nearly two centuries.[6] The city appears to have remained without interruption in the possession of the Christians until A. D. 1187; and the assault upon it by Saladin in that year, became the immediate occasion of the great battle of Hattîn, already described, so

[1] Procop. de Ædif. Just. v. 9. Anton. Martyr. Itin. § 7.

[2] See Vol. II. p. 34. note [1].

[3] Anastasius, Biblioth. p. 101. ed. Paris. See above, Vol. II. p. 36.

[4] Hodœpor. § 16. "Ibi sunt multæ ecclesiæ et synagogæ Judæorum."

[5] See above, p. 197. This was very probably the present church of St. Peter, near the shore, as above described, p. 256. So too Morison, p. 203.

[6] See above, p. 197. Le Quien, Oriens Chr. iii. p. 1302.

fatal to the Christian name and power. The castle of Tiberias surrendered the day after the conflict.[1] Benjamin of Tudela had visited the place some twenty years before, and found here only fifty Jews, with a Rabbi at their head; he speaks also of a Jewish cemetery, in which, among others, was the tomb of R. Jochanan.[2] — At a later period, A. D. 1240, Tiberias reverted for a time into the hands of the Christians, in consequence of a treaty with the Sultan of Damascus; but in A. D. 1247, while in the possession of Odo of Montbeliard, it was again subdued by the troops of the Sultan of Egypt, and remained thenceforth under the Muhammedan dominion.[3]

From that time onwards until the seventeenth century, we know little of Tiberias. Travellers in the fourteenth century speak of it as a small place; and Arabian writers of the same age, who mention it, describe chiefly the warm baths.[4] About the middle of the sixteenth century, Bonifacius relates, evidently on hearsay, that Tiberias was no longer habitable, on account of the multitude of serpents; a report which Zuallardo and Cotovicus repeat near the close of the century; but which Quaresmius takes pains expressly to contradict.[5] The latter writer is the first to describe the city correctly; the inhabitants, he says, were Arabs of the worst character; and the ancient

[1] See above, pp. 243. 249.

[2] Benj. de Tud. par Barat. p. 107. The Jewish Itinerary, in Hottinger's Cippi Hebraici, mentions here also this tomb, and especially that of R. Akiba with 24,000 of his disciples; p. 54. ed. 2. Comp. Lightfoot, Opp. ii. p. 144. Burckhardt heard of this latter tomb; but the number of disciples had dwindled to 14,000; pp. 328.

[3] Hugo Plagon, in Martene et Durand, tom. v. pp. 722. 731. (Comp. Marin. Sanut. pp. 215. 218.) Wilken, Gesch. der Kr. vi. pp. 600. 652. Comment. de Bell. Cruc. pp. 201. 205.

[4] W. de Baldensel, in Basnage Thes. iv. p. 355. Sir J. Maundeville, p. 115. Lond. 1839. Abulfedæ Tab. Syr. p. 84. Ibn el-Wardi, ibid. p. 184. Yâkût in Schult. Ind. in Vit. Salad. art. *Tiberias*.

[5] Bonif. de perenn. cultu Terr. Sanct. in Quaresmius, ii. p. 864.; comp. p. 465. Zuallardo, p. 250. Cotov. Itin. p. 359.

church was then used as a stall for cattle. Other travellers in the same century, and even later, speak of the church in the same manner, and describe the town as in ruins and scarcely inhabited.[1] A rich Jewess, it was said, had built up the walls, in order that the Jews might reside there; but they were very soon driven out again by the Turks.[2]

About the middle of the eighteenth century, Tiberias made part of the domain of the noted Sheikh Dhaher el-'Amr, whose history is related by Niebuhr and Volney.[3] His family belonged to the Bedawin on the north of the lake, along the Upper Jordan; and seems to have acquired considerable power in the neighbouring region. On the death of his father 'Omar, he succeeded to the possession of Safed; to which he afterwards added Tiberias and Nazareth. Pococke found him, in A. D. 1738, erecting a fort on a hill north of Tiberias, and strengthening the old walls with buttresses inside; he being at that time in strife with the Pasha of Damascus.[4] Hasselquist in A. D. 1751 relates that he had recently built up walls around the city, and also erected a castle on a hill outside.[5] In A. D. 1749, Sheikh Dhaher by a sudden march got possession of 'Akka, which he fortified; and here maintained himself almost as an independent chief for many years, against all the attacks and intrigues of the surrounding Pashas. In A. D. 1775, at the age of ninety

[1] Elucid. ii. pp. 864, 865. D'Arvieux, Mémoires, ii. p. 276. Paris, 1735. Von Troilo, pp. 429, 430. Morison, p. 203. So too Van Egmond and Heyman, Reizen, ii. p. 31.

[2] D'Arvieux, l. c. Thevenot, Voyages, ii. p. 676. Amst. 1727. Yet this appears to be only an old story revamped; the same is mentioned by Fürer of Haimendorf in 1566, p. 278.

[3] Niebuhr, Reisebeschr. iii. p. 72. seq. Volney, Voyage, c. xxv. tom. ii. p. 84. seq. Mod. Traveller in Syria, &c. i. p. 6. seq. Lond.

[4] Pococke, Descr. of the East, ii. p. 69. fol.—The ruins spoken of by Burckhardt on the north of the town are, perhaps, remains of this fort; see above, p. 258. note [1].

[5] Hasselquist, Reise, pp. 181, 182.

years, he was still able to mount a fiery horse; but a fleet being sent against him that year by the Porte, he was entrapped by fraud, and his head sent to Constantinople.[1]

The French had possession of Tiberias for a short time, during the invasion of Syria by Napoleon in A. D. 1799.[2]

Wednesday, June 20th. It had been our plan to proceed from Tiberias along the lake northwards, and so by the Jordan and the shore of el-Hûleh to Bâniâs. Here we proposed to search out all the sources of the Jordan, and then take the route up Wady et-Teim by Hâsbeiya and Râsheiya to Damascus. From this city we hoped to cross Anti-Lebanon to Ba'albek, and so by way of the cedars over Lebanon to Beirût. For all this we still had a sufficient number of days at our command. But the time had now come, when the disturbances in the North of Palestine were to affect our plans, and compel us to change our intended course. As we yesterday visited the warm springs, we found there a special messenger with a letter from our friend Abu Nâsir of Nazareth, whom we had left only on Monday morning; informing us, that soon after our departure news had come, that the rebel Druzes from the Lejah had made an inroad upon Hâsbeiya, seized the place by surprise, and killed the governor and all the Turkish and Christian inhabitants. In consequence, not only this road, but also that by the bridge and Kuneitirah, had become unsafe; inasmuch as the rebels were on the look-out for

[1] Volney, l. c. p. 87. Niebuhr, l. c. p. 76.

[2] See Clarke's Travels, &c. p. 479. 4to. &c. &c.

caravans and travellers, whom they were said not only to rob, but also to murder.

We did not doubt but that this intelligence was very greatly exaggerated; yet as, on inquiry in Tiberias, we learned that similar accounts had been also received from the eastern side of the lake, we thought it more prudent to obtain further information, before we ventured to proceed directly towards Damascus. It was evident, that Abu Nâsir had considered the source of his intelligence as trustworthy; for his solicitude led him to despatch a special messenger on our account; a kindness which another native would hardly have rendered to us. We concluded therefore to remain this day encamped at Tiberias; hire the little sail-boat, and visit all the places along the western shore as far north as to the entrance of the Jordan; and the next day proceed directly to Safed, where we might hope to obtain later and more authentic information.

Such was, and such is, this land of wars and rumours of wars! Reports fly current from mouth to mouth, of which no one can learn, whether they are true or false; suspense, agitation, and anxiety prevail continually; without the possibility of ascertaining whether or not there actually exists the slightest cause of inquietude. In the present instance, the hopes and wishes of the Christian inhabitants of Palestine, were strongly on the side of the Egyptian troops. "May God give victory to our Effendi," was the concluding prayer of Abu Nâsir's letter to us; and this wish was not unnatural, although the war itself was totally unjust, and conducted with horrible atrocity. The Christians were anxious for the success of Ibrahim, because this was connected with the maintenance of the Egyptian government, in opposition to the Turkish; under which, for the first time, they were treated as

on an equal footing with the Muhammedans, and enjoyed rights, and a security in person and property, which they had never known before.

We rose early this morning, in the hope of a pleasant excursion upon the lake so often honoured by the presence of our Saviour. But a strong S. W. wind had been blowing all night, and still continued; so that the boat had not returned, nor could it be expected. Under these circumstances, we determined to set off at once, and proceed to-day along the shore of the lake to the entrance of the Jordan; and thence to-morrow to Safed. We started accordingly, following along the western wall, which presented a melancholy spectacle of ruin; and leaving the gate at 8^h 20′. The hill we had descended yesterday, comes quite down to the shore on the north of the town; and the path leads along its steep side, at some distance above the water. At about forty minutes from Tiberias, a small Wady breaks down through to the lake, the upper entrance of which we had yesterday passed in coming from Hattîn.[1] Down this Wady comes the main Damascus road from Mount Tabor; and then follows the shore as far as to Khân Minyeh.

Here, at the mouth of the little Wady, is a small space of arable plain along the shore, on which were a few patches of vegetables, with a miserable hut or two for the keepers. On the lower part, just by the beach, are five or six fountains near each other, one of which is very large and copious; the water rushing forth with violence. The water is clear, and slightly brackish; the temperature was about the same as that of the air, not far from 80° F. The place bears the name of 'Ain el-Bârideh, "Cold Spring;" in distinction from the hot sources on the south of Tiberias.

[1] See above, p. 208.

We saw here for the first time a kind of structure, which we are not fully able to explain. Each fountain had once been enclosed by a round reservoir of stone, ten or twelve feet deep, perpendicular on the inside, and fifteen or twenty feet in diameter; only two of these are still in tolerable preservation. The obvious purpose of these structures was, to raise and retain the water at a considerable height above the fountain; on the same principle as the reservoirs at the celebrated Râs el-'Ain near Tyre. But whether it was thus raised for bathing, or for other uses, it is difficult to decide. The former is not perhaps improbable; and the waters may anciently have been used in some connection with the hot baths; though we did not learn that any medicinal virtue is attributed to them at the present day. The reservoirs may or may not be of ancient workmanship; there seemed to be no distinctive marks about them.[1] Upon the plain grow oleanders and trees of the Nŭbk.

Beyond this spot, the mountain again comes down to the shore; and the path leads, as before, along its side above the water. At 9½ o'clock another large plain opened before us; and just here lies el-Mejdel, a miserable little Muslim village, looking much like a ruin, though exhibiting no marks of antiquity. From Tiberias hither, or rather from beyond the hot baths, the general direction of the coast is about from S. E. to N. W. But from this point onwards the coast trends off towards the N. N. E. while the hills retire in a curve, leaving a beautiful plain an hour in length and about twenty minutes in breadth, in the form of an irregular parallelogram, verging almost to a crescent. On the S. W. the mountain forming the ridge or step

[1] Irby and Mangles speak of these as ancient Roman baths; p. 299. In the exaggerated account of Buckingham, I can with difficulty recognise the place; Travels in Palestine, 4to. p. 465.

between this plain and the Sahil Hattîn is steep, and not less than three or four hundred feet high. The Wady el-Hamâm breaks down through it a quarter of an hour west of Mejdel, and its bed runs to the lake just north of that village.[1] On the W. and N. the hills are lower, and rise less abruptly from the plain. At the northern extremity of the plain, lies the ruined Khân Minyeh; while Mejdel is quite at the S. E. corner.

The name Mejdel is obviously the same with the Hebrew Migdal and Greek Magdala; and there is little reason to doubt, that this place is the Magdala of the New Testament, chiefly known as the native town of Mary Magdalene. The ancient notices respecting its position are exceedingly indefinite; yet it seems to follow from the New Testament itself, that it lay on the west side of the lake. After the miraculous feeding of the four thousand, which appears to have taken place in the country east of the lake[2], Jesus "took ship and came into the coast of Magdala;" for which Mark writes Dalmanutha.[3] Here the Pharisees began to question him; but he "left them, and entering into the ship again, departed to the *other side;*" an expression which in the N. T. is applied almost exclusively to the country east of the lake and the Jordan.[4] Thence he goes to the eastern Bethsaida, where he heals a blind man; and so to Cæsarea Philippi.[5] This view is further confirmed by the testimony of the Rab-

[1] See above, pp. 250. 252.

[2] According to Mark, vii. 31. Jesus went from the coasts of Tyre and Sidon into the Decapolis; in which connection the miracle is immediately related, Mark, viii. 1—9. But all the cities of the Decapolis, except Scythopolis, lay on the east of the lake and the Jordan; Onomast. art. *Decapolis*, Jos. B. J. iii. 9. 7. Reland, Pal. p. 203. Rosenmüller, Bibl. Geogr. ii. ii. p. 11. seq.

[3] Matt. xv. 39. Mark, viii. 10. Of Dalmanutha we have no further trace.

[4] Mark, viii. 13. ἀπηλθεν εἰς τὸ πέραν. Comp. Matt. xvi. 5. For this use of τὸ πέραν, see Mark, v. 1., x. 1. Luke, viii. 22. Also without adjuncts, Matt. viii. 18. 28. Mark, iv. 35. &c.

[5] Mark, viii. 22. 27. Matt. xvi. 13.

bins in the Jerusalem Talmud, compiled at Tiberias; who several times speaks of Magdala as adjacent to Tiberias and Hammath or the hot springs.[1] The Migdal-el of the Old Testament in the tribe of Naphtali, was probably the same place.[2] — Quaresmius mentions here the present name, and recognised the place as the Magdala of Scripture.[3]

Half an hour west of Mejdel, in the high perpendicular cliff forming the N.W. side of Wady el-Hamâm, are situated the singular remains of Kŭl'at Ibn Ma'an, to which I have already alluded.[4] These were visited and described by Burckhardt, and also by Irby and Mangles; and, as we were not aware at the time of any thing antique about the place, we therefore passed on without examining it more closely. According to the latter travellers, the castle is situated in the "high perpendicular cliff, which from its projecting situation and steep sides, forms a natural barrier on two sides of a triangle; the other side being defended by a wall of rough masonry, with numerous projecting

[1] Lightfoot, Opera, ii. p. 226. Yet Lightfoot himself (as also Cellarius) places Magdala on the east of the lake, on no better ground, it would seem, than, because it is sometimes called מגדל גדר Migdal Geder, which he translates Magdala of Gadara; ib. pp. 226. 413. But, even if such be the meaning, this name occurs only in the Talmud of Babylon; which in this case is of far less authority. — The text of Josephus too, in the earlier editions, has a Magdala in the vicinity of Gamala; Vita, § 24. But, according to Havercamp, all the manuscripts, instead of Magdala, read here Gamala; which he has consequently restored in the text. See Gesenius's Notes on Burckhardt, p. 1056.

[2] Josh. xix. 38.

[3] Quaresmius, ii. 866. The testimony of this author was probably unknown to Lightfoot; and has been overlooked by most later writers, who adopted the view of the latter. Comp. Büsching, Erdbeschr. th. xi. p. 491. Van Egmond u. Heyman, Reizen, ii. p. 37. — Steph. Schulz also finds Magdala here an hour north of Tiberias; Leitungen, &c. v. p. 205. Whether this was the Magdalum Castrum of Brocardus, is less certain, though most probable; c. v. p. 174. It is doubtless that of a writer of the same century, who, after speaking of the Mensa Domini, goes on to say: "Ibi prope juxta mare Tiberiadis versus Tabariam est locus qui dicitur Magdalon," &c. See Steph. Baluzii Miscellanea, tom. vi. p. 369. Paris, 1713. 8.

[4] See above, pp. 250. 252. It seems to have been first mentioned by Pococke, ii. p. 67. fol.

turrets."[1] Burckhardt's account is more distinct: "In the calcareous mountain are many natural caverns, which have been united together by passages cut in the rock, and enlarged in order to render them more commodious for habitation. Walls have also been built across the natural openings, so that no person could enter them except through the narrow communicating passages; and wherever the nature of the almost perpendicular cliff permitted it, small bastions were built, to defend the entrance of the castle, which has thus been rendered almost impregnable. The perpendicular cliff forms its protection above; and the access below is by a narrow path, so steep as not to allow of a horse mounting it. In the midst of the caverns several deep cisterns have been hewn. The whole might afford refuge to about six hundred men; but the walls are now much damaged. — A few vaults of communication, with pointed arches, denote Gothic architecture."[2]

I have ventured to copy this description, because it accords remarkably with the account given by Josephus, of certain fortified caverns near the village Arbela in Galilee. They are first mentioned in connection with the march of Bacchides into Judea; at that time they were occupied by many fugitives, and the Syrian general encamped at Arbela long enough to subdue them.[3] When Herod the Great took possession of Sepphoris, these caverns near Arbela were occupied by a band of robbers, who committed depredations and distressed the inhabitants throughout the

[1] Irby and Mangles, p. 299. According to the same travellers (ibid.) "there are some curious old convents" in the side of the cliff between Mejdel and the mouth of Wady el-Hamâm; they are described as "being built several stories high in the perpendicular cliff, with galleries," &c. These we did not notice.

[2] Burckhardt's Travels, p. 331.

[3] Joseph. Ant. xii. 11. 1. This is doubtless the same event recorded in 1 Macc. ix. 2. where Bacchides is said to have subdued Messaloth in Arbela. The word Messaloth (Μεσσαλώθ) may perhaps be nothing more than the Heb. מַעֲלוֹת, in the sense of *steps, stories, terraces;* see 2 Chr. ix. 11.

region. Herod first sent a detachment of troops to take post at Arbela, to act as a check upon their depredations; and after forty days followed with his whole force, in order to exterminate them. On his approach, they boldly gave him battle, and at first routed his left wing; but the battle turning against them, they were put to flight, and pursued beyond the Jordan. Herod now laid siege to the caverns; but as they were situated in the midst of precipitous cliffs, overhanging a deep valley, with only a steep and narrow path leading to the entrance, the attack was exceedingly difficult. Parties of soldiers were at length let down in large boxes, suspended by chains from above, and attacked those who defended the entrance with fire and sword, or dragged them out with long hooks and dashed them down the precipice. In this way the place was at last subdued.[1] — The same caverns were afterwards fortified by Josephus himself, during his command in Galilee, against the Romans; in one place he speaks of them as the caverns of Arbela, and in another as the caverns near the lake of Gennesareth.[2] According to the Talmud likewise, Arbela lay between Sepphoris and Tiberias.[3]

All these circumstances seem to me very clearly to identify the Arbela of Galilee and its fortified caverns, with the present Kŭl'at Ibn Ma'an and the adjacent site of ruins now known as Irbid.[4] This latter name is apparently a corruption of Irbil, the proper Arabic form for Arbela[5]; for although this change of

[1] Jos. Ant. xiv. 15. 4, 5. B. J. i. 16. 2—4. The latter account is the most full.

[2] Vita, § 37. Ἀρβήλων σπήλαιον. B. J. ii. 20. 6. τὰ περὶ Γεννησὰρ τὴν λίμνην σπήλαια.

[3] Lightfoot, Opp. ii. p. 231.

[4] The first suggestion of this identity was made, I believe, by the reviewer of Raumer's Palästina in the "Gelehrte Anzeigen" of Munich, Nov. 1836, p. 870. seq. He does not, however, bring forward all the grounds.

[5] See above, pp. 251, 252. The Arbela where Alexander's great battle took place, is still called in Arabian writers Irbil; see Schult. Ind. in Vit. Salad. art. *Arbela*.

l into *d*, is very uncommon, yet the same name Irbid is found also in a large village in the region east of the Jordan, where we know there was another Arbela.[1] The same Arbela of Galilee may not improbably have been the Beth-Arbel of the prophet Hosea.[2] — It is singular that no mention of this fortress occurs during the time of the crusades. William of Tyre describes indeed a very similar fortified cavern, which was regarded as impregnable; but he places it expressly in the country beyond the Jordan, sixteen Italian miles from Tiberias.[3]

The plain upon which we now entered from Mejdel is at first called Ard el-Mejdel, but further on takes the name of el-Ghuweir, "Little Ghôr;" which strictly perhaps includes the whole. It is unquestionably the Gennesareth of Josephus.[4] Our attention and inquiries were now directed, I may say with the most absorbing and exciting interest, to a search after some trace of the long-lost Capernaum, so celebrated in the New Testament, as our Lord's residence and the scene of several of his miracles; a city in that day "exalted unto heaven," but now thrust down so low that its very name and place are utterly forgotten. We had indeed begun our inquiries among the people of Nazareth, and pursued them systematically ever since; but as yet with no success. We now, however, were approaching the spot where the city must have stood; for

[1] Euseb. et Hieron. Onomast. art. *Arbela:* "Est usque hodie vicus Arbel trans Jordanem in finibus Pellæ." There seems little ground to doubt, that this is the present Irbid (Burckhardt writes Erbad) the chief town of a district east of Um Keis, the ancient Gadara; Burckhardt's Travels, pp. 268, 269. See Second Append. xi. 3. p. 163. — There is no question but that *d* and *l* are kindred sounds; though the change from the former to the latter is more frequent than the reverse; e. g. Heb. רָעַר and רָעַל; דּוּשׁ and לוּשׁ; Heb. אָזַל. Chald. אָזַל, and אָזַד; Greek and Lat. Ὀδυσσεύς *Ulysses;* δάκρυον *lacryma.* See Gesenius, Lex. Heb. lett. ל.

[2] Hos. x. 14.; where it is implied that Beth-Arbel was regarded as an impregnable fortress.

[3] Will. Tyr. xxii. 15. 21.

[4] Joseph. B. J. iii. 10. 8.

there was every reason to suppose, that it lay in or near the plain of Gennesareth; or at least must have been situated not very far beyond.

We took a path along the inner side of the plain, at the foot of the western hills, in order to examine some ruins which were said to exist in that direction. Our course was about N. by W. At $9\frac{3}{4}$ o'clock we were opposite to Wady el-Hamâm, as it breaks down through between two lofty ledges of rock. In the Wady, we were told, below the castle, are the ruins of a village called Khŭrbet Wady el-Hamâm, with some patches of ground tilled by the peasants of Mejdel.[1] We soon struck an artificial water-course coming down from before us, in which was a considerable brook, irrigating this part of the plain. This we followed up, and found it scattering its rills and diffusing verdure in all directions. At 10^h 10′ we reached a large and beautiful fountain, rising immediately at the foot of the western line of hills. At first we had taken it for the source of the brook which we had followed up; but we now found, that the latter is brought from the stream of Wady er-Rŭbŭdîyeh further north; and is carried along the hill-side above this fountain, to water the more southern parts of the plain.

The fountain bears the name of 'Ain el-Mudauwarah, "Round Fountain;" it interested us exceedingly; for we then held it, (though as I now think incorrectly,) to be the same which Josephus describes as watering and fertilizing the plain of Gennesareth, and which he says was called by the inhabitants Capharnaum.[2] It is inclosed by a low circular wall of mason-work, forming a reservoir nearly a hundred feet in diameter; the water is perhaps two feet deep, beautifully limpid and sweet, bubbling up and flowing out rapidly in a

[1] Comp. Burckhardt, p. 331. [2] Joseph. B. J. iii. 10. 8.

large stream, to water the plain below. Numerous small fish were sporting in the basin; which is so thickly surrounded by trees and brushwood, that a stranger would be apt to pass by without noticing it.[1] The oleander (Difleh) was growing here in great abundance, now in full bloom; and Nŭbk-trees were also very frequent. The waters of this fountain irrigate the ground between it and the lake; but those from Wady er-Rŭbŭdîyeh, being higher up and still more copious, are carried over the more northern and southern portions of the plain.

Admitting that this fountain was the Capharnaum of Josephus, there was every reason to suppose, that the city of Capernaum must have lain somewhere in the vicinity. The western hill above the fountain, as we could perceive here, and had also noticed from Hattîn, is strewed with large stones, having at a distance much the appearance of ruins. I ascended it therefore, excited with the eager hope of finding some trace of a former site, which then I should hardly have hesitated to consider as the remains of Capernaum. But my hope ended in disappointment; a few stones had indeed been thrown together; but there was nothing which could indicate, that any town or village had ever occupied the spot. The stones which cover the hill, are of the same dark colour and volcanic character as those around Tiberias. From this point, looking up through Wady el-Hamâm, I could perceive the site of Irbid.

After a stop of twenty minutes at 'Ain el-Mudau-

[1] Several travellers must have passed on this route between Hattîn and Safed; but I find the fountain certainly mentioned only by Pococke, who also held it to be the Capharnaum of Josephus; Descr. of the East, ii. p. 71. fol. Probably Fürer of Haimendorf means the same; p. 275. Nurnb. 1646. Quaresmius indeed speaks of a fountain Capharnaum; but he expressly describes it as under the Mount of Beatitudes so called, adjacent to the village of Hattîn; ii. p. 870. See above, p. 250.

warah, we proceeded on the same course along the foot of the hills, and in ten minutes (at 10h 40′) reached the opening of Wady er-Rŭbŭdîyeh, coming down from the N.W. The hills are here low and gentle. The Wady brings down a very copious stream of pure water; which is scattered over the plain in all directions, by means of small canals and water-courses. Here is a deserted mill, which might easily be repaired; and also the remains of two or three others. Upon a slight eminence on the north side, are the remains of a village called Abu Shûsheh; which we visited, in order to see if there was any thing that could be referred to Capernaum. But here too are no traces of antiquity; no hewn stones nor any masonwork; nothing indeed but the remains of a few dwellings, built of rough volcanic stones; some of them still used as magazines by the Arabs of the plain. A Wely with a white dome marks the spot.[1]

From this point, as well as from the hill over the Round Fountain, there was a fine prospect of the beautiful plain as it lies along the sea. It is exceedingly fertile and well watered; the soil, on the southern part at least, is a rich black mould, which in the vicinity of Mejdel is almost a marsh. Its fertility indeed can hardly be exceeded; all kinds of grain and vegetables are produced in abundance, including rice in the moister parts; while the natural productions, as at Tiberias and Jericho, are those of a more southern latitude. Indeed, in beauty, fertility, and climate, the whole tract answers well enough to the glowing, though exaggerated description of Josephus. Among other productions, he speaks here also of walnut-trees; but we did not note whether any now exist.[2]

[1] From Abu Shûsheh, Mejdel bore S. 8° E. and Khân Minyeh N. 62° E.

[2] According to Josephus this tract would be almost a paradise; B. J. iii. 10. 8.

Excepting the portion around Mejdel, this plain is not tilled by the Fellâhs, but is given up entirely to the Arabs dwelling in tents, the Ghawârineh; who seem here and further north to be an intermediate race, between the Bedawîn of the mountains and deserts and the more southern Ghawârineh. A small tribe of them encamp in this quarter, called es-Semekîyeh; who keep a few buildings in repair in Abu Shûsheh, which they use as magazines. A Sheikh was riding about upon a fine horse, entirely naked except his loins; and two or three others were lazily opening a water-course, to carry the water to a different point in the plain.

Thus far we had followed one of the roads from Tiberius to Safed; which hence proceeds up Wady er-Rŭbŭdîyeh. We now turned N.E. still along the foot of the hills, on a direct course to Khân Minyeh. Setting off at $11^h\ 10'$ we passed, after a quarter of an hour, a limestone column lying alone in the plain, some twenty feet long, and at least two feet in diameter; we could discern no trace of any site or ruins in the vicinity. The northern part of the plain is less abundantly watered than the southern; in some parts the ground was dry and parched, and thorny shrubs were growing thickly. At $11\frac{1}{2}$ o'clock the dry bed of a Wady crossed our path, coming down from the western hills, and called Wady el-'Amûd; probably from the column we had passed. Higher up in the mountains, it was said to receive a tributary called Wady el-Leimôn; or not improbably the main Wady may there bear that name.[1]

[1] Burckhardt, in passing along the shore, gives the name el-Leimôn to both the Wadys el-'Amûd and er-Rŭbŭdîyeh, regarding them as branches of one and the same. Jacotin's map has the latter as el-Leimôn, and the former as er-Rŭbŭdîyeh. We were aware of all this at the time, and made very minute inquiries of people on the spot; but obtained only the results given above in the text. Pococke still more incorrectly makes the brook el-Leimôn pass down

We reached Khân Minyeh, not far from the shore, at the northern extremity of the plain, at 11h 50′; having thus occupied an hour and a half in passing from Mejdel around the inner side of the plain, whil the distance along the shore is reckoned at one hour.[1] The Khân is now in ruins; it was once a large and well-built structure, corresponding to the Khâns at Lejjûn, et-Tujjâr, Jubb Yûsuf, and others along the great Damascus road. The place is mentioned under its present name by Bohæddin in 1189.[2] The Khân is spoken of by Fürer of Haimendorf, in A. D. 1566; and then at long intervals by Quaresmius, by Nau, by Van Egmond and Heyman, by Schulz, and in the present century by Burckhardt and others.[3] Between the Khân and the shore, a large fountain gushes out from beneath the rocks, and forms a brook flowing into the lake a few rods distant. Over this source stands a very large fig-tree; from which the fountain takes its name, 'Ain et-Tîn. Near by are several other springs. Our guides said these springs were brackish; but Burckhardt, who rested for some time under the great fig-tree, describes the water of the main source as sweet. Along the lake is a tract of luxuriant herbage, occasioned by the springs; and on the shore are high reeds.[4] Large flocks and herds were at pasture in this part of the plain. — A few rods south of the Khân and fountain, is a low mound with ruins, occu-

through Wady el-Hamâm; vol. ii. p. 71. — Burckhardt says further, that from about this spot he saw a village on the hills called Senjul; half an hour east of Hattîn. This I am unable to explain; we made all possible inquiry, but could hear of no such name or village. The only place so situated in relation to Hattîn, is the site of Irbid above described. See Burckhardt, p. 319.

[1] Burckhardt, p. 320. It is probably a large hour.

[2] Bohaed. Vit. Salad. p. 98. He too writes the name el-Minyeh.

[3] Fürer writes the names *Mini*, Reisebeschr. Nürnb. 1646, pp. 276, 277. Quaresmius has it *Menich*, tom. ii. p. 868. Nau, *Elmenie*, p. 570. Van Egmond and Heyman, *el Moinié*, Reizen, ii. p. 38. Steph. Schulz, *Almuny*, th. v. p. 205. See Burckhardt, p. 319.

[4] Ali Bey speaks of several patches of rice in the vicinity; Travels, ii. p. 260.

pying a considerable circumference. The few remains seemed to be mostly dwellings of no very remote date; but there was not enough to make out any thing with certainty. We could not learn that the spot bore any other name than that of Khân Minyeh. Close on the north of the Khân and fountain, rocky hills of considerable elevation come down again quite to the lake.

Khân Minyeh, or rather the mound with ruins, is one of the various places which, in the absence of all certainty, have been regarded as the site of the ancient Capernaum. The descriptions of most travellers, who profess to have seen the remains of that city, are in general so very indefinite, that it is almost as difficult to determine what point they mean, as it is to look for the city itself; but in the present instance the testimony of Quaresmius is express, that the Capernaum of his day was at a place with a Khân called by the Arabs Minyeh.[1] After long inquiry and investigation, my own mind inclines also to the opinion, that we are here to seek for the probable position of the ancient Capernaum; at least, as it seems to me, there are various probabilities in favour of this spot, which do not exist in connection with any other.

Often as Capernaum is mentioned in the New Testament, as the residence of our Lord and the scene of his teaching and miracles, there yet occurs no specification of its local situation; except the somewhat indefinite notice, that it lay "upon the sea-coast, in

[1] Elucid. ii. p. 868. "et miserabile diversorium, in quod se viatores recipiunt, Arabice *Menich* nuncupatur." See too Surius, p. 324. Comp. Fürer von Haimendorf, p. 277. Korte, p. 309.

the borders of Zabulon and Nephthalim."[1] This last expression must not be urged too far, nor taken too literally. It does not necessarily imply, that Capernaum was on, or even near, the line of division between the two tribes; but only, that it lay on the sea within the territory of those adjacent tribes; which we know extended along the western coast of the Lake of Tiberias.[2] Some other incidental notices in the Gospels, serve to point out more nearly the part of this western coast, where Capernaum was situated. After the miraculous feeding of the five thousand on the eastern side of the lake, three of the Evangelists relate, that the disciples took ship to return to the other side; and it was on this passage that Jesus came to them during the storm, walking on the water.[3] According to Matthew and Mark, "when they were thus gone over, they came into the land of Gennesareth."[4] But John relates more definitely, that the disciples in setting off from the eastern shore, "went over the sea toward Capernaum;" and after Jesus had stilled the tempest, "immediately the ship was at the land whither they went;" he further relates, that the multitude also "took shipping and came to Capernaum seeking for Jesus," and found him there, or at least not far distant.[5] From all these notices it follows conclusively, that Capernaum lay on that part of the western shore, known as the region of Gennesareth. — The evangelist

[1] Matt. iv. 13.

[2] A parallel case is twice presented in Mark, vii. 31. "And again, departing from the coasts (τὰ ὅρια) of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis." Here the word translated "coasts," is the same which in Matt. iv. 13. is rendered "borders;" for which in Mark, vii. 24. we have also μεθόρια. — The view taken in the text does away the objection, urged by Reland and others, against the identity of the hot baths of Tiberias with the ancient Hammath, viz. that the latter was in Naphtali, while Capernaum, which lay north of Tiberias, was supposed to be on the line of division between Naphtali and Zebulon; Reland, Pal. pp. 161. 1036. seq. See above, p. 260.

[3] Matt. xiv. 13—32. Mark, vi. 32—51. John, vi. 1—21.

[4] Matt. xiv. 34. Mark, vi. 53.

[5] John, vi. 17. 24, 25.

Mark likewise says, that the disciples set off to go over the lake to Bethsaida[1]; from which, in connection with the preceding notices, it further follows, that the Bethsaida of Galilee lay near to Capernaum, and probably in the same tract of Gennesareth.[2]

But this land of Gennesareth on the western side of the lake, as we learn from Josephus, was no other than the fertile plain which we had just traversed, extending along the shore from el-Mejdel on the south to Khân Minyeh on the north.[3] The same writer gives its length at thirty stadia and the breadth at twenty; which, although a mere estimate, is nevertheless not greatly remote from the truth. He describes in glowing terms its fertility and the excellence of its climate, which enabled it to produce the fruits of different climes all the year round.[4] It was well watered, and particularly by a fertilizing fountain, which was held by some to be a vein of the Nile; because it produced fish resembling the *Coracinus* found in the lakes around Alexandria. This fountain was called by the inhabitants Capharnaum. Josephus here mentions no town of this name; but the conclusion is irresistible, that the name as applied to the fountain, could have come only from the town; which of course must have been situated at no great distance.[5] Where then in the plain are we to seek for this fountain, and the adjacent town?

[1] Mark, vi. 45.; comp. vs. 53. — See generally Lightfoot, Opp. ii. p. 227.

[2] So too Epiphanius speaking of Bethsaida and Capernaum, says: *οὐ μακρὰν ὄντων τῶν τόπων τούτων τῷ διαστήματι.* Adv. Hær. lib. ii. p. 437. Paris, 1622.

[3] Joseph. B. J. iii. 10. 8. According to Josephus the tract Gennesar extends along the shore (*παρατείνει κατὰ τὸν αἰγιαλόν*); he does not say on which side of the lake; but the notices in the N. T. and the Talmud, as well as the nature of the country, fix it upon the western shore.

[4] See above, p. 285. seq. See also the notices from the Talmud, Lightfoot, Opera, ii. p. 227.; where it is described as "locus vicinus Tiberiadi, in quo sunt horti et Paradisi."

[5] Capernaum is in Greek Καπερναούμ, in later Heb. כפר נחום (*χωρίον παρακλήσεως*, Origen, iii. p.

The Round Fountain above described, 'Ain el-Mudauwarah, forms so striking a feature in the plain, that we were at once disposed, like Pococke, to regard it as the Capharnaum of Josephus; and our fruitless search after traces of some ancient site in the vicinity has already been detailed.[1] This circumstance of itself detracts from the probability, that this was the fountain intended by Josephus; and we may add, further, the fact of its lying far back from the sea; where a person passing on the great road along the shore, would hardly be aware of its existence. Besides, in describing the plain as "watered by a fertilizing fountain," the writer could not well refer exclusively to the Round Spring, or to any other; for the main irrigation comes from the more abundant stream of Wady er-Rŭbŭdîyeh; which is now, and doubtless was of old, carried to various parts of the plain on both sides of that fountain. The expression indeed can amount to nothing more, than that there was in the plain a fountain called Capharnaum, which aided in watering and fertilizing it. Thus understood, the language applies as well to 'Ain et-Tîn near the Khân, as to the Round Fountain; inasmuch as the former creates a most luxuriant herbage and rich pastures in this quarter of the plain. The supposition, too, that the fountain in question was a vein of the Nile, may be far more aptly referred to 'Ain et-Tîn near the shore, than to the Round Fountain further inland. In the latter there could be no fish fit for use, nor could fish of any size pass between it and the lake; while the former, being

686.), i. e. *Villa consolationis*, or perhaps Nahum's village. This of course could never originally be the name of a fountain. For the Rabbinic form of the name, see Midrasch Cohel. f. 85. 2. Othonis Lex. Rabb. p. 118. Buxtorf, Lex. Chald. Rab. Talm. p. 1081. A Heb. form כפר נעום, which has sometimes been assumed, nowhere occurs. So already Jerome, "villa pulcherrima;" Comm. in Matt. xi. 24.

[1] See above, pp. 283, 284.

so near, might easily come to be regarded as the avenue, by which the fish of the Nile (and the like species certainly exist here) were supposed to have found their way into these waters.[1]

Taking into account all these circumstances, I am disposed to rest in the conclusion, that the source 'Ain et-Tîn is the fountain mentioned by Josephus as Capharnaum; and that the ancient site near by, is the Capernaum of the New Testament. This conclusion is further strengthened by one or two other notices. Josephus relates in his Life, that in a skirmish near the Jordan, where it enters the Lake of Tiberias, his horse sunk and fell in the marshy ground; by which accident his wrist being dislocated, he was carried to the village of Kepharnome, and thence the next night to Tarichæa at the south end of the lake.[2] This village without much doubt was Capernaum; and Josephus was naturally carried on the great road along the shore, first to this place and then to Tarichæa; the distance of the former from the entrance of the Jordan being about two hours.

Most of the later notices are indefinite and of little value. Eusebius and Jerome merely speak of Capernaum as existing in their day, on the borders of the lake; Epiphanius says it was inhabited only by Jews, and that under Constantine, the Jewish convert Josephus obtained permission to erect there a church.[3] Antoninus Martyr, in the sixth century, mentions only the house of Peter as converted into a church. But Arculfus, at the close of the seventh century, is more definite. He appears to have proceeded from Tiberias northwards along the lake, and then ascended the

[1] See above, p. 261.

[2] Joseph. de Vita sua, § 72. In this later work, the writer gives to the Hebrew name a more regular Greek form, Κεφαρνώμη.

[3] Euseb. et Hieron. Onomast. art. *Capharnaum*. Epiphan. adv. Hær. pp. 128. 136. Par. 1622. See above, p. 270.

mountain to the reputed place of feeding the five thousand [1], whence he saw Capernaum without visiting it. He describes the town as without walls, stretching along the shore from west to east in a narrow tract between the mountain and lake, having the mountain on the north and the lake on the south.[2] This description applies well enough to Khân Minyeh, and to no other place along the lake; for no other spot is thus shut in by a mountain on the north.[3]

During the nine subsequent centuries, Capernaum is indeed several times mentioned, but so indefinitely, that it is impossible to discover, whether the writers had any correct knowledge respecting the place; or even to tell, where they supposed it to be situated.[4] Quaresmius, as we have seen, is the first to connect definitely the site of Capernaum with the present Khân Minyeh. That all traces of larger edifices have now disappeared, may be accounted for by the vicinity of Tiberias; since the stones may easily have been carried off by water, and swallowed up in the walls and other structures of the latter city.

On a fair consideration of all these particulars, they seem to me to give great strength to the foregoing

[1] See above, pp. 240. 241.

[2] *Adamnanus*, ii. 25. "Quæ (Capharnaum), ut Arculfus refert, qui eam de monte vicino prospexit, murum non habens, angusto inter montem et Stagnum coartata spatio per illam maritimam oram longo tramite protenditur, montem ab aquilonali plaga, lacum vero ab australi, habens, ab occasu in ortum extensa dirigitur." The whole account is copied in full by Reland, Pal. pp. 683, 684.

[3] So especially the ruins at Tell Hûm, as we shall hereafter see.

[4] Thus St. Willibald merely speaks of a house and wall, Hodœpor. § 16. Brocardus describes Capernaum as "vicus humilis, vix septem habens casas piscatorum;" but no one can tell exactly where he would place it, though most probably at Khân Minyeh, or a league (as he says) from the foot of the Mount of Beatitudes; meaning probably a point on the shore not far from Mejdel; c. iv. p. 173. With this position Marinus Sanutus likewise apparently coincides; since he seems to make Capernaum two leagues distant from the northern extremity of the lake; p. 247. See further under Tell Hûm. More indefinite still are: Anselmus in Basnage Thesaur. iv. p. 784. Fürer von Haimendorf, p. 275. Nürnb. 1646. Cotovic Itin. p. 359.

conclusion, that the ancient Capernaum was certainly situated in the land of Gennesareth, the present el-Ghuweir; and that the fountain so called by Josephus, was probably the present 'Ain et-Tîn. This latter point is perhaps the only one, as to which a question can fairly be raised. At any rate, the facts here brought together, if they do not absolutely determine the position of Capernaum to have been at Khân Minyeh, do yet conclusively show, that it could not have been at another place often pointed out as its site; namely Tell Hûm, which lies on the shore further N.E. an hour distant from any part of the tract of Gennesareth.

The Bethsaida of Galilee, the city of Andrew and Peter and Philip, we have seen above, must have lain very near to Capernaum, and probably in the same tract Gennesareth.[1] The same is true of Chorazin, which is mentioned only in immediate connection with Bethsaida and Capernaum; and which according to Jerome lay on the shore of the lake, two Roman miles distant from the latter place.[2] — In all probability Bethsaida and Chorazin were smaller villages, on the shore of the plain Gennesareth, between Capernaum and Magdala.[3] I am not aware, however, that there is any historical notice of them since the days of Jerome; and it is therefore in vain to assign at hap-hazard the position of towns, every trace of whose name and site has long since been obliterated. By this remark, I would be understood as expressing the deliberate conviction, that the various points fixed on by travellers and others as the definite sites of Bethsaida and Chorazin,

[1] John, xii. 21. i. 44. — The Bethsaida of Gaulonitis, later Julias, we shall have occasion to speak of further on. — See above, p. 290.

[2] Matt. xi. 21. Luke, x. 13. Onomast. art. *Chorozain*. In the same article, the text of Eusebius has been corrupted to 12 Roman miles.

[3] Hieron. Comm. in Esa. ix. 1. "Lacum Genesareth, in cujus litore Capernaum et Tiberias et Bethsaida et Chorozaim sitæ sint."

can have no better foundation than the conjecture of the moment.[1]

I have said that the very names of Capernaum, Bethsaida, and Chorazin, have perished; and such was the result of our minute and persevering inquiry among the Arab population, both Fellâhîn and Bedawîn or Ghawârineh, along all the western shore of the lake, and around its northern extremity. No Muslim knew of any such names, nor of any thing which could be so moulded as to resemble them. Yet the Christians of Nazareth are of course acquainted with these names from the New Testament; and especially, both the Latin and Greek Catholics in Nazareth and also Tiberias, are still more likely to be familiar with them, through their intercourse with the Latin monks. They have thus learned to apply them to different places, according to the opinions of their monastic teachers; or as may best suit their own convenience in answering the inquiries of travellers. In this way I would account for the fact, that travellers have sometimes heard these names along the lake. Whenever this has not been in consequence of direct leading questions, which an Arab would always answer affirmatively[2], the names have doubtless been heard either from the monks of Nazareth, or from Arabs in a greater or less degree dependent on them.[3]

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[1] Thus, as we have seen, Pococke finds Bethsaida at Irbid, and Seetzen at Khân Minyeh. Nau places it at Mejdel, Voyage, p. 578. Quaresmius apparently between Khân Minyeh and Mejdel, ii. p. 866.; others at Tâbighah, &c. &c.

[2] See the remarks on p. 165. of Vol. I.

[3] Turner relates that Burckhardt told him in Cairo, there was a village in this vicinity called "Kafer Naym;" but Burckhardt in his Travels makes not the slightest allusion to any such name; nor could Turner himself hear of any such name or place along the lake; Tour, &c. ii. p. 143. — Parthey also gives the name Capernaum in Arabic letters, as being still extant; but it appears on inquiry, that he obtained it at Nazareth; Berghaus,

From Khân Minyeh and the plain el-Ghuweir, the coast along the lake runs in a general direction N.E. quite to the entrance of the Jordan. The high rocky ground on the north of the plain, extends out as a promontory quite into the lake; so that only a narrow and difficult path, hewn in the rock, leads around its point above the water.[1] The great Damascus road passes up the hill directly from the Khân, and keeps along on a more northerly course over the high ground by the Khân Jubb Yûsuf, and so to the Jisr Benât Ya'kôb, the bridge over the Jordan south of the lake el-Hûleh.[2]

We set off at 11h 55′; our muleteers choosing to ascend the hill on the Damascus road, as the easiest; whence we again descended without a path to the shore on the other side of the promontory, about fifteen minutes distant from the Khân. After a few minutes more, we came at 12h 20′ to 'Ain et-Tâbighah. Here is a small village in a little plain or Wady, with a very copious stream bursting forth from immense fountains, slightly warm, but so brackish as not to be drinkable. The stream drives one or two mills; and

Memoir zu s. Karte von Syrien, p. 45. — Richardson professes to have heard from Arabs, in reply to a direct question, that Capernaum and Chorazin were quite near, but in ruins. There may be here some doubt as to the correctness of the report; or, if such a reply was actually made (as he says) by persons asking for charity, they of course gave such an answer as would be likely to propitiate the travellers and open their purses. Travels, &c. ii. p. 443. — Pococke, as we have seen, heard the name Bethsaida at Irbid; see above, p. 251. Seetzen heard it at Khân Minyeh; for which I am unable to account, except on the supposition, that he was so much off his guard as to ask leading questions. Zach's Monatl. Corr. xviii. p. 348. The spot, however, had long before been held to be Bethsaida; so Radzivil in Reissb. ii. p. 154. — Pococke says he inquired for Chorazin, but could only hear of a name Gerasi; vol. ii. p. 72. fol. I am not aware that even this has been found by others.

[1] Nau, p. 571. Berggren, ii. p. 250. Monro, ii. p. 5.

[2] This great road between Egypt and Syria, thus leading along the lake, might, if necessary, not inappropriately be taken as the "way of the sea," Isa. ix. 1. [viii. 23.] Matt. iv. 15. But this expression in the sacred text probably implies nothing more than the region along the sea, the territories of Zebulun and Naphtali.

double the same quantity of water runs to waste. Several other mills are in ruins. These mills were erected by the celebrated Dhaher el-'Amr already mentioned; and now belong to the government. They are farmed by people in Safed; and are served by Ghawârineh, for whom a few tents were pitched near by. The rent paid to the government is from twenty-five to thirty purses. Just east of the mills, on the right of the path, is a brackish fountain enclosed by a circular wall of stone, or a reservoir, like those at 'Ain el-Bârideh; it is called 'Ain Eyûb or Tannûr Eyûb, "Fountain or Oven of Job." — I find et-Tâbighah mentioned by Cotovicus in A. D. 1598; but the name seems not to appear again until the time of Burckhardt; though Seetzen notices the brackish stream.[1]

As we proceeded, the path led along the gentle slope of the hills, which here come quite down to the shore; but they rise from it far less abruptly and to a much less elevation, than on the south of the plain el-Ghuweir. The ground is strewed very thickly with the black volcanic stones already described; among which was an abundance of grass, now dry and scorched by the sun. At 1 o'clock we came to the ruins of Tell Hûm, situated on a small projecting point or rather curve of the shore, slightly elevated above the water. Behind this spot the land slopes upward very gently and gradually for a considerable distance; but does not merit the name of mountain, unless in the most general sense; it certainly cannot

[1] Taboga, Cotov. p. 359. Seetzen in Zach's Monatl. Corr. xviii. p. 348. The name stands upon his map. Burckhardt's Travels, p. 318. Buckingham's account of et-Tâbighah is drawn chiefly from his own imagination; Travels, pp. 468, 469. 4to. — This spot, et-Tâbighah, has sometimes been reported as Bethsaida; so Fürer von Haimendorf in 1566; p. 277. Nürnb. 1646. Elliott's Travels, Lond. 1839, vol. ii. p. 348.

be said to enclose the tract of ruins between it and the sea. The path passes at some distance from the ruins, along the gentle acclivity above; and as we turned aside to visit them, we had to pick our way among the profusion of volcanic stones.

The ruins at Tell Hûm are certainly very remarkable; and it is no wonder, that in the absence of all historical or traditional account respecting them, they should have been regarded as marking the site of the ancient Capernaum. Here are the remains of a place of considerable extent; covering a tract of at least half a mile in length along the shore, and about half that breadth inland. They consist chiefly of the foundations and fallen walls of dwellings and other buildings, all of unhewn stones, except two ruins. One of these is a small structure near the shore, the only one now standing; on a nearer approach, it is seen to have been laid up in later times, with the hewn stones, columns, and pilasters of former buildings.[1] Not far off are the prostrate ruins of an edifice, which, for expense of labour and ornament, surpasses any thing we had yet seen in Palestine.

The extent of the foundations of this structure is no longer definitely to be made out. We measured one hundred and five feet along the northern wall, and eighty feet along the western; perhaps this was their whole length. Within the space thus enclosed and just around, are strewed, in utter confusion, numerous columns of compact limestone, with beautiful Corinthian capitals, sculptured entablatures, ornamented friezes, and the like. The pedestals of the columns are often still in their place, though sometimes overturned and removed. The columns are

[1] This is probably the "small church of white marble" of which Pococke speaks. His "round port for small boats" we did not remark. Vol. II. p. 72. fol.

large, but of no great length. Here we found, for the first time, the singularity of double columns; that is, two attached shafts, with capitals and base, cut from the same solid block. The shafts are parallel, showing that they were not intended to form the corner of a colonnade. The same singularity is seen on a much larger scale, in some of the immense Syenite columns of the ancient church in Tyre. Another peculiarity here, consists in several blocks of stone, nine feet long by half that width, and of considerable thickness, on one side of which are sculptured panels with ornamental work, now defaced. They have much the appearance of a stone door; but have no mark of having been suspended, and were more probably employed as pilasters, or perhaps as panels, in the ornamented wall.

The stones of this edifice were large; and the whole must once have been an elegant structure. The material is everywhere compact limestone; unless some of the blocks may be regarded as passing over into a coarse marble. The character of the building it is difficult to determine. We could discern no connection of the foundations with the shore; and could only regard the structure as having been either a church or a heathen temple. But the only distinctive mark (if such it be) in favour of the former supposition, was the circumstance, that the longest direction of the building appears to have been from west to east. The confusion is too great and hopeless, to admit of any certainty. Some slight excavations had recently been made among these ruins; we could not learn by whom or for what purpose. The foundations were thus laid open in spots; but not enough to make out the plan.

The whole place is desolate and mournful. The bright waters of the lake still break upon its shore, and lave the ruins; as once they reflected the edifices

and bore the little fleets of what of old was "no mean city." But the busy hum of men is gone. A few Arabs only of the Semekîyeh were here encamped in tents; and had built up a few hovels among the ruins, which they used as magazines.[1]

That these nameless ruins should have been taken for Capernaum, was not unnatural; they are obviously the remains of a place of some importance, of which it is perhaps no longer possible to ascertain the name. The considerations already adduced, which show with certainty that Capernaum was connected with the plain of Gennesareth, prove conclusively that these ruins, an hour distant from that plain, cannot mark its site. Yet the opinion which regards them as Capernaum goes back for some centuries, and perhaps nearly to the time of the crusades; it existed apparently along with that, which fixed the site at Khân Minyeh. I find the name of Tell Hûm for the first time in Nau, and then in Pococke; both of whom visited the spot, and speak of it as the place then commonly shown as Capernaum.[2] The same position, however, is perhaps assigned to Capernaum by Marinus Sanutus in the fourteenth century; while Brocardus, on the other hand, apparently refers the latter to Khân Minyeh.[3]

[1] From Tell Hûm the bearings were: Tiberias S. 20° W. Mejdel S. 45° W. Tell Hattîn S. 52° W.

[2] Nau writes the name Telhhoum; Voyage, p. 572. Pococke has Telhoue, and strangely enough supposes it to be the site of Tarichæa; vol. ii. p. 72. fol.—Korte in the same year (1738) seems to have been pointed to Khân Minyeh as Capernaum; p. 309.

[3] Marin. Sanut. p. 247. "Cafarnaum prope latus aquilonare maris Galileæ ad duas leucas." If these "two leagues" are to be estimated from a point on the shore near Mejdel, apparently assumed as the foot of the Mount of Beatitudes, of which the writer had just been speaking; they serve to fix the site of his Capernaum at Tell Hûm. Brocardus, as we have seen, places it at one league from the same place at the foot of the same mountain; his account then answers to Khân Minyeh; c. iv. p. 173. See above, p. 293. note 4. If however the two leagues of M. Sanutus are to be reckoned from the north end of the lake, as is most probable, they reach to Khân Minyeh; and he then coincides with Brocardus.

The next notice of Tell Hûm is by Burckhardt, who speaks only from hearsay; and since his day the spot has not unfrequently been visited.[1] We inquired particularly, both of the Arabs encamped here and of others along the coast, whether there was now or formerly any different name for these ruins; but they had never heard of any other than Tell Hûm.[2]

We left this interesting place at 1h 25′, and soon crossed a dry Wady, of which we could here learn no name; but found next day, that higher up towards the north, it is called 'Ayûn et-'Abbâsy. The ground continues all the way to rise gently from the lake towards the north; but there is no high hill, no steep acclivity, as along the southern parts of the lake. The surface is everywhere strewed with the same black stones; and the path lies at some distance from the shore. At 1h 50′ we crossed a shallow Wady near its head, with a little water rising from small springs just by; it is called Wady el-Eshsheh. At 2½ o'clock, after an hour and five minutes from Tell Hûm, we reached the banks of the Jordan, just at its entrance into the lake. The river here runs near the foot of the western hills, which next its valley are steep, but not high; while on the other side of the stream, a fine fertile plain stretches off along the end of the lake,

[1] Burckhardt, in returning from Jerash, speaks of Tell Hûm as on the east side of the lake; but afterwards, in passing from Safed to Tiberias, he places it correctly; pp. 279. 319. Subsequent visitors are: Buckingham, p. 472. 4to. Berggren, Reise, ii. p. 250. Monro, ii. p. 8. Elliott, ii. p. 349. &c. Seetzen passed along this road, but does not speak of Tell Hûm; though the name is found on his map; Zach's Monatl. Corr. xviii. p. 348.

[2] The etymological attempts which have been made upon this name, verge upon the ludicrous. One thinks it has affinity with Dalmanutha; another, that it is derived from the Greek Τελώνιον, "custom-house;" and a third, that Caphar being exchanged for Tell, the present form is by contraction for Tell Nahum, instead of Caphar Nahum. See Buckingham, p. 474. Berggren, Reise, ii. p. 250. Elliott, ii. p. 349.—The word Hûm in the Arabic language signifies 'a herd of camels.'

for an hour or more, quite to the mountains which skirt the eastern shore.

The estuary of the Jordan here presents an unusual appearance. The strong southerly winds have driven up a bank of sand before the mouth, which now rises above the water, and being connected with the eastern shore, extends out for fifteen or twenty rods S.W., forming a channel for the river for some distance along the shore on that side. We had thought of crossing the Jordan and encamping on the other bank; but as we found the stream not easily fordable with the luggage, and the ground also at this point was not favourable for encamping, we concluded to go to some tents which we saw on the western bank, eight or ten minutes higher up. An intervening marsh, occupied in part as a rice-field, compelled us to make a circuit quite to the foot of the hills; and after a quarter of an hour we reached the tents and pitched for the night in their neighbourhood. Among the tents were several huts slightly built of reeds; these are common in this quarter, as well as around the south end of the Dead Sea. The Ghawârineh who dwell here have a few magazines rudely built of stone. Other similar encampments of the same people are scattered upon the plain east of the river.

This plain, skirted, as I have said, on the east by the mountains which enclose the lake, is shut in also on the north by similar mountains of considerable altitude, which approach close to the Jordan higher up, and confine it to a valley of no great width. The plain has much the appearance of an alluvial deposit brought down by the Jordan[1]; or more probably driven up by the prevailing southerly winds from the bottom of the lake. At the N.W. corner of the plain, a lower

[1] So Seetzen, Zach's Monatl. Corr. xviii. p. 346.

spur or promontory from the northern mountains, runs out for some distance southwards along the river, and forms for a time the eastern wall of its valley. On its southern extremity we could distinguish ruins; the people on the spot call it simply et-Tell, and knew for it no other name.[1] The plain itself bears the name of Batîhah, signifying a low tract liable to be overflowed by streams.[2]

As we approached the north end of the lake, I had for some time felt myself unwell. The thermometer for some hours had risen to 95° and 96° F., with a strong S.W. wind of the same temperature, sweeping over the lake. I had perhaps unwisely exerted myself too much in ascending the hill by the Round Fountain under such circumstances, and then in overtaking the party on foot at Wady er-Rŭbŭdîyeh. Whatever might be the cause, I now felt myself seized by a burning fever, and the wind came over me with a scorching glow; although to my companions it was cooling and refreshing. I sought for a shade; but not a tree was in sight which afforded one; the many thorn-bushes, although large, yielded no shadow; and all I could do, while the tent was pitching, was to cast my Arab cloak over one of these latter, in order to procure shade at least for my head, while I lay down for a few moments in the vain hope of sleep. But the heat was too scorching, and I was glad to retreat as soon as possible to the tent, heated

[1] This appears naturally to be the "Tallanihje" of Seetzen; Zach's Monatl. Corr. xviii. p. 346. seq. But on looking further, it would seem, that Seetzen travelled from the bridge Benât Ya'kôb, not along the Jordan valley, but over the higher land further east; and therefore may possibly have reached the plain and the village "Tallanihje" on its border, at some distance east of the Tell in question. We heard of no such name nor village.

[2] Burckhardt heard of this name as he crossed the Jordan at the bridge higher up; and by a not unnatural mistake applies it to a village at this point; p. 316. His orthography is also incorrect; see Freytag, Lex. Arab. tom. i. p. 130.

and confined as the air there was. We had proposed to cross the river in order to explore the beautiful plain, and examine several sites of ruins which the Ghawârineh spoke of; and the Sheikh, a very civil and intelligent man, had offered to accompany us. But in my present state, it would have been madness for me to attempt such an excursion; and I was therefore compelled, with sadness, to see my companions depart without me. My only remedy lay in abstinence and sleep. They were absent nearly two and a half hours, and returned highly gratified. The following notices of the plain are drawn chiefly from Mr. Smith's notes.

Taking the best mules, and accompanied by the Sheikh on his fine mare, they forded the river below our tent near the lake on a sand-bar, where the water came half-way up the sides of the mules. Leaving the ford at 5 o'clock, their course lay at first about S. 40° E. along the shore. In five minutes they came to the ruins of a village of moderate size called el-A'raj, consisting entirely of unhewn volcanic stones, like those along the western coast. The only relic of antiquity noticed here, was a small sarcophagus of the same material.

Proceeding still in the same direction along the coast, they reached at 5^h 20′ the similar village of el-Mes'adîyeh. The houses, built of the same species of stone, are mostly in ruins; but several of them are kept in a sort of repair by the Ghawârineh, as magazines for their grain and other products.[1]

The Sheikh spoke of Dûkah as another like ruin, further down upon the coast; they went on and reached it at 5^h 47′. It occupies a slight eminence projecting a little into the lake, and is considerably

[1] The following bearings were taken here: Tiberias S. 39° W. A'raj N. 40° W. et-Tell N. 5° E. Dûkah about S. 25° E.

larger than either of the villages already described. Like them, it is composed entirely of volcanic stones, and several of the houses are repaired as magazines. It lies within a short distance of the eastern mountains, where they come down to the sea and give to the coast a southern direction.[1]

The party had now rode, in forty-seven minutes, over nearly the full length of the plain along the lake, but at a much more rapid pace than usual; so that the whole distance may be taken at somewhat more than an hour, according to the ordinary rate of travel with mules. The average breadth they estimated at perhaps half the length. The general direction of the coast from the mouth of the Jordan to Dûkah is about S. 25° E. From Dûkah to the Tell the course lay diagonally across the plain, and afforded an opportunity of examining it more closely. It is perfectly level, and a more fertile tract can scarcely be imagined. There is a striking resemblance between it and the Ghuweir north of Mejdel, in form, climate, soil, and productions; yet the Batîhah appears, if any thing, to be superior. Like the other, it is given up to the Ghawârineh, who cultivate upon it wheat, barley, millet, maize, and rice. Burckhardt says the inhabitants raise large quantities of cucumbers and gourds, which they carry to the market of Damascus, three weeks before the same fruits ripen there. The excellent honey, which, according to that traveller, is produced here, we did not hear of.[2] The Ghawârineh have also large herds of horned cattle, among which are many buffaloes; all these were now returning from pasture across the plain, to pass the night near the tents of their owners; and presented a greater ap-

1. From Dûkah, Tiberias bore S. 54° W. Kŭrûn Hattîn S. 70° W. et-Tell N. 5° W.

2 Burckhardt's Travels in Syria, &c. p. 316.

pearance of ease, not to say of wealth, than we had yet seen among the Arabs.

These buffaloes are of course a different species from the vast herds bearing that name, which roam over the western wilds of North America. They are very common in Egypt, being kept both for milk and for labour; and are found also in Italy, especially in the Pontine marshes. In Egypt, as likewise here and around the lake el-Hûleh, they are mingled with the neat cattle, and are applied in general to the same uses. But they are a shy, ill-looking, ill-tempered animal. They doubtless existed anciently in Palestine; though probably in a wild state, or unsubdued to labour, as at the present day in Abyssinia.[1] The remark was made to me in Egypt, that the Abyssinians, when they come to that country, are astonished at the comparative tameness of the buffalo, and stand in much greater fear of them than the Egyptians do. The actual existence of this animal in Palestine leaves little doubt that it is the Reem of the Hebrew Scriptures; for which both ancient and modern versions have substituted the apparently fabulous unicorn.[2] The present name of the buffalo in Arabic is Jâmûs.

The plain is owned by the government, which receives a share of the produce from the Ghawârineh, its only cultivators. The extreme fertility is owing not only to the fine soil of black loam, but also to the abundance of water. Not less than three perennial streams, besides the Jordan, contribute to its irrigation. These were crossed by my companions in passing from Dûkah to the Tell. The easternmost and

[1] See Bruce's Travels, &c. vol. p. 82.

[2] Num. xxiii. 22. Deut. xxxiii. [22.] xxix. 6. xcii. 10. [11.] The Reem is several times coupled with, or compared to, the ox; see especially Job, l. c.

largest, Wady es-Sŭnâm, they reached at ten minutes past 6 o'clock; it comes down from the mountains through a large ravine at the N. E. corner of the plain. The next, Wady ed-Dâlieh, was crossed at 6¼ o'clock; and the third Wady es-Sŭfa, five minutes later; these two descend near each other from the mountains north of the plain. All were thickly bordered with oleanders now in full blossom. My companions failed to notice where these waters enter the lake; for though in passing along the coast, they crossed two or three small creeks, yet none of them attracted attention at the moment as the mouths of Wadys.

The Ghawârineh were encamped all along the shore, mostly in small huts made of reeds and rushes; though a few had tents of black cloth. They never live in houses. There may have been in all not far from a hundred and fifty of these temporary dwellings. The people, for the most part, were sitting listless in and around their open tents and huts; exposing themselves fully to the strong lake-breeze under the temperature of 90° F., and apparently enjoying themselves in their indolent mode of life. They had been all disarmed, and soldiers had been taken from them by the government; as was also the case with the Arabs we saw on the west of the lake. On the east of the river, in the district of Jaulân and elsewhere, the Arabs had not been disarmed.

The party reached et-Tell at 6h 40′. It is the largest of all the ruins around the plain, and is considered as a sort of capital by the Ghawârineh; although they have lost the ancient name, and now occupy in it only a few houses as magazines. The Tell, as we have seen, extends from the foot of the northern mountains southwards, near the point where the Jordan issues from them. The ruins cover a large

portion of it, and are quite extensive; but so far as could be observed, consist entirely of unhewn volcanic stones, without any distinct trace of ancient architecture.[1]

In returning, they forded the Jordan not far from the Tell, where the water reached no higher than the bellies of the mules. The land along the banks was here so abundantly irrigated, as to become in several places almost a marsh. They reached our tent at twenty minutes past 7 o'clock.[2]

This Tell and the ruins upon it above described, are probably no other than the site of the ancient Bethsaida of Gaulonitis, afterwards called Julias; which Pliny places on the east of the lake and the Jordan, and Josephus describes as situated in lower Gaulonitis, just above the entrance of the Jordan into the lake.[3] It was originally but a village, called Bethsaida; but was built up and enlarged by Philip the Tetrarch, not long after the birth of Christ, and received the name of Julias in honour of Julia the daughter of Augustus.[4] Philip would seem to have made it in part his residence; here he died and was

[1] From the Tell, Tiberias bore S. 34° W. Entrance of the Jordan S. 45° W. Kŭrûn Hattîn S. 54° W.

[2] The following are the bearings taken from the tent: Tiberias S. 37° W. Tabor S. 50° W. Mejdel S. 54° W. Kŭrûn Hattîn S. 60° W. et Tell N. 60° E.

[3] Plin. H. N. v. 15.: "Jordanes in lacum se fundit,—amœnis circumseptum oppidis, ab oriente Juliade et Hippo." Jos. B. J. ii. 9. 1. Ὁ μὲν (Φίλιππος) πρὸς ταῖς Ἰορδάνου πηγαῖς ἐν Πανεάδι πόλιν κτίζει Καισάρειαν, κἀν τῇ κάτω Γαυλανιτικῇ Ἰουλιάδα. Ib. iii. 10. 7. Διαμείψας δὲ (ὁ Ἰορδάνης) ἑτέρους ἑκατὸν εἴκοσι σταδίους, μετὰ πόλιν Ἰουλιάδα διεκτέμνει τὴν Γεννησὰρ μέσην. See also ib. iii. 3. 5. The mention of Gaulonitis fixes this place on the east of the Jordan, as decidedly as that of Galilee does the other Bethsaida on the west; John, xii. 21. See above, p. 294. To this day the adjacent district on the east of the Jordan bears the name of Jaulân. — So too Jerome, Comm. in Matt. xvi. 13.: "Philippus — ex nomine filiæ ejus (Augusti) Juliadem trans Jordanem extruxit."

[4] Luke, iii. 1. Joseph. Antiq. xviii. 2. 1. Φίλιππος . . . κώμην δὲ Βηθσαϊδὰν πρὸς λίμνῃ δὲ τῇ Γεννησαρίτιδι, πόλεως παρασχὼν ἀξίωμα, πλήθει τε οἰκητόρων δὲ τῇ ἄλλῃ δυνάμει, Ἰουλίᾳ θυγατρὶ τῇ Καίσαρος ὁμώνυμον ἐκάλεσεν. — See also the preceding note.

buried in a costly tomb.[1] This is doubtless the Bethsaida near to which Jesus fed the five thousand on the east of the lake; and probably also the same, where the blind man was healed.[2] There seems to be no later historical notice of the place whatever.[3]

The Jordan, as we saw it here, is less broad, less deep, and less rapid, than where we had come upon it near the Dead Sea. I estimated the breadth at about two-thirds of what it was at Jericho; that is, from sixty to seventy-five feet. It is a sluggish stream, turbid, but not clayey; winding between low alluvial banks, from which it washes off portions in one place to deposit them in another; so that the channel would seem to be continually changing. There are many bars and shallows, where the river may occasionally be forded; in other parts the water has considerable depth, but no strength of current.[4] We saw many neat cattle and buffaloes swimming the river. The latter require somewhat deep water in order to swim; as only a small part of the head appears above the surface.

The portion of the Jordan between the lake of Tiberias and that of el-Hûleh, was to us a matter of no little interest;[5] and becomes perhaps the more im-

[1] Joseph. Ant. xviii. 4. 6.

[2] Luke, ix. 10. Mark, viii. 22. See above, p. 278. note [2]. However definitely the two Bethsaidas of Galilee and Gaulonitis are thus distinguished, yet Reland appears to have been the first to assume two different places, Palæst. p. 653. seq. Cellarius felt the difficulty as one of the greatest in sacred geography, but could not solve it; Notit. Orb. ii. p. 536.

[3] Pococke calls the Tell in question "Telouy," and also makes it the site of Julias; of which name he strangely enough holds his "Telouy" to be a corruption; vol ii. p. 72. fol. Seetzen places Julias at his "Tallanihje;" Zach's Monatl. Corr. xviii. p. 346. See above, p. 303. note [1].

[4] The story told by Dr. Clarke and others, that the Jordan maintains its course through the middle of the lake without mingling its waters, is nothing more than a fable. It seems to have sprung out of the language of Josephus, who says the Jordan *divides* the lake; B. J. iii. 10. 7. See Clarke's Travels in the Holy Land, 4to. p. 474.

[5] Burckhardt says the river in this part is called Urdun by the inhabitants; Travels, p. 43. We did not hear this name.

portant, in connection with the varying and inconsistent accounts of the difference of elevation between the two lakes. Yet I am not aware that any traveller except Pococke, has passed along this part of the river; Seetzen travelled from the bridge above, to the lake of Tiberias, over the high land on the east of the valley.[1] From our encampment, and especially from the Tell further north, we could see up the valley of the river for at least an hour from the lower lake; above which the river appeared to issue from a still narower, and, as we afterwards saw from higher ground, a somewhat winding valley with steep banks, which breaks down through the tract of table-land between the two lakes.

The Arabs living on the spot informed us, that the valley continues narrow quite up to the bridge, with no intervening smaller lake or spreading of the river. The distance from the mouth of the Jordan to the bridge, is reckoned at two hours. This accords with the information obtained by Burckhardt; who further gives the distance from the bridge to the lake el-Hûleh, at three quarters of an hour.[2] At the bridge, the river is described by the same traveller, as flowing in a narrow bed with a rapid stream; Schubert speaks also of the rapid current, and gives the breadth at about eighty feet, the depth being about four feet.[3] The

[1] Pococke, Descr. of the East, ii. pp. 72, 73. fol. Seetzen in Zach's Monatl. Corr. xviii. p. 346.

[2] Burckhardt, pp. 315, 316. The distance from the bridge to the plain Batîhah is given by Burckhardt correctly at 1¼ hour; ib. — Pococke says the Jordan runs about ten English miles between the two lakes. He everywhere reckons three miles to an hour; but as the path is here bad, his estimate is doubtless too great. Descr. of the East, l. c. — From the bridge to el-Hûleh, Pococke makes a mile and a half; while Monro gives it at only half a mile. Summer Ramble, ii. p. 44. The estimate of Burckhardt is probably nearest the truth. — Between the bridge and the Hûleh, Pococke describes a mineral fountain walled in, like those south of Mejdel; p. 73.

[3] Burckhardt, l. c. Schubert, Reise, iii. p. 259. Seetzen (l. c.) gives the breadth of the river at 35 paces; Cotovicus the length of the bridge at 60 paces; p. 361. According to Schubert's estimate, the breadth of the stream is not much more than half the length of the bridge.

character of the stream does not appear to change, so far down as it can be seen from the bridge, nearly an English mile; where a sort of tumulus and ruins are visible.[1] Thus far from the lake of Hûleh, although the current is rapid, we nowhere hear of any cataracts; and there are certainly none for an hour above the lake of Tiberias, as we ourselves could see. In the intervening distance, which of course cannot well be more than three quarters of an hour, the river, according to Pococke, "passes between the hills over the rocks with a great noise; and the stream is almost hid by shady trees, chiefly of the platanus kind."[2] Yet here nothing is said of any cataract; which assuredly, if one existed, would not fail to be regarded and spoken of in this country as a remarkable object.[3]

We naturally felt a strong desire to pass up through this valley; but our muleteers were averse to it, and the Arabs described the path as neglected and difficult, on account of the many thorny shrubs. At that time, we expected still to cross the bridge on our way to Damascus, and were therefore less disposed to insist upon taking this route; but we afterwards greatly regretted that we did not proceed first to the bridge and thence to Safed.

[1] Monro, ii. p. 44. Pococke, l.c. p. 73.

[2] Pococke, l. c. p. 72.

[3] The barometrical measurements of Schubert give the difference of elevation, between the lake of Tiberias and the Jordan at the bridge, as equal to 880 Paris feet; Reise, iii. p. 259. Bertou in like manner gives the difference between the two lakes at 224·2 Fr. metres, or nearly 700 Paris feet. Bull. de la Soc. de Géogr. Sept. 1839, pp. 145, 146. Hence, in the distance of little more than three quarters of an hour, as mentioned in the text, according to the least of these estimates, the stream must have a descent of not less than 500 feet; which could not well fail to present a continued cataract. Besides, although the distance from the lake of Tiberias to the Dead Sea is so much greater, (at least 25 hours,) and the Jordan runs there also with a rapid current, yet Bertou gives the difference of the level of these two lakes at not more than about 600 feet, and Schubert at only 65 feet! See above, Vol. II. p. 595. note *. — I mention these particulars, in order to show how little confidence can be placed in the barometrical measurements hitherto made.

We here quitted the shores of the lake of Tiberias; and in respect to the general impression made upon us by the scenery of its coasts, I have nothing to add to what I have already said, upon our first approach.[1] The form of its basin is not unlike an oval; but the regular and almost unbroken heights which enclose it, bear no comparison as to vivid and powerful effect, with the wild and stern magnificence of the mountains around the caldron of the Dead Sea. On the southern part of the lake, and along its whole eastern coast, the mountain wall may be estimated as elevated eight hundred or a thousand feet above the water, steep, but not precipitous. On the east the mountains spread off into the high uneven table-land of Jaulân (Gaulonitis), and on the west into the large plain north of Tabor; rising indeed very slightly, if at all, above these high plains. Along the N.W. part of the lake, beyond Mejdel, the hills are lower, and the country back of them more broken; they rise with a gradual ascent from the shore, and cannot at first well be more than from three to five hundred feet in height. Such is the tract of broken table-land occupying the space between the two lakes of Tiberias and Hûleh; though more in the N.W. it has perhaps an elevation of eight hundred feet. Still further in the N.W. the higher mountains of Safed rise abruptly from this table-land, and reach at length an elevation not much less than two thousand five hundred feet above the lake.

The position of this lake embosomed deep in the midst of higher tracts of country, exposes it, as a matter of course, to gusts of wind, and in winter to tempests. One such storm is recorded during the course of our Lord's ministry.[2] But in order to ac-

[1] See above, pp. 252, 253.

[2] Matt. viii. 23. seq. Mark, iv. 35. seq. Luke, viii. 22. seq. — In the other instance, where

count for this, it is surely not necessary to assume, (as is sometimes done) any peculiarly tempestuous character in the lake itself; nor does it appear, either from the testimony of the ancients or of the present inhabitants, that storms are more frequent within the basin than in the region round about.[1]

The volcanic nature of the basin of this lake, and of the surrounding country, is not to be mistaken. The hot springs near Tiberias and at Um Keis S. E. of the lake, as also the lukewarm fountains along the western shore; the frequent and violent earthquakes; and the black basaltic stones, which thickly strew the ground; all leave no room for doubt on this point. Although the main formation is limestone, yet the basalt continues to appear, more or less, quite through the basin of the Hûleh as far as to Bâniâs; the bridge between the lakes, as also the adjacent Khân, is built of basaltic stones; and the wild and dreary region on the east, between that bridge and the lower lake, consists wholly of basalt.[2] Other traces of volcanic action exist, as we shall see, in the N. W. of Safed.

The extent of the lake has sometimes been greatly overrated. We had now travelled along its western shore for nearly its whole length; and the results afford a means of forming an estimate approaching more nearly to the truth. The distances are as follows:

Jesus followed his disciples, walking on the water, it is only said that the wind was contrary, and as John adds, great; Matt. xiv. 24. Mark, vi. 48. John, vi. 18. All this would apply to the lake, as we saw it; and to the detention of the boat on the other side, which hindered us from hiring it; see above, p. 276.

[1] Jac. de Vitr. c. 53. p. 1075. Mariti, Voyages, ii. p. 168. Neuw. 1791. Clarke's Travels in the Holy Land, 4to. p. 474. Rosenmüller, Bibl. Geogr. ii. ii. p. 180.

[2] Seetzen in Zach's Monatl. Corr. xviii. pp. 345, 346. Schubert, Reise, iii. p. 260. Burckhardt, p. 319.

From the southern end of the lake to	H.	Min.
1. The Warm Baths	1.	—.
2. Tiberias	—	35.
3. Mejdel	1.	10.
4. Khân Minyeh	1.	—.
5. Tell Hûm	1.	05.
6. Entrance of the Jordan	1.	05.
Whole length of the western coast	5.	55.

This distance of six hours is equivalent to about fourteen and a half geographical miles along the western coast. But as the latter forms a deep curve at Mejdel, the distance in a straight line from the entrance of the Jordan on the north, to its exit in the south, cannot be more than eleven or twelve geographical miles; and the same result is also obtained from the construction of the map. The greatest breadth, opposite to Mejdel, is about half the length, or not far from six geographical miles; while the breadth opposite Tiberias is about five miles.[2]

Thursday, June 21st. We rose early, and I rejoiced to find myself better and able to proceed. Abstinence and quiet rest had done a good work. Our neighbours, the Ghawârineh, were already busied with their herds, milking and sending them off to pasture. At the side of the reed-huts, the females plied their cares with the dairy; one was churning in

[1] The distance No. 1. is from Pococke and Fisk; see above, p. 263. That along the shore from Mejdel to Khân Minyeh is from Burckhardt, p. 320. The rest are from our own observations.

[2] Josephus gives the breadth of the lake at 40 stadia or 5 Roman miles; the length at 140 stadia or 17½ Roman miles; which, if reckoned along the shore, accords very nearly with our result of about 6 hours. Joseph. B. J. iii. 10. 7. Probably such was the intention of Josephus; but his account has usually been understood of the absolute length of the lake.

the manner we had often seen, having the milk in a large goat-skin suspended in a slight frame of sticks; the skin being then moved to and fro with a jerk.[1] The morning was bright and balmy; the scene was enlivened by the moving herds; and I watched them with some interest, especially the buffaloes, as they descended into the Jordan, swam through its tide with only their noses above water, and again emerged slowly and awkwardly upon the other side.

We set off at 5^h $50'$ for Safed. The usual path leads directly up the somewhat steep hill on the west of the Jordan valley, and is considerably travelled by persons coming to trade with the Ghawârineh of this tract. But our younger muleteer, who was a native of Safed and well acquainted with the ground, chose to avoid the steep ascent, by taking us back for some distance along the shore on our path of yesterday, and then striking up the more gradual rise without a path, in order to regain the direct road. A large pelican was swimming on the smooth waters of the lake. At $6\frac{3}{4}$ o'clock we reached the proper Safed road, nearly upon the high table-land; having lost by the detour about fifteen minutes.

Our course was now not far from W. N. W., verging perhaps more towards the N. W., and affording noble views of the lake in all its extent. This region of table-land is less elevated than the plain south of Tell Hattîn, and far more undulating and uneven. It is also exceedingly stony, being thickly strewed with the black volcanic stones already described, which are here larger, and so numerous, that the path is often obstructed. At 8^h $10'$ we passed the broad and shallow beginning of a Wady which runs down to the lake east of Tell Hûm; in it at

[1] See Vol. II. p. 180.

this point are several scanty wells called 'Ayûn el-'Abbasy.

At 8h 40′ we crossed the great Damascus road, which comes up from Khân Minyeh, and here passes along the eastern base of the higher Safed hills, now just before us. Further on, this road bends more towards the N. E. to the bridge over the Jordan; while a less frequented branch keeps along the western side of the Hûleh, and proceeds up Wady et-Teim by Hâsbeiya and Râsheiya, and so to Damascus. On this road, about fifteen minutes south of the point where we crossed, lies Khân Jubb Yûsuf, the Khân of Joseph's Pit, so called because of a well connected with it, which has long passed with Christians and Muslims for the pit or cistern into which Joseph was thrown by his brethren. This is another of the large Khâns which mark the Damascus road; it is falling to ruin, although still partially kept in repair as a resting-place for caravans. There is a well within the walls, and near by is a large tank for water. We learned at Safed that a caravan was soon to leave 'Akka for Damascus; and the governor of Safed had received orders to furnish a supply of provisions and necessaries for it at this Khân.

The reputed pit of Joseph is in a court by the side the Khân, and is described by Burckhardt as three feet in diameter and at least thirty feet deep; the bottom is said to be hewn in the rock, and the water never to fail; the sides are built up with masonry.[1] The Christian tradition, which makes this the place of Joseph's abduction, fixes here also as a matter of course Dothaim; and the whole legend was probably at first connected with the hypothesis, that the adjacent fortress of Safed was the Bethulia of Judith.

[1] Burckhardt, p. 318.

Bethulia and Dothaim were indeed not far distant from each other; but the book of Judith obviously speaks of them as on the south of the plain of Esdraelon; while Eusebius and Jerome definitely place Dothaim at twelve Roman miles north of Sebaste.[1] Yet this legend, clumsy as it is, goes back to the time of the crusades. This place is distinctly pointed out by Brocardus as Dothaim, at the foot of the mountains of Bethulia, on the great road leading from Syria to Egypt.[2] Not long after, Abulfeda mentions here also the Jubb Yûsuf.[3] The Khân and cistern are spoken of by Fürer and Radzivil in the sixteenth century; and Quaresmius in the seventeenth appears to yield full faith to the tradition.[4]

After crossing the Damascus road, the volcanic stones ceased; and we began almost immediately to ascend the limestone mountain before us by a steep acclivity. We came out upon the high ground above at $9\frac{1}{4}$ o'clock; but still continued to ascend more gradually over higher table-land, on the same general course as before. At 9^h 55′ we came in sight of Safed, lying still higher up. We had already fallen in with many of the inhabitants of that place, gathering the scanty harvest, which they cultivate upon the naked and rather barren hills and table-land, for quite a distance around. They were mostly females; and seemed well acquainted with our younger muleteer, their townsman. Descending into a deep ravine running west, we reached at 10^h 10′ its junction with another

[1] Judith, iv. 5. vii. 1. 3. Onomast. art. *Dothaim.*

[2] Cap. v. p. 174. Brocardus says the very cistern of Joseph was still shown; but adds the saving clause: "si incolis fides sit habenda." — Eugesippus relates the same story perhaps earlier; but fixes the place at four miles *south* of Tiberias; for which possibly we ought to read *north;* Eugesipp. in L. Allatii Symmikt. p. 109. Col. Agr. 1653.

[3] Abulf. Tab. Syr. p. 82.

[4] Fürer von Haimend. p. 278. Nürnb. 1646. Radzivil in Reissb. ii. p. 154. Quaresmius, ii. p. 870.

coming down from the north, and having its head just below the castle of Safed, towards the N.E. At the point of junction is a fountain much frequented by the flocks; and also a thick and verdant garden of pomegranate-trees below. We now ascended this steep ravine towards the north, and at $10\frac{3}{4}$ o'clock pitched our tent near the head of the same valley, below the castle, on the east.

Safed lies on a high isolated hill or peak, rising upon the northern end of a steep ridge, which runs down towards the S.S.W., between the eastern valley through which we had ascended, and another still deeper one on the west. The latter has its beginning, as a deep narrow basin, on the north of the hill of Safed; the water-shed between it and the eastern Wady being on the N.E. of the castle, just north of where we were encamped. The two vallies, after running for some time parallel, come together and thus terminate the ridge; the united Wady then passes on down to the lake of Tiberias across the plain el-Ghuweir; but whether it there forms Wady er-Rŭbŭdîyeh or Wady el-'Amûd I am unable to say; though not improbably the former. The most elevated conical point of Safed is towards the north, and is crowned by the castle, high above the deep valley in the north and west, and considerably higher also than the head of the eastern valley and the water-shed on the N.E. This castellated summit rises likewise high and rocky above the more southern part of the ridge; just at its southern base is a slight depression or gap in the ridge itself; south of which is another lower rocky point or summit. — The town of Safed was properly divided into three distinct quarters, separated by the nature of the ground. One was upon this lower southern summit, over against the castle; another below the castle in the head of

the eastern valley near our tent; and the third, the seat of the Jews, was on the steep western and north-western side of the main summit, immediately below the castle. Between this and the southern quarter, is the market.

Safed was formerly a busy, thriving place, with a population of eight or nine thousand inhabitants; among whom were some Christians and a large proportion of Jews, chiefly from Poland; though there were also some from Germany, Austria, and Spain.[1] Muhammedans occupied the southern and eastern quarters; their houses were built chiefly of stone, and seem to have had more solidity than those of the Jews. The people, or at least the individuals whom we met, appeared to be a more active and enterprising race than those further south. The young men especially made much more display, than we had been accustomed to find. Here, for the first time, we saw the short close jacket, with embroidered sleeves hanging loose from the shoulders; the back being at the same time ornamented with strips of cloth of another colour. This, with a certain peculiar twist of their white turbans, gave them quite a jaunty air. Our younger muleteer, who was here at home, was of

[1] We unfortunately obtained no statistical data at Safed; and the estimates which exist, vary exceedingly. In connection with the earthquake, the whole population was spoken of as amounting to 10,000 souls, of whom more than 5000 were Jews and Christians; see Mr. Thomson's Report, Missionary Herald for Nov. 1837, pp. 433. 438. This is perhaps too large. In 1836, Elliott, travelling with Mr. Nicolayson, gives the whole number at 6000; of whom 1500 were Jews, and about 50 Christians; Travels, ii. p. 353. This again would seem to be too small. In 1833, Hardy, travelling also with Messrs. Nicolayson and Thomson, fixes the whole number at 8000; Notices, &c. p. 243. Mr. Jowett, who was here with Mr. Fisk in 1824, estimates the whole population at 7000, among whom were 400 families of Jews; Chr. Res. in Syr. p. 180. Lond. Berggren in 1822 gives 3000 Muhammedans with 800 Jewish and 80 Christian families; Reisen, ii. pp. 253—255. Burckhardt estimated the houses at 600 in all; of which 150 belonged to the Jews, and 80 to 100 to Christians; p. 317. All this seems to indicate at least, that the population had been gradually increasing.

this class; but he had taken care not to appear in this costume until we approached Safed. — Around the town are large plantations of olives; and, to my surprise, we found here vineyards. The chief occupation of the inhabitants was formerly dyeing with indigo, and the manufacture of cotton cloth.[1]

The Jewish quarter was far more slightly, as well as crowdedly built. Clinging to the steep western declivity below the castle, their houses were often of mud, and stood in rows one above another, almost like the seats of an amphitheatre; so that, in some instances, the flat roofs of one row actually served as the street for those next above.[2] Safed is one of the holy places of the Jews in Galilee, and for several centuries has been more visited by them than Tiberias; though the chief Rabbi of the latter city, is said to take rank of the one in Safed.[3] Of their former flourishing state and their celebrated schools, I shall speak further on; but even since the period of their decay, they have had six or seven synagogues, and a school for the study of the Talmud, as in Tiberias. More than all this, too, they have had a printing-office dating from the sixteenth century; in connection with which, in 1833, more than thirty persons found regular employment.[4]

[1] Burckhardt, p. 317. Hardy, Notices, &c. p. 243.

[2] Elliott, l. c. p. 353. "As the hill on which the town is built is precipitous, and the roofs are flat, public convenience has sanctioned the conversion of these into thoroughfares; so that, both on mules and on foot, we repeatedly passed over the tops of dwellings."

[3] Jowett, Chr. Res. in Syria, &c. p. 180. Lond.

[4] Nau in 1674 speaks of seven synagogues; p. 561. So, too, Von Egmond and Heyman, and afterwards Pococke; the former also mention the high school and printing-office; Reizen, ii. p. 41. Pococke, ii. p. 76. fol. Schulz in 1755 gives the number of Jews at two hundred; the number of students in the school at twenty; and says the printing-office had been in the village 'Ain ez-Zeitûn in the valley north, but was then given up. Leitungen, &c. th. v. pp. 211, 212. In 1833 Mr. Hardy mentions two presses at work, and two others in the course of erection. The type and furniture were said to be made here under the direction of the master. The execution of the works printed was quite respectable; and near thirty persons were employed in the different departments of composing, press-work,

Crowning the rocky summit, above the whole town, was the extensive Gothic castle, a remnant of the times of the crusades, forming a most conspicuous object at a great distance in every direction, except towards the north. Though already partially in ruins before the earthquake, it was nevertheless sufficiently in repair to be the official residence of the Mutesellim; and on a former visit to Safed, my companion had paid his respects to that officer within its walls. The fortress is described as having been strong and imposing, with two fine large round towers; it was surrounded by a wall lower down, with a broad trench.[1]

Such was Safed down to the close of the year 1836. But on the first of January, 1837, the new year was ushered in by the tremendous shocks of an earthquake, which rent the earth in many places, and in a few moments prostrated most of the houses, and buried thousands of the inhabitants of Safed beneath the ruins. The castle was utterly thrown down; the Muhammedan quarters, standing on more level ground and being more solidly built, were somewhat less injured; while here, as in Tiberias, the calamity, in its full weight, fell with relentless fury upon the ill-fated Jews. The very manner in which their houses were erected along the steep hill-side, exposed them to a more fearful destruction; for when the terrific shock dashed their dwellings to the ground, those above fell upon those lower down; so that, at length, the latter were covered with accumulated masses of ruins. Slight shocks continued at intervals for several weeks; serving to aggravate the scene of unspeakable dismay and distress, which now prevailed here. Many were killed outright by the falling ruins; very many were in-

and binding. See Hardy's Notices, &c. p. 244. Comp. Monro, ii. p. 13. See more further on.

[1] Van Egmond and Heyman, ii. p. 43. seq. Pococke, ii. p. 76. Burckhardt, p. 317.

gulfed and died a miserable death before they could be dug out; some were extricated even after five or six days, covered with wounds and bruises, only to prolong for a few hours a painful existence; while others, with broken limbs, but more tenacity of life, lived to recover. The spectacle which was presented for several weeks after the catastrophe, — in every quarter the wounded, the dying, and the dead, without shelter, without attendance, without a place to lay their heads; on every side "wounds, and bruises, and putrifying sores, that had not been closed, neither bound up, neither mollified with ointment[1]," — these scenes were described to us by eye-witnesses as inexpressibly painful, and sometimes revolting even to loathsomeness. According to the best accounts, there perished, in all, not far from five thousand persons; of whom about one thousand were Muhammedans, and the rest chiefly Jews.[2]

So soon as certain intelligence of these sufferings arrived at Beirût, contributions were immediately made to relieve the survivors; and persons were appointed to proceed to the scene of distress, in order to superintend the distribution of the various articles contributed, and provide for the taking care of the wounded. The Rev. Mr. Thomson, American Missionary, accompanied by Mr. Calman, departed on this errand of mercy, and reached Safed on the 18th of January. To his friendly communications I have been much indebted. He wrote also an account of his journey and of the horrors of the scene at Safed, which was soon after published. I subjoin it in a note, as a graphic and authentic record of this awful catastrophe.[3]

[1] Isa. i. 6.

[2] It would not be at all surprising, if this estimate of the destruction of life were found to be considerably exaggerated. Compare the varying estimates of the population of Safed above, p. 319. note. See Mr. Thomson's Report, referred to in the next note.

[3] See Note XLII. end of the volume. Mr. Thomson's Report was first published in the Missionary Herald for Nov. 1837, p. 433. seq. Boston.

Nearly eighteen months had now elapsed since the calamity, when we visited Safed. The frightful spectacle of human misery, had of course passed away; but the place was still little more than one great mass of ruins. In the eastern quarter, where we had pitched our tent, many of the houses had been again built up; though more still lay around us level with the ground. The southern quarter was perhaps the least injured of all; here the rubbish had been cleared away, and this was now the chief seat of the Muhammedan population. Here, too, the Mutesellim had taken up his abode. The castle remained in the same state in which it had been left by the earthquake, a shapeless heap of ruins; so shapeless indeed, that it was difficult to make out its original form. In the Jews' quarter many houses had likewise been temporarily rebuilt; but the rubbish had not been removed from the streets. We passed throughout the whole quarter, and found the poor Jews still wandering amid the ruins, among which we could scarcely wend our way. Many of them were employed in digging among the rubbish, each apparently before what had once been his dwelling. In general, the town was beginning to revive; and the appearance of the place was more busy and far less desolate, than I had expected to find it. The usual Friday market was again regularly held, and attended by the peasants of the surrounding villages, even from a considerable distance.[1]

In a few more years, the traces of the earthquake will probably be no longer visible in Safed. Such is the tenor of oriental life. Earthquakes and the desolations of war have time and again swept over the land, and laid waste its cities and villages; but the inhabitants cling to the soil, rebuild their

[1] This market is also mentioned by Burckhardt, p. 317.

towns, and live on as if nothing had happened; until, after an interval, another and perhaps more terrible destruction overtakes them. Thus Safed itself, like Tiberias, was laid in ruins, and a great portion of its inhabitants destroyed, in the great earthquake of Oct. 30th, 1759.[1]

Safed appears obviously to have formed the central point of this mighty concussion, and to have suffered more, in proportion, than any other place; except perhaps the adjacent villages of 'Ain ez-Zeitûn and el-Jish. Yet the destruction, as we have seen, extended more or less to Tiberias and the region around Nazareth; many of the villages in the region east of the lake were likewise laid in ruins; many houses were thrown down in Tyre and Sidon, and several were cracked and injured even in Beirût. In Nâbulus, also, the shock was severely felt, and a number of persons were killed. It is a remarkable circumstance, that some villages remained entirely unaffected by the earthquake, although situated directly between other places, which were destroyed. Thus a small village (Sa'sa'?) near to el-Jish and Safed was uninjured. On the way from Tiberias to Nazareth, esh-Shajerah was overthrown; Kefr Kenna received no harm; er-Reineh was levelled to the ground; Nazareth sustained little damage; and Sefûrieh escaped entirely. All these places lie upon the same range of hills, with no visible obstruction to break the shocks between them; and the exceptions are therefore the more wonderful.[2]

A very high antiquity has usually been ascribed to Safed; which, however, so far as it depends on any

[1] Mariti, Voyages, ii. p. 164. Neuw. 1791. Bachiene, th. ii. bd. iv. p. 134. Volney, Voyage, i. p. 276., ii. p. 213. See above, p. 255. note 3.

[2] Mr. Thomson visited all these places in the course of his journey; see his Report, Miss. Herald, Nov. 1837, pp. 442, 443.

historical accounts, appears not to be well founded. The only trace of the name Safed before the time of the crusades, is found in the Latin Vulgate[1]; where, in describing the native place of Tobit, as situated in the tribe of Naphtali in Upper Galilee, that version marks it as "having on the left the city of Sephet."[2] This is a pure addition to the Greek original, and no one knows whence it came. Modern ecclesiastical tradition has often regarded Safed as the Bethulia of the book of Judith; which however, as we have seen, must have lain near the plain of Esdraelon not far from Dothaim, and guarded one of the passes towards Jerusalem.[3] Brocardus indeed, and others, seem to distinguish Bethulia from Safed, and place the former on a mountain further south; but the description they give of it, as seen conspicuously throughout all the region, and as having a castle and other ruins, applies particularly to Safed; while the indefiniteness and confusion of their accounts, render it not very improbable, that they are only speaking of one and the same place under different names.[4] It is only within the last two centuries, that the identity with Bethulia has been distinctly assumed by some, and denied by others.[5]

[1] Unless perhaps it be in the name Seph (Σεφ), one of the places fortified by Josephus in Galilee Superior; B. J. ii. 20. 6.

[2] Vulg. Tobit, 1: 1. "in sinistro habens civitatem Sephet." The Greek original has nothing of the kind.—On the strength of this notice, apparently, Brocardus makes Safed (Sephet) to have been one of the cities of the Decapolis; c. vi. p. 175. So too Adrichomius, p. 114.

[3] See p. 317. above. Judith, vii. 1. 3. iv. 5. Reland, Palæst. p. 658. Eusebius and Jerome place Dothaim twelve Roman miles north of Sebaste; Onom. art. *Dothaim*.

[4] Brocardus, pp. 173. 175. Eugesippus in L. Allat. Symmikt. 1653, p. 109. Adrichomius, pp. 114. 137. Doubdan, p. 578. The first notice I find, which points distinctly to Safed as Bethulia, is in the journal of Melchior von Seydlitz in A. D. 1556; he has Bethulia upon a high mountain on the left (not right) hand after passing Jubb Yûsuf, and before coming to the bridge of the Jordan; see Reissb. ins h. Land, p. 487.

[5] See the preceding note. Quaresmius describes Safed, but says not a word of Bethulia; ii. p. 904. D'Arvieux says some held it in his day to be Bethulia, but the

As therefore there is no evidence that any ancient place existed on the present site of Safed, the supposition that this was the "city set on a hill," alluded to by our Lord in his Sermon on the Mount, falls of itself to the ground, or can at most be considered only as a fanciful conjecture.[1] Of the same nature is the hypothesis, which regards this as the mountain on which our Lord was transfigured.[2]

Even in the times of the crusades, it is not until the Christians had been in possession of the Holy Land for more than half a century, that we find any notice of Safed. It seems to be first distinctly mentioned by William of Tyre, who in describing the surprise and defeat of the Christians under Baldwin III., at the ford below the lake el-Hûleh in A. D. 1157, relates, that the king escaped with difficulty to the castle of Safed situated on the adjacent mountain; an Arabian writer narrating the same events, speaks of it as a small castle; and it is twice again cursorily mentioned by the archbishop of Tyre.[3] The some-

latter lay a league distant from Safed; ii. p. 322. Par. 1735. Von Troilo, p. 425. Nau relates, that some of the Jews of Safed regarded that place as Bethulia, and he seems inclined to adopt their view; p. 563. Maundrell, Apr. 19th. Van Egmond and Heyman, ii. p. 39. Pococke, ii. p. 77. fol. — In the present century, several travellers appear to adopt Safed without question as Bethulia; e. g. Scholz, p. 157. Monro, ii. p. 11. Elliott, ii. p. 352. Berggren doubtfully, Reisen, ii. p. 252. — Burckhardt says Safed was the ancient Japhet; he probably had in mind the Japha (Ἰαφά) of Josephus, the present Yâfa near Nazareth; since there is no notice of any ancient place called Japhet; Travels, p. 317. In the Itineraries of William of Baldensel and R. de Suchem, the name is also printed Japhet, obviously by mistake for Saphet. Basnage, Thesaur. tom. iv. p. 355. Reissb. p. 852. — Some travellers curiously enough make Safed the birth-place of Queen Esther; so Stochove, Voyage du Levant, p. 342. Thevenot, Voyages, ii. p. 685. Amst. 1727.

[1] Matt. v. 14. Maundrell, Apr. 19th. Raumer, Pal. p. 135.

[2] Büsching Erdbeschr. th. xi. i. p. 488. Pococke, l. c. p. 77. Hamelsveld, ii. p. 366. Did the sacred writers say that the mount of the Transfiguration was the *highest* in all these parts, then the description would certainly apply to the two peaks just north of Safed. But their language is simply "a high mountain." Matt. xvii. 1. Mark, ix. 2. Luke only says "a mountain," ix. 28.

[3] Will. Tyr. xviii. 14. xxi. 28. xxii. 16. Abu Shameh quoted in

what later writer, Jacob de Vitry, relates, that the Christians had erected strong fortresses upon the extremities of their territory, in order to protect their borders from the inroads of the Saracens, viz. Montroyal (Shôbek) and Kerak in the S.E., and Safed and Belvoir (Kaukab) in the N. E., against Syria.[1] The date of the erection of these latter fortresses is not specified; but they would seem not improbably to have been built, perhaps nearly in the same period with those of Kerak, Beit Jibrîn, and Tell es-Sâfieh, in the latter years of king Fulco, not long before A. D. 1140.[2] In respect to neither Safed nor Kaukab is any hint given, that a fortress had formerly existed on the spot. The charge of the castle at Safed appears to have been committed to the knights Templars, who afterwards laid claim to all the country around.[3]

In A. D. 1188, a year after the battle of Hattîn, all the country and cities of Palestine, except Tyre, were in the possession of Saladin; he had even threatened Antioch, but at length returned to Damascus. By his orders, his brother now laid siege to Shôbek and Kerak and subdued them; while the Sultan himself marched against the two remaining fortresses of Safed and Kaukab. In the mean time, Safed would appear to have been strengthened and perhaps enlarged; for both Christian and Arabian writers speak of it as exceedingly strong, and impregnable by its position; it had also become very troublesome to the Muhammedans.[4] Saladin with his army sat down before the place late in October, and pressed the siege with great vigour; the Sultan himself conducting all the operations night and day. After about five weeks, Safed

Wilken, Gesch. der Kr. iii. ii. pp. 44, 45.

[1] Jac. de Vitr. c. 49. p. 1074.

[2] Marin. Sanutus expressly ascribes Safed to king Fulco, p. 166.

[3] Will. Tyr. xxi. 30.

[4] Jac. de Vitr. c. 49. 95. Bohaed. Vit. Salad. p. 87. Reinaud, Extraits, &c. p. 232.

capitulated; and the inhabitants were permitted to withdraw to Tyre.[1] Saladin immediately proceeded to lay siege to Kaukab, as already related.[2]

Safed now continued for half a century in the power of the Muhammedans. In A. D. 1220, Melek el-Mu'adh-dhem, Sultan of Damascus, dreading lest the Christians should again get possession of the strong-holds of the country, caused the fortress of Safed to be demolished; just as the year before he had adopted the same course with the walls of Jerusalem, and the castles of Bâniâs and Tibnîn.[3]

In A. D. 1240, in consequence of a treaty with the Sultan Isma'îl of Damascus, Safed, together with the castle esh-Shŭkîf and Tiberias, reverted into the hands of the Christians.[4] The Templars were desirous immediately to rebuild the castle, and were promised protection and aid in the work, by the king of Navarre and other princes then at 'Akka; but as neither men nor money were furnished, the work was not begun. In the mean time, Benedict, bishop of Marseilles, who was then in the Holy Land, having travelled from Damascus by way of Safed to 'Akka, was so impressed with the importance of a fortress at that point, as a shield to the cities on the coast and a

[1] Bohaed. p. 87. Abulf. Annal. A. H. 584. Reinaud, Extr. p. 232. Wilken, Gesch. der Kr. iv. pp. 244, 245. and Beyl. p. 83.

[2] See above, p. 226.

[3] Jac. de Vitr. Hist. Hieros. lib. iii. p. 1144. Marin. Sanut. p. 209. Oliverii Schol. Hist. c. 26. in Eccardi Corp. Histor. med. Ævi, tom. ii. p. 1421. Wilken, l. c. vi. p. 303. — The text of Jac. de Vitry (which Marin. Sanut. copies) instead of Mu'adh-dhem has "Coradinus," and reads as follows: "Anno Dom. 1220, Coradinus Princeps Damasci destruxit Safed castrum firmissimum," &c. This is copied by the editor of Van Egmond and Heyman, with the remarkable substitution of *extruxit* for *destruxit*, just inverting the meaning of the writer. Reizen, ii. p. 42. This error, which makes Mu'adh-dhem the builder up instead of the destroyer of Safed, has been several times copied; e. g. Bachiene, th. ii. § 685. Hamelsveld, ii. p. 367. Mod. Traveller in Syria, &c. i. p. 335.

[4] Hugo Plagon in Mart. et Durand, tom. v. p. 723. Marin. Sanut. p. 215. Reinaud, Extr. pp. 440. 443. Wilken, Gesch. der Kr. vi. p. 600.

means of overawing and harassing Damascus and the interjacent region, that after persevering exertion, he prevailed on the Templars to undertake the rebuilding of the castle, upon the strength of their own resources. The work was immediately commenced; the bishop himself laid the corner-stone in December of the same year; and deposited upon it a cask of gold and silver coins as his own contribution. He remained near at hand, until the walls were so far advanced as to be defensible; and then returned to his home, leaving behind his blessing and all his property in Palestine to the fortress, as to a beloved son. On a second visit to the Holy Land in Oct. 1260, he found the castle of Safed completed with admirable strength and magnificence, nearly inaccessible from its position, and impregnable through the solidity and skill of its construction.[1]

The Templars were not permitted long to possess their new fortress in peace. In June, A.D. 1266, the formidable Bibars, Sultan of Egypt, having already made himself master of most of the Holy Land, laid siege to Safed, and pressed it with such reckless vehemence, that in July the garrison were compelled to make terms of capitulation. These were granted; the garrison marched out; and having placed themselves in the power of the conqueror, were put to

[1] See the extracts from a MS. in the Biblioth. Colbert. in Steph. Baluzii Miscellaneor. lib. vi. tom. vi. pp. 357—369. Paris, 1713. 8. From various expressions in this tract, which gives a particular account of Benedict's efforts, it appears to have been written between A.D. 1260 and 1266; i.e. before the final capture of Safed by Bibars. Many Muhammedan captives were employed in the building up of Safed; see Reinaud, Extr. p. 444. Wilken, l. c. vi. p. 629.—The circumstances thus far related, serve to contradict the common impression, that the present castle of Safed was of Roman origin; a view which seems to rest chiefly on the weak authority of Stephen Schulz; Leitungen, &c. th. v. p. 209. Büsching, Erdbeschr. th. xi. p. 487. &c. The best account of the castle, as it existed a century ago, is in Van Egmond and Heyman, Reizen, ii. p. 43. seq. Mod. Traveller in Syria, &c. i. p. 337. seq.

death in cold blood to the number of two thousand men. The prior of the Templars and two Franciscan monks, who had exhorted the Christians to constancy in their faith, are said to have been flayed alive. The circumstances of this brutal perfidy, as related by Arabian historians, are even more atrocious than they are described by Christian writers.[1] — Bibars immediately restored the fortifications of Safed, and posted there a strong garrison; gave orders for the erection of two mosks; and established in the town a colony brought from Damascus.[2] The next year he again strengthened and completed the fortifications, so as to render Safed the bulwark of all Syria.[3]

We hear little more of the political state of Safed. Abulfeda speaks of it as a fortress, and of the town as divided into three parts; and the same is repeated by edh-Dhâhiry about the middle of the fifteenth century; the latter describes the castle as of surpassing strength, and adds that the town contained mosks, tombs of saints, schools, baths, and markets.[4] All this indicates a high degree of prosperity; and Safed at this time was the head of a province. — During the eighteenth century, as we have seen, it was the beginning of Sheikh Dhaher's power; and its desolation by the earthquake of A. D. 1759 has already been related.[5] During the invasion of Syria by the French in 1799, they occupied Safed with a garrison of about four hundred men, whose outposts were advanced as far as to the bridge of the Jordan; after their retreat the Jews' quarter was sacked by the Turks.[6]

[1] See Makrizi and other Arabian writers in Reinaud, Extraits, pp. 494—498. Marin. Sanut. p. 222. Wilken, l. c. viii. pp. 486—492.

[2] Reinaud, l. c. p. 498. Wilken, l. c. p. 493.

[3] Reinaud, l. c. p. 502. Wilken, l. c. p. 515.

[4] Abulf. Tab. Syr. p. 83. Edh-Dhâhiry in Rosenmüller, Analect. Arab. pars iii. p. 19. Arab. p. 40. Lat. — W. de Baldensel speaks also of Safed in A. D. 1336 as a strong fortress, surpassed only by Kerak; p. 355. ed. Basnage.

[5] See above, pp. 273. 324.

[6] Burckhardt, p. 317.

The origin of the Jewish settlement at Safed, and of the celebrated Rabbinic school, although of comparatively modern date, is nevertheless involved in obscurity. Benjamin of Tudela, who travelled in Palestine about A.D. 1165, and is careful to speak of every place where even two or three Jews were to be found, visited and describes the adjacent cemetery of Meirôn, but says not one word of Safed.[1] The latter was then a fortress in the hands of the Christians; and it follows conclusively from Benjamin's silence, that no Jews at that time dwelt in the place. Nor were the circumstances of Safed, during that and the following century, such as were likely to allure them to take up their abode there. The rules and sway of the Templars were not favourable to tolerance, and least of all to the Jews. During the fifty years of Muhammedan dominion, after the capture of Safed by Saladin, it is indeed possible, that some of this people may have repaired thither; but when in A.D. 1240 the Templars regained possession for six and twenty years, it is hardly to be supposed, that Jews could have formed a portion of the inhabitants. Bibars, as we have seen, re-peopled the place anew with a colony from Damascus. Most writers also of the two following centuries, make no mention of Jews at Safed.[2]

But in whatever period the first establishment of that people here may fall, or whenever their school of learning may have been founded, it is certain, that the latter was in its most flourishing state about the middle of the sixteenth century; and various circumstances render the supposition probable, that its origin is not

[1] Benj. de Tud. par Baratier, p. 108.

[2] The only exception I have found is Rudolph de Suchem (A. D. 1336—50), who merely relates that in his time a Jew and his wife from Westphalia were living at Safed; Reissb. p. 852. See Brocardus, c. iv. 173. Marin. Sanut. pp. 222. 248. W. de Baldensel, p. 355. Sir J. Maundeville, p. 117. London, 1839.

to be placed much if any further back, than the early part of the same century.[1] All the celebrated Rabbins, who are known to have lived and taught in Safed, fall within this period. One of the first mentioned is Jacob Be-Rab, a Spanish exile, who was first chief Rabbi in Fez in Africa and then at Safed, where he became celebrated as a writer and teacher, and died in A. D. 1541. Among his more distinguished pupils, who became also his colleagues and successors at Safed, were: Moses de Trani of Apulia, who taught as Rabbi for fifty-four years from 1525 to 1580, the year of his death; Joseph Karo, of Spanish descent, one of the chief ornaments of the academy from 1545 until his death in 1575; and Solomon Alkabez, who began to distinguish himself as a writer in 1529, and was still living in 1561.[2] A pupil and colleague of Karo and Alkabez was Moses of Cordova, the most famous cabbalist since the days of Simeon Ben Jochai, he died as chief Rabbi of Safed in A. D. 1570. Moses Galanté, a native of Rome, was somewhat later, and died in 1618. But the academy was not indebted for its fame to strangers alone; Samuel Oseida and Moses Alsheikh, both natives of Safed, contributed to its celebrity during the sixteenth century; the latter died been 1592 and 1601.[3]

The writings of all these learned men, are numerous and of high renown in Jewish literature; and under their teaching, the school of Safed became famous, and was frequented by pupils from every

[1] Basnage adduces the silence of Benjamin, as showing that there could then have been no Jewish school at Safed; but remarks conjecturally, or at least without referring to any authority, that it was founded not long after. Hist. des Juifs, tom. v. p. 1942. Rotterd. 1707.

[2] See De Rossi, Dizionario Storico degli Autori Ebrei, &c. Parma, 1802, arts. *Be-Rab*, *Trani*, *Karo*, *Alkabez*. See also for these and the other Rabbins mentioned, Bartolocci, Biblioth. Rabbin. under the several names. Basnage, Hist. des Juifs, tom. v. p. 1943. seq. Rotterd. 1707.

[3] De Rossi, l. c. arts. *Cordovero*, *Galante*, *Oseida*, *Alscheich*.

quarter. It appears also, that a printing-office was already established; and a work of Galanté, a commentary on the book of Ecclesiastes, is extant, bearing the imprint of Safed 1578.[1] To this period is doubtless to be referred the description of the former prosperity of the Jews in Safed, as given by Nau nearly a century later. Safed was to them like another Jerusalem. They dwelt there in great numbers; and had a vast Khân like a square fortress, covered with lead, in which many lived, and where there was a fine synagogue. Besides the schools in which the sciences were taught, they counted eighteen synagogues distinguished by the names of the several nations which possessed them; as the Portuguese, Spanish, Italian, and others.[2]

The cessation of this prosperity is ascribed to the oppressions of the Muhammedans; and probably took place by degrees. Some of the renowned Rabbins, as appears above, continued their labours into the seventeenth century; and Quaresmius, writing about A. D. 1625, speaks of Safed as inhabited chiefly by Hebrews, who had their synagogues and schools; and for whose sustenance, contributions were made by the Jews in other parts of the world.[3] The further accounts of this people in Safed, from the middle of the seventeenth century onward, have already been adverted to.[4]

Closely connected with the history of the Jews in Safed, and perhaps originally the occasion of their settling here, is the village of Meirôn[5], lying about two hours distant W.N.W. Here are the reputed tombs

[1] The title of the book is "Kehilat Jakob;" De Rossi, l. c. art. *Galante*. Bartolocci, Biblioth. Rabb. tom. iv. p. 67. The later accounts of this press have already been given; see above, p. 320.

[2] Nau, Voyage, &c. pp. 560, 561.

[3] Quaresmius, ii. p. 904.

[4] See above, p. 320.

[5] This name we heard also pronounced Meirûm.

of several ancient holy Rabbins; and as a place of pilgrimage for the Jews, this is now the most famous and venerated in Palestine. It seems to be mentioned in the Talmud as Beth Meron.[1] Benjamin of Tudela speaks of it about A. D. 1165; and relates that in a cavern near by, were the sepulchres of the celebrated Jewish doctors Hillel and Shammai, as also of several of their disciples and other Rabbins.[2] A Jewish Itinerary of the sixteenth century, mentions here likewise the tombs of these two masters; and describes in addition the sepulchre of R. Simeon Ben Jochai, the reputed author of the cabbalistic book Zohar.[3] The same writer speaks also of Safed; says nothing however of the living, but mentions only several sepulchres of Rabbins, and among them that of the prophet Hosea.[4] At the present day, there is at Meirôn a very extensive Jewish cemetery; and modern tradition seems to have transferred thither the same prophet's tomb. The sepulchres are described as hewn out of the rock, each large enough to contain several bodies, and covered with immense stones, some of them a foot in thickness.[5] The most sacred of the tombs at present, is that reputed to belong to R. Simeon Ben Jochai; but which, to judge from the silence of Benjamin,

[1] See the passages in Lightfoot, Opp. ii. p. 593. Reland, Pal. p. 807.

[2] Benj. de Tud. par Barat. pp. 108, 109. — Hillel and Shammai are reputed to have been the heads of different schools before the Christian era. Lightfoot, Opp. ii. p. 6. fol.

[3] See in Hottinger's Cippi Hebr. ed. 2. p. 68; compare above, Vol. I. p. 491. note [s]. Niebuhr, Reisebeschr. iii. p. 69. — R. Ben Jochai is said to have been a pupil of R. Akiba, and to have flourished about A. D. 120. The Zohar is a cabbalistic commentary upon the Pentateuch; De Rossi regards it as having been compiled by the pupils of Ben Jochai, half a century later. See De Rossi, Dizionario Storico, &c. art. *Jochai*. Comp. Wolf, Biblioth. Rabb. i. p. 1134. Lightfoot, Opp. ii. p. 144.

[4] Hottinger, Cippi Heb. p. 58. — The Muhammedans in the last century showed at Safed a cave, where they pretended that Jacob lived, and where he buried some of his family, and especially Leah; see Von Egmond and Heyman, Reizen, ii. p. 43. Steph. Schulz, Leitungen, &c. th. v. p. 208.

[5] See the similar description, Hottinger, l. c. p. 68.

must be of far later date. To this tomb the Jews make an annual procession in May, in memory of the saint; and over it they are said to burn the most costly articles they possess, including sometimes valuable Cashmere shawls.[1] The occasion was described to us, I hope slanderously, as a festival, during which the Jews give themselves up to revelry and intoxication.[2]

The situation of Safed, as we have seen, is very high. The whole region of Galilee is in general less elevated, than the mountainous tract of Judea; yet Safed itself, and especially the two eminences half an hour further north, cannot well be much lower than Jerusalem and the Mount of Olives. These eminences, although as here seen only rounded hills, form the highest point of Galilee; around which in winter the clouds gather, and cause an abundance of rain. In summer the air is pure, and the climate not unlike that of the Holy City. Our thermometer stood here in the afternoon with a west wind at 82° F., and the next morning at 61°; but at 10 o'clock it had risen to 87° F. with a serene atmosphere and the heat not oppressive. The olive, the pomegranate, the fig, and the vine, were here frequent, and seemed to thrive.

From the isolated hill of Safed, and particularly from the castle, there is a wide and diversified prospect on every side except the north; where the view is cut off by the two higher peaks above mentioned. In the S.E. the Lake of Tiberias lies spread out before the

[1] Elliott's Travels, &c. ii. pp. 355, 356.

[2] I have mentioned above the story current in the sixteenth and seventeenth centuries, that a rich Jewess had built up a part of Tiberias, in order that the Jews might dwell there; but that they had been driven out by the Turks; see above, p. 273. This report, or at least the building up, is mentioned by Fürer in A. D. 1566. Taking this story in connection with the apparent rise of the school in Safed, about the beginning of the same century, it seems not improbable, that the main impulse for the settlement of Jews at the latter place, may have been given by a colony thus driven out from Tiberias; who fixed themselves at Safed, perhaps, on account of its vicinity to Meirôn.

spectator in its deep basin; while beyond, and towards the east, the eye takes in the whole extent of the high table-land of Jaulân, the ancient Gaulonitis, presenting the appearance of a vast uneven plain, intersected by deep vallies and chasms running towards the lake. The view stretches even beyond this district; and embraces a great part of Haurân, quite to the borders of el-Lejah. The sightly mountain Kuleib Haurân, "the dog," which is everywhere a conspicuous object in travelling through that country, was here very distinctly visible.[1] Far in the south, the fine mountains of 'Ajlûn, around el-Husn, were seen across the Ghôr beyond the lake; and then more towards the right came Tabor, the little Hermon, and a small portion of the great plain north-west of Jenîn, with the mountains of Samaria. In the S.W. and W., two dark mountain ridges, partially covered with shrubs and trees, shut in the view at the distance of two or three hours. Towards the east and north, the mountains around Safed are naked.[2]

A visit to Safed had not been included in our original plan; and our main object in coming hither, was to obtain intelligence respecting the safety of the roads to Damascus. This therefore had been our earliest inquiry; but we could gather at first very little information; every one being silent for fear of the government. Every one advised us, however, not to go at all by the way of Hâsbeiya; nor by the way of the bridge without a caravan. By degrees, the intelligence we had received at Tiberias was here confirmed; and it was further supposed, that by this time, the troops

[1] See Burckhardt's Travels in Syria, &c. pp. 90. 92. Col. Leake regards this mountain as the Alsadamus of Ptolemy, lib. v. 15. Pref. to Burckhardt, p. xii.

[2] Bearings at Safed from the castle: Jebel Kuleib Haurân S. 69° E. Semû'y S. 80° W. Meirôn two hours distant N. 67° W. Sa'sa' N. 45° W.

which had been sent against the rebels must have been successful, and that the roads were now open and safe, or would soon become so. Indeed, in this expectation, a small company of muleteers and merchants was already forming at Safed, to set off for Damascus on Saturday. The regular Friday's fair was to be held in Safed to-morrow, which is usually attended by persons from Hâsbeiya and Râsheiya; and the merchants in question were now waiting to receive further information from this source. We concluded to join the company, should it depart as proposed; and at any rate to wait here until Friday noon, for the sake of the expected intelligence.

All these items we could pick up only by degrees and with difficulty, chiefly by the aid of our muleteers, and from their associates. The agent of the American consul at Beirût, who resides here, was now absent; as were also two or three other individuals whom we had hoped to find. My companion called upon the Mutesellim, where he was for the first time on our journey received with impoliteness; that dignitary would say nothing, but that the road to Damascus was open; whether it was safe or not, he would not aver. I lighted upon a Jewish Rabbi who spoke tolerable German; but the same fear of the government kept him back from giving any explicit information. Some other Jews whom I addressed, seemed almost too stupid to reply.

The next morning, Friday, the expected fair was held at Safed; but not an individual appeared from Hâsbeiya or its immediate vicinity. People from the northern part of the basin of the Hûleh were there; and reported, that Hâsbeiya was in a state of siege from the troops of the Pasha; that predatory bands of the Druzes had made inroads even into the Hûleh and the villages round about it, and especially upon the

eastern roads to Damascus. There was too a rumour, that the troops had been worsted in an encounter with the rebels; but this seemed to need confirmation. The general news, however, was of such a tenor, that the company at Safed gave up their purpose of proceeding next day to Damascus; and we were thus again left to ourselves. We did not deem it prudent to set off alone. We might indeed wait for the larger caravan which was soon to leave 'Akka for Damascus, and pass the night at the Khân Jubb Yûsuf; but we could not learn when it was to start, and no orders had yet been received, when to furnish supplies at the Khân. Add to all this, our time was limited; for the steamer was to leave Beirût at the very latest on the 10th of July. Under these circumstances, we felt reluctantly compelled to abandon our further journey towards Damascus, and proceed directly to Beirût by way of Tyre and Sidon; flattering ourselves, that from Beirût we should still be able to make an excursion to Ba'albek, and return by way of the cedars of Lebanon. — It was well that we now came to this determination; for we afterwards learned at Beirût, that just at this period the whole region of Lebanon and Anti-Lebanon had been unsafe and impassable; and all the roads, even between Damascus and Beirût, had been for a time shut up.

Towards the close of the fair, I strolled to the market-place where it was held, on the S. W. side of the castle-hill. Many people were still there, though the business was mostly over. The main articles exposed for sale, were new wheat and barley; the rest were chiefly garden-vegetables and fruits. — There seemed not to have been many purchasers. — The first time we passed over the market-place, not long after our arrival, we were hailed by a quarantine guard with the question: Whence we came? On our replying, From Hebron, they inquired further: Whether we

had been in Jerusalem? Our answer in the negative put an end to the examination.

LAKE EL-HULEH AND THE SOURCES OF THE JORDAN.

While we were thus waiting in uncertainty at Safed, being very desirous to obtain a view of the basin of the Hûleh and the country around the sources of the Jordan, our younger muleteer, who was here at home, proposed to take us to a spot about an hour N. E. of the town, where he said we might have an extensive prospect. We accordingly set off about 4 o'clock of Thursday afternoon, and proceeding north-easterly around the head of the deep valley on the N. and N. W. of Safed, came in half an hour to the ridge constituting the gap between the two higher peaks already mentioned. Here Safed bore S. 40° W.; and Benît, the place to which we were going, N. 45° E. The path now descended a little, crossing the heads of one or two Wadys which run off eastwards, but keeping in general upon high table-land, until in about twenty-five minutes more, we reached Benît. Here are the slight remains of a former village, situated directly on the brow of the mountains enclosing the Hûleh, and commanding a splendid view over the whole basin and the surrounding region.

Almost directly at our feet lay the lake el-Hûleh, separated from the mountain on which we stood only by a lower tract of uneven table-land, the continuation of that between the mountains of Safed and the Jordan. This lower intervening tract hid from our view the south-western and western shores of the lake itself, and caused it to appear to us as of a triangular form running out almost to a point at its S. E. extremity, where

the Jordan issues from it nearly an hour above the bridge. The length of the lake we estimated at about two hours, or from four to five geographical miles; its breadth at the northern end is probably not less than four miles.[1] On the north, the waters of the lake are skirted by a marshy tract of equal or greater extent, covered with tall reeds and flags; into which our guide assured us neither man nor beast could penetrate.

At the season when the lake is full, if not indeed at all times, this tract is doubtless covered with water; so that the whole may properly be regarded as pertaining to the area of the lake. Viewed in this light, the lake and its marshes may be said to occupy the whole southern half of the basin of the Hûleh, and may be reckoned at eight or ten geographical miles in length by four or five in breadth. Of this space, again, the southern half is covered with the clean waters of the lake as above described. The other half consists of the said marsh, bounding the tolerably straight line of the waters on the north, and itself having apparently a similar regular border on its northern side. Through this great marsh, two or three small streams are seen pursuing their way towards the lake, chiefly from the north, and one or more from the west; they wind exceedingly, and occasionally swell out into small ponds. These glitter in the midst of the marsh and among the reeds; but neither deserve, nor admit, the name of separate lakes.[2]

On the east, the lake and marsh extend quite to

[1] Pococke describes the lake as 4 miles broad at its northern end, and 2 miles at the southern; the waters, he says, are muddy, and reckoned unwholesome. Vol. ii. p. 73. fol.

[2] Something of this kind doubtless gave occasion for the story of a small lake north of the Hûleh; Buckingham's Travels among the Arab Tribes, p. 406. 4to.

the foot of the high ground, which shuts in the basin on that side. On the south-western and western side, there is a tract of arable land all the way between the lake and the mountains, along which the road passes. This would seem to be somewhat uneven; for my companion, in travelling through it twice, in A.D. 1834 and the following year, had been able to get from the road only one or two glimpses of the lake. At the N. W. corner of the clear part of the lake, adjacent to the marsh, a small mill-stream enters, which rises from a single large fountain called 'Ain el-Mellâhah, at the foot of the western mountain.[1] The tract on the southern end of the lake and on its western side, as far north as to el-Mellâhah, is called Ard el-Khait or Belâd el-Khait; and the lake itself sometimes takes the same name, el-Khait. This district, which is arable and apparently nowhere marshy, is under the government of Safed. Near 'Ain el-Mellâhah there is usually a large encampment of the Ghawârineh in tents and reed huts.

North of el-Mellâhah, the arable tract still continues of variable width, between the marsh and the western mountain. At the distance of an hour is another similar fountain, called Belât or Belâteh, with a copious stream running into the marsh, and usually a like encampment of Ghawârineh. The water of both these copious fountains is not cold; and is described by my companion as much resembling that of 'Ain es-Sultân near Jericho. At these points, and along these streams, the marsh extends up westwards almost to the fountains.—The marsh itself, towards the north, gradually

[1] Burckhardt extends the name of the fountain, el-Mellâhah, by mistake, to the whole S. W. coast of the lake; which he wrongly says is covered by a saline crust; Travels, p. 316. This name is here of long standing; for William of Tyre applies it to the whole lake: "circa lacum *Meleha;*" Will. Tyr. xviii. 13.—For an error of Seetzen, see above, p. 264. note.

passes over into a still more extensive and broader tract of fine meadow-land, occupied by nomadic Arabs, who are mostly if not entirely Ghawârineh, and whose main employment is the raising of cattle, chiefly buffaloes.[1] The road passes up on the western side; and along it, for a great distance, runs an artificial ditch or canal, which can be crossed only with difficulty; east of it the ground is more firm, though still so low, that the Arabs cultivate rice. This canal appears to have been cut for the purposes of irrigation, or perhaps of draining; it branches off from the stream which comes from Hâsbeiya, not far below the bridge Jisr el-Ghŭjar[2]; and forms with the main stream a sort of Delta, in which, near the northern end, is the miserable village ez-Zûk belonging to the Ghawârineh.[3] Still further north, the ground rises into a fertile plain extending towards Bâniâs, on which grain is cultivated. But the whole region is given up to Bedawîn and Ghawârineh. A few villages are scattered upon the eastern hills; two or three of which are inhabited by Nusairîyeh.[4] The whole length of the basin may thus be about fifteen geographical miles.

The name el-Hûleh, therefore, as used at present by the inhabitants, belongs strictly to that part of the basin north of el-Mellâhah and the lake; though it is commonly so extended as to comprise the whole.[5] The more eastern portion, including some villages around Bâniâs, is called Hûlet Bâniâs, and belongs to the

[1] St. Willibald in the eighth century speaks here also of buffaloes: "Armenta mirabilia longo dorso, brevibus cruribus, magnis cornibus creati; omnes sunt unius coloris." He describes them in summer as immersing themselves wholly in the marshes, except the head, &c. Hodœpor. § 17. p. 375.

[2] So called, according to Bertou, apparently from the village el-Ghŭjar not far distant; Bull. de la Soc. de Géogr. Sept. 1839, p. 143. Buckingham, l. c. p. 400.

[3] Comp. Bertou, ibid. p. 143.

[4] Vulg. Ansairîyeh.

[5] So already Bohaeddin, Vit. Salad. p. 98. Abulfeda speaks only of the lake of Bâniâs; Tab. Syr. pp. 147. 155.

government of Hâsbeiya. Just around Bâniâs itself, the plain is called Ard Bâniâs.[1] The north-west part of the basin falls within the district of Merj 'Ayûn, which extends down so as to embrace it. In 1834, my companion Mr. Smith, on his way to Damascus, travelled from Tiberias to Hâsbeiya, two good days' journey, encamping for the night at 'Ain el-Mellâhah. The next year he passed from Safed along the lake, encamped at Belât, and pursued his journey through Merj 'Ayûn and by Jezzîn and Deir el-Kamr to Beirût. In neither instance, did he hear of any inhabited village in the Hûleh near the road.

Such was the amount of our observations and information, in respect to the lake and basin of the Hûleh itself.[2] The town of Bâniâs in its N. E. quarter we could not here see; it being hidden behind some projections of the eastern hills in its vicinity. But the ruined Saracenic castle, Kŭl'at Bâniâs, formerly Kŭl'at es-Subeibeh, standing upon a point of the eastern mountain, a spur which runs off from Jebel esh-Sheikh southwards, was distinctly visible. According to Burckhardt, the only traveller who has visited the spot, it is an hour and a quarter distant from Bâniâs in a direction E. by S. up the mountain; "it seems to have been erected during the period of the crusades, and must certainly have been a very strong hold to those who possessed it."[3] From the point where we now stood, this castle bore N. 40° E. and we judged the distance to be not far from fifteen or sixteen geographical miles. Beyond it, nearly in the same direction, and perhaps twice as remote,

[1] Burckhardt, p. 38.

[2] See also at the end of this volume, Second Appendix, p. 134. seq.

[3] Burckhardt, p. 37. He saw here no inscriptions; but was afterwards told there were several both in Arabic and the Frank language. Nor could he discover any traces of a road or paved way, leading up the mountain to the castle. See the historical notices of Bâniâs, further on.

towered the lofty summit of Jebel esh-Sheikh, here seen in all its majesty, with its long narrow glaciers, like stripes of snow, extending down below its icy crown, and glittering in the sun. Our position enabled us to obtain a good general idea of the country on the north, around the sources of the Jordan; and the same was confirmed by further observation, on our subsequent journey.

The mighty parallel ridges of Lebanon and Anti-Lebanon, the Jebel Libnân and Jebel esh-Shŭrky (East Mountain) of the Arabs[1], enclose the noble valley now called el-Bŭkâ'a, once Cœle-Syria proper, watered throughout the greater portion of its length by the river Lîtâny, the ancient Leontes. The general direction of the mountains, the valley, and the stream, is from N.E. to S.W. Nearly opposite Damascus, and not far above Râsheiya, Jebel esh-Shŭrky separates into two ridges, which diverge somewhat, and enclose the fertile Wady et-Teim, in which Râsheiya and Hâsbeiya are situated. The easternmost of the two ridges, Jebel esh-Sheikh, continues its S.W. course, and is the proper prolongation of Anti-Lebanon. It rises to its highest elevation nearly S. of Râsheiya and over Hâsbeiya; and is supposed to be somewhat higher than Jebel Sŭnnîn near Beirût. The usual estimate of its height is ten thousand feet above the Mediterranean. The top is partially crowned with snow, or rather ice, during the whole year; which however lies only in the ravines, and thus presents at a distance the appearance of radiant stripes, around and below the summit. The mountain afterwards slopes off gradually and irregularly towards the W.S.

[1] These are general names; but the Arabs more commonly employ particular names for different parts of these mountains; e.g. Jebel esh-Sheikh, Jebel Sŭnnîn, &c. — The name Jebel Libnân occurs in Edrîsi, par Jaubert, pp. 336. 355. 361. Abulfeda, Tab. Syr. pp. 163, 164.

W. quite down to the opening of Wady et-Teim, upon the plain, north-west of Bâniâs. In this part it is cultivated, has several villages, and probably bears other local names. From the base of the highest part of Jebel esh-Sheikh, a low broad spur or mountainous tract runs off towards the south, forming the high land which shuts in the basin and lake of the Hûleh on the east. According to Burckhardt, this tract is called Jebel Heish; the higher portion of it terminates at Tell el-Faras, nearly three hours north of Fîk; but the same high plain of Jaulân continues towards the south, until the mountains of 'Ajlûn rise again above it, in the district el-Wastîyeh and around el-Husn.[1]

The other ridge of Anti-Lebanon, which branches off from Jebel esh-Sheikh above Râsheiya, takes a more westerly direction; is long, low, and (as here seen) level; and continues to border the lower Bŭkâ'a, until in the S.W. of Hâsbeiya it seems to unite with higher bluffs and spurs of Lebanon, and thus entirely close that valley. In fact, only a narrow gorge is left between precipices, in some places of great height, through which the Lîtâny finds its way down to the sea north of Tyre. In this gorge, a bridge is thrown across the Lîtâny; and on a precipice overhanging the river on the north, stands the Saracenic fortress esh-Skŭkîf, renowned in the history of the crusades.

The chain of Lebanon, or at least its higher ridges, may be said to terminate at the point, where it is thus broken through by the Lîtâny. But a broad and lower mountainous tract continues towards the south, bordering the basin of the Hûleh on the west; it rises to its greatest elevation around Safed (Jebel Safed); and ends at length abruptly in the mountains of Nazareth, as the northern wall of the plain of Esdraelon. This

[1] Burckhardt, pp. 281. 286. seq.

high tract may properly be regarded as the prolongation of Mount Lebanon.

Wady et-Teim, which thus lies between the two ridges of Anti-Lebanon, begins above Râsheiya, and enters the basin of the Hûleh two hours or more north-westerly from Bâniâs. It is a fertile valley with a considerable stream; skirted on each side by declivities of various height, usually cultivated; with no plain along the middle, except at the beginning. On the hills are many villages. It is divided into two districts, called the Upper and Lower Wady et-Teim; the capital of the former being Râsheiya, and that of the latter Hâsbeiya. The lower district includes also Bâniâs and the vicinity. These and some other districts form the province of Jebel esh-Sheikh.[1]

West of Wady et-Teim, between it and the Lîtâny, lies the fine region of Merj 'Ayûn, separated from the Teim by a range of hills. It is an oval or almost circular basin, about an hour in diameter — a beautiful, fertile, well-watered plain, surrounded by hills, which in some parts are high, but mostly arable. On the north, they retain this character quite to the brow of the descent towards the Lîtâny. Towards the south, Merj 'Ayûn communicates with the plain of the Hûleh by a narrow entrance, through which flows a stream. Merj 'Ayûn[2] forms a district within the government of Belâd Beshârah, a large province occupying the mountains between the Hûleh and the plain of Tyre, and having for its capital the castle of Tibnîn.[3]

[1] The Arabian writer edh-Dhâhiry in the 15th century, speaks of Wady et-Teim as a district in the province of Damascus, so called from the Wady, and containing 360 villages; see Rosenmüller's Analect. Arab. iii. p. 22. Lat. p. 46. See also at the end of this volume, Second Appendix, p. 137.

[2] Not improbably the word 'Ayûn in this name may have some relation to the city Ijon, (Heb. עִיּוֹן) of the Old Testament, which lay somewhere in the neighbourhood of Dan and Naphtali. 1 Kings, xv. 20.; 2 Chron. xvi. 4.

[3] The district of Merj 'Ayûn is mentioned under the same name by Arabian historians of the times of the crusades; see Bohaed. Vit.

The route of my companion from Safed to Deir el-Kamur in 1835, led him directly through Merj 'Ayûn, and so over the bridge of the Lîtâny near the castle esh-Shŭkîf to Jezzîn.[1]

After this general survey of the country around the Hûleh, let us look for the sources of the Jordan. The united voice of all antiquity places them at Paneas, the present Bâniâs, or in the vicinity; and I therefore begin with the fountains and streams in that quarter.

The present village of Bâniâs, containing only about one hundred and fifty houses, is situated in the plain at the foot of the eastern mountain, the Heish. Just on the N. E. side of the village, is the source of Nahr Bâniâs, issuing from a spacious cavern under a wall of rock, at the base of the same mountain. In the face of the perpendicular rock, directly over the cavern and in other parts, several niches have been cut, apparently to receive statues. Each of these niches had once an inscription; but they are now so far obliterated, that Burckhardt could copy only the fragments of one, which appears to have emanated from a priest of Pan.[2] Around this source are a number of

Salad. pp. 89. 93.; and in the same work, Excerpta Abulfed. A. H. 585, p. 47. Schultens, Index Geogr. art. *Marsj-Ojoun*.—Abulfeda writes the name with the article, Merj el-'Ayûn.

[1] See above, p. 2975. The places on the route in Merj 'Ayûn after leaving 'Ain Belât, are: Îbel or Âbil, Mutŭllah, el-Khaimeh, el-Judeideh; the latter is 1½ hour S. of the bridge over the Lîtâny. From the bridge to the top of the mountain north, the time was 1½ hour; thence to Kefr Hûneh, the highest point on the route, 3 hours; thence to Jezzîn two hours; thence to Deir el-Kamr 7 hours. — I do not know of any other traveller who has passed through Merj 'Ayûn, except Buckingham, in 1816, on his way from Bâniâs to Sidon. His account is exceedingly meagre. Travels among the Arab Tribes, &c. pp. 406, 407.—Bertou gives to the bridge over the Lîtâny the name of Jisr Bŭrghŭz, probably from a village of that name, inhabited by Druzes, which our lists place in the western part of the district of Hâsbeiya. It lies indeed near the bridge on the *left* bank of the river. Bertou's map transports it to the *right* bank.

[2] It contains distinctly the title ἱερεὺς θεοῦ Πανός "priest of Pan;" and is conjectured by Col. Leake to have been annexed to a dedication (perhaps of a statue) by a priest of Pan, who had prefixed the usual

hewn stones. The stream flows off on the north and west of the village, and joins another at the distance of an hour and a half in the plain below. On the north of the village is a well-built bridge; and north of the stream are the ruins of the ancient town, consisting of heaps of stones and architectural fragments, extending for a quarter of an hour from the bridge. Other remains are seen also on the south of the stream.

All these circumstances serve to identify this source and this cavern with the Panium of Josephus, a place and cavern so called at the foot of a mountain, which he describes as the main source of the Jordan; where, as being a celebrated spot, Herod the Great erected a temple in honour of Augustus, of which the hewn stones now seen may well be the remains.[1] But although Josephus and others always speak of this as the spot where the Jordan takes its rise, yet the former relates in another place, that its first beginning is in the lake Phiala. This he describes as situated a hundred and twenty stadia from Panium, on the right of the road leading up into the Trachonitis, and not far from it, — a deep round lake, like a bowl or cup, whence its name Phiala. The tetrarch Philip having caused a quantity of chaff to

pro salute for the reigning emperors. For the inscription, and also for the best account of Bâniâs and its cavern, see Burckhardt, p. 38. seq. A conjectural restoration of the inscription see in Gesenius's Notes to Burckhardt, p. 407.

[1] Πάνιον, Πάνειον, Joseph. Ant. xv. 10. 3. B. J. i. 21. 3. This name, implying a grot or sanctuary of Pan, appears to have come from the worship of that god at this place, as testified by the inscription and also by Philostorgius, Hist. vii. 3. Reland, Pal. p. 918. seq. — The name Panium is also given to the mountain over the cavern, usually on the authority of Josephus; but Josephus merely says that the *place* (ὁ τόπος) was called Panium, and that the mountain rose high above it. More than two centuries later, Eusebius first speaks expressly of the mountain by this name; τοῦ καλουμένου Πανείου ὄρους, Hist. Ecc. viii. 17. In the same passage, Eusebius speaks of this fountain as the source of the Jordan. So, too, Pliny, H. N. v. 15. "Jordanis amnis oritur e fonte Paneade, qui cognomen dedit Cæsareæ."

be thrown into its waters, this was found to appear again at Panium; whence it was inferred, that this lake was the true source of the Jordan.[1]

Irby and Mangles, in travelling by a direct route from Damascus to Bâniâs in Feb. 1818, as they ascended Jebel Heish, the mountainous tract south of Jebel esh-Sheikh, found in some places traces of the ancient paved way between Damascus and Cæsarea Philippi (Bâniâs); the road was in some parts obstructed by snow. Further on, they entered a rich little plain immediately at the foot of Jebel esh-Sheikh, having a rivulet which rises near the mountain; after flowing southwards along the plain, it turns more westward, and rushing picturesquely through a deep chasm, joins the Jordan after some hours at Bâniâs.[2] From this little plain, the travellers ascended on its southern side; and after passing a small village about one o'clock, saw close by on their left "a very picturesque lake, apparently perfectly circular, of little more than a mile in circumference, surrounded on all sides by sloping hills richly wooded. The singularity of this lake is, that it has no apparent supply nor discharge; and its waters appeared perfectly still, though clear and limpid; a great many wild fowl were swimming on it." The travellers continued their course about S.W. and entered Bâniâs about 5 o'clock, crossing a causeway constructed over the same rivulet, coming from the foot of Jebel esh-Sheikh.[3]

The stream here described, if permanent, would of course be a still more distant source of the Jordan;

[1] Joseph. B. J. iii. 10. 7.

[2] Burckhardt, travelling from Bâniâs to Damascus, came in two and a half hours to the village of Jubbâta, and in three quarters of an hour more to el-Mejdel, on a small plain high up in the mountain; beyond which, at half an hour, is a spring, and one hour and a quarter further a spacious plain; pp. 44, 45.

[3] Irby and Mangles, Travels, pp. 286—289.

but as the travellers saw it in winter, and describe it then as only a rivulet, it is probably nothing more than a mountain brook, which dries up in summer. Burckhardt likewise speaks of a strong bridge (causeway?) on the south of the village, crossing a winter torrent, which he here calls Wady el-Kîd, and leading to another ruined castle close by, similar to that upon the mountain.[1] This is doubtless the same Wady. But the lake described by Irby and Mangles, answers remarkably to the Phiala of Josephus, in all its circumstances, — the round and cup-like form, the distance of four hours from Bâniâs, as also its position close on the right of an ancient road leading up N. E. towards the region of Trachonitis. But the situation serves to show the futility of Philip's experiment; for, as the same travellers remark, the supposed subterranean discharge of the lake, in order to arrive at Paneas, must pass under the rivulet which they had before described, and which apparently lies lower than the lake itself.[2]

The easternmost source of the Jordan, therefore, as described by the ancients, is still to be sought at Bâniâs.

A second source of the Jordan, also described by ancient writers, is at the place called Tell el-Kâdy, lying in the plain about an hour W. N. W. ½ W. of Bâniâs.[3] It is described as a small elevation in the

[1] Burckhardt, p. 40.

[2] Irby and Mangles, p. 288. Seetzen heard that Phiala lay two hours east of Bâniâs, and is now called Birket er-Râm; Zach Mon. Corr. xviii. p. 343. Burckhardt passed by a Birket er-Râm on his way from Damascus and Kuneitirah to the bridge Benât Ya'kôb, five hours distant from the latter; and at three and a half hours' distance, saw another large pond, which he regards as Phiala. But the direction of both these ponds from Bâniâs is of course S. E. instead of N. E., a fact in itself inconsistent with the hypothesis in question. Burckhardt, p. 314. seq.

[3] Burckhardt says an hour and a quarter, p. 42. Buckingham has "a little more than a mile." Travels among the Arab Tribes, p. 405. 4to. Bertou gives the distance at 4160 metres, and the bearing from Bâniâs N. 75° W. — By an unfortunate error of the pen or press, Burckhardt is made to say, that Tell el-Kâdy lies *north-east* from Bâniâs; a mistake which has led to confusion in most of the

plain, with a flat space upon the top; there are two springs, one very large; the united waters immediately form a stream twelve or fifteen yards across, which rushes rapidly over a stony bed into a lower plain. The springs are thickly surrounded by bushes and trees; but there are no ruins near them. About a quarter of an hour north, Burckhardt speaks of ruins of ancient habitations; and the hill over the fountains appears to have been built upon, though nothing is now visible.[1] This river, which the inhabitants regard as the true Jordan, forms a junction with the Nahr Bâniâs after about an hour from the Tell, or an hour and a half below Bâniâs; and the united stream is said then to keep along near the eastern hills, quite down to the lake or marsh.[2]

The fountains at Tell el-Kâdy directly correspond to the source, which Josephus speaks of as "the other source" of the Jordan, called also Dan; where stood the city Dan, anciently Laish, belonging originally to the territory of Sidon, but captured by the Danites, and named after the founder of their tribe.[3] The same city Dan is placed by Eusebius and Jerome, at four Roman miles from Paneas, towards Tyre, corresponding well to the present distance of the sources.[4] The

maps of the region. Seetzen gives the stream correctly on his map. A similar error occurs in Burckhardt, when he says of Kŭl'at esh-Shŭkîf as seen from the mountain N. of Bâniâs, that it bears E. by N. instead of W. by N., p. 36. The bearing is at any rate wrong, for the castle lies at a much greater angle towards the north.

[1] Burckhardt, p. 42. Buckingham, l. c. — Tell el-Kâdy is doubtless the same place so pompously described by Richardson, as surrounded with venerable oaks. He prints the name "Fil el Kathré;" which appears in the Mod. Traveller as "Til-el-Kathré;" an orthography not more remote from Tell el-Kâdy, than his "Gal el-Banias" is from Kŭl'at Bâniâs. Richardson's Travels, ii. p. 450. Mod. Trav. in Pal. p. 348. Lond.

[2] Seetzen, l. c. p. 344. Burckhardt, pp. 38. 42. Buckingham, l. c. p. 405.

[3] Joseph. Ant. i. 10. 1. *περὶ Δάνον· οὕτως γὰρ ἡ ἑτέρα τοῦ Ἰορδάνου προσαγορεύεται πηγή.* — Judg. xviii. 7. 26—29. Josh. xix. 47. Joseph. Ant. v. 3. 1., viii. 8. 4. See the next note but one.

[4] Onomast., art. *Dan;* comp. arts. *Laïsa, Bersabee* (Βηθσαμαίς).

river issuing from this source, Josephus says, was called "the lesser Jordan," obviously in distinction from the somewhat longer stream from Paneas, into which it flows.[1]

Thus we now find, at Bâniâs and Tell el-Kâdy, the two sources of the greater and lesser Jordan, precisely as described by the ancients at Paneas and the site of Dan. — The existence of the two streams gave occasion afterwards for the groundless etymology of the name Jordan, as if compounded of *Jor* and *Dan*, the supposed names of the two sources.[2]

But we find also at the present day, in the more western part of the basin el-Hûleh, two other like streams, of which the ancients make no mention whatever. The largest of these is the stream coming from

[1] Joseph. Ant. v. 3. 1. οὐ πόῤῥω τοῦ Λιβάνου ὄρους καὶ ἐλάσσονος Ἰορδάνου τῶν πηγῶν. viii. 8. 4. ἐν Δάνῃ, ἥδε ἐστι πρὸς ταῖς πηγαῖς τοῦ μικροῦ Ἰορδάνου. The distinction is most marked in Jos. B. J. iv. 1. 1. μέχρι Δάφνης [Δάνης] χωρίου, . . . καὶ πηγὰς ἔχοντος, αἳ τρέφουσαι τὸν μικρὸν καλούμενον Ἰορδάνην ὑπὸ τὸν τῆς χρυσῆς βοὸς νεὼν, προσπέμπουσι τῷ μεγάλῳ. In this passage the name Δάφνη (Daphne) should doubtless be Δάνη (Dan), as proposed by Reland and Havercamp. The writer is speaking of the marshes of the lake as extending up towards this place, which is marked by the fountains of the lesser Jordan, and by the image of the golden calf; and could therefore be no other than the city Dan. See Reland, Pal. p. 263. Joseph. Opp. ed. Havercamp, tom. ii. p. 263. n.

[2] The absurdity of this etymology is obvious; for the name Jordan is merely the Greek form (Ἰορδάνης) for the Hebrew *Iarden* (יַרְדֵן), which has no relation to the name Dan. Further, the name Jordan was applied to the river from the earliest times; and we have it constantly in the Scriptures in the time of Abraham, at least five centuries before the name Dan was given to the city at its source. Yet this etymology goes back at least to the time of Jerome; Comm. in Matt. xvi. 13., "Jordanes oritur ad radices Libani; et habet duos fontes, unum nomine *Jor*, et alterum *Dan;* qui simul mixti Jordanis nomen efficiunt." Hence it was copied by Adamnanus de Loc. Sanct. ii. 19.; by William of Tyre, xiii. 18.; by Brocardus, c. iii. p. 172.; by Marinus Sanutus on his map; by Adrichomius, p. 109., &c. &c. The same traditional etymology seems also to be current among the Christians of the country; for Burckhardt was told, that the ancient name of the fountain of Bâniâs was Jûr; and the source at Tell el-Kâdy, he says, was still called Dan; making together the name Jordan. All this was doubtless derived by him from the Greek priests; and is quite similar to our experience at Taiyibeh. See Vol. II. pp. 126. 128. Burckhardt, pp. 42, 43. Comp. Gesenius's Notes on Burckhardt, p. 496.

Wady et-Teim, called Nahr Hâsbeiya, or the water of Hâsbeiya. Its main permanent source appears to be in the valley, three quarters of an hour W. by N. from Hâsbeiya; the water is confined by a dam, and forms at once a large basin; just below is a bridge.[1] But in the rainy season at least, a stream flows along the valley much higher up; and my companion in travelling this road in 1834, remarked that the brook had its origin to the west or north-west of Râsheiya. Fifteen minutes west of the permanent fountain above mentioned, are the remarkable pits or mines of solid asphaltum, called Biyâr el-Hummar.[2] Below the mouth of the valley, the river is described as flowing through the upper part of the plain of the Hûleh, along a deep Wady with steep rocky sides, over which is the bridge el-Ghŭjar already mentioned, with three arches.[3] The quantity of water is said to be much greater than in the more eastern streams.[4] The canal drawn from it along the lower plain, has already been described; and the river itself is said to continue quite to the lake, or at least to the marshes, without uniting with the more eastern Jordan.[5]

Another stream, coming from Merj 'Ayûn, likewise enters the plain of the Hûleh, but appears to unite with the river of Hâsbeiya above the canal and bridge.[6]— The brooks already described as falling into the lake on its western side, and also some other torrents from the western mountains, do not require to be here taken into the account.

[1] Burckhardt, p. 32. Buckingham's Travels among the Arab Tribes, &c. 4to. p. 397.

[2] Described by Seetzen in Zach's Mon. Corr. xviii. p. 341. seq. Burckhardt, p. 34.

[3] See above, p. 342. Buckingham, l. c. pp. 400. 406. Bertou in Bull. de la Soc. de Géogr. Sept. 1839, p. 143.

[4] Buckingham, l. c. Bertou gives the breadth of the stream at the bridge at 10 metres; ibid.

[5] Buckingham's Trav. among the Arab Tribes, p. 406.

[6] So according to the map of Seetzen; which also gives to this stream from Merj 'Ayûn the name of Nahr el-Khŭrâb.

According to this representation, two separate streams of considerable magnitude enter the lake el-Hûleh from the north, each of which is formed by the junction of two others.[1] The easternmost of these main streams, and this alone, with its two sources, has now for more than thirty centuries borne the name of Jordan. The longer and larger river, coming from Hâsbeiya, although unquestionably its waters constitute the remotest sources of the Jordan, appears never to have been included in the name, but was regarded merely as a tributary of the lake el-Hûleh.[2] How or wherefore the name came at first to be so applied, we have no means of ascertaining; and it behoves us to rest satisfied with the usage of so many ages. The attempt to introduce a change at this late hour would be alike presumptuous and futile. As well might we

[1] The statement here ventured, that the two main streams enter the lake or its marshes separately, must nevertheless be regarded as not fully ascertained; I regret that there is in favour of it no better positive authority than that of Buckingham, l. c. p. 406. Yet various circumstances above detailed, as also the silence of the ancients as to this western stream, when speaking of the Jordan and its sources, go strongly to confirm this view. Seetzen indeed, on his map, makes the two run together near the lake; but he only travelled along the western side, and his map is here a mere copy by another hand from his rough sketch. Irby and Mangles attempted to go down from Bâniâs to the lake on the east of the Jordan; but found the region so full of marshes and numerous streams, that they were compelled to pass over to the western side of the basin. Among all these "numerous streams," they speak only of crossing "the Jordan itself," and say nothing of the size or nature of the rest. Travels, p. 290. Bertou on his map, like Seetzen, makes the two main streams unite near the lake; but he too only travelled along the west side; and his map, notwithstanding the pretension of minute detail, has not the stream from Merj 'Ayûn, nor does it even distinguish the two streams of Bâniâs and Tell el-Kâdy. The maps, and likewise the Arabic names, furnished by this traveller, can be received only with the greatest caution.

[2] The stream and fountain of Hâsbeiya appear to have been first recognised, or at least distinctly noticed, as a source of the Jordan, by Fürer von Haimendorf in A.D. 1566, in travelling from the Hûleh northwards through a part of Wady et-Teim, and thence to the Bûkâ'a and Ba'albek; p. 280. Nürnb. 1646. Seetzen was the next Frank traveller to visit and describe that region, and note the stream as a part of the Jordan; l. c. pp. 340—344. Then followed Burckhardt, pp. 32—43. Buckingham, l. c. Richardson, vol. ii. p. 449. seq., &c. &c.

require the majestic floods of the Mississippi and Missouri to exchange these names above their junction; inasmuch as the latter is, of the two, by far the longer and the mightier stream.

The high tract of country bordering the Hûleh on the west, is thickly populated. It bore everywhere the marks of tillage, and many villages were in sight, the names of which our guide did not know. One was mentioned on the hills opposite the marshes, still bearing the name of Kedes; it is without doubt the ancient Kedesh of Naphtali, a city of refuge and of the Lèvites, the birth-place of Barak, situated twenty Roman miles from Tyre, and not far from Paneas.[1]

The view from Benît, the spot where we stood, was very extensive and magnificent. Before us rose Jebel esh-Sheikh in all his glory; while more on the left, the ridges of Lebanon were visible to a great distance, terminated far in the N.N.E. by the snowy peak of Jebel Sŭnnîn near Beirût. On the East of Jebel esh-Sheikh, the eye scanned the lower mountains and high table-land which extend off far southwards; including the districts of Kuneitirah and Jaulân; and beyond these Haurân with its mountain.[2]— The bridge Benât Ya'kôb was not itself visible; but we could see the Khân upon its eastern side, and could distinctly trace the outline of the narrow valley of the Jordan, from the Hûleh to the Lake of Tiberias. A portion of that lake, the north-eastern part, could also be perceived, like a separate lake, deep among the mountains[3]; and beyond it the "high hills" of Bashan

[1] Josh. xix. 37. xx. 7. xxi. 32. Judg. iv. 6. Afterwards conquered by Tiglath-pileser, 1 Kings, xv. 29. Onomast. art. *Cedès*. The place is mentioned by Benjamin of Tudela, p. 109.; and by Brocardus, c. iv. p. 173. It is said to have been visited a few years since by Lady Hester Stanhope, and again soon after we left Syria by Bertou; Bull. de la Soc. de Géogr. Sept. 1839, p. 144.

[2] See above, under Safed, pp. 335, 336.

[3] Some such partial view of the lake of Tiberias, aided by its

presented their beautiful outline. Towards the S. and W. the view was shut out by the adjacent higher ground. But the place of the ancient Dan was before us; and we thus had been permitted to behold the Promised Land in all its length, even from Dan to Beersheba.[1]

We returned to Safed highly delighted with our excursion; which we felt assured had given us a better idea of the Hûleh and the adjacent country, than we could have obtained by simply passing through the plain. Such, at least, was the experience of my companion, who had already twice travelled along the Hûleh; where the road is so low as to afford no prospect of the land, and only occasional glimpses of the lake.

A few historical notices of the Hûleh and two or three places in and around it, may close this section.

The lake *el-Hûleh* is mentioned in the Old Testament as the waters of Merom; in the vicinity of which Joshua smote Jabin king of Hazor and the Canaanites, with a great slaughter.[2] Josephus, speaking of another Jabin king of Hazor, places that city on the north of the lake Samochonitis, the appellation by which alone he knows these waters.[3] The name el-Hûleh goes back, as we have seen, at least to the

apparent nearness as seen through the transparent atmosphere, has doubtless given occasion for the story of another small lake between that of Tiberias and the Hûleh. Richardson's Travels, ii. p. 446. An English traveller, whom we afterwards met at Beirût, had fallen into the same error on the testimony of his own eyes, as he supposed.

[1] The bearings taken from Benît were as follows: Kŭl'at Bâniâs N. 40° E. Jebel esh-Sheikh N. 40° E. Mouth of Wady et-Teim about N. 20° E. Snowy Peak of Jebel Sŭnnîn N. 24° E. Lake el-Hûleh north end N. 41° E. (?) Lake el-Hûleh south end N. 65° E. Khân at Jisr Benât Ya'kôb N. 81° E. Dûkah on the Lake of Tiberias S. 35° E. Delâta, village, N. 23° E.—Delâta is mentioned in the Jewish Itinerary of the 16th century as a place of Jewish tombs; Hottinger, Cippi Hebr. ed. 2. p. 66.

[2] Josh. xi. 5. 7.

[3] Joseph. Ant. v. 5. 1. B. J. iii. 10. 7. iv. 1. 1.

period of the crusades; while Abulfeda describes it only as the lake of Bâniâs.[1]

In *Jebel esh-Sheikh* we have the majestic Hermon of the Old Testament, which is put as the northern limit of the territory of Israel beyond Jordan, "from the river of Arnon unto Mount Hermon."[2] The Psalmist couples it with Tabor, as the representatives of all the mountains of the Promised Land.[3] Eusebius describes Mount Hermon as overgainst Paneas and Lebanon; Jerome learned from his Hebrew teacher, that Hermon impended over Paneas; and in that day its snows were carried in summer to Tyre as a luxury.[4]—Mount Hermon bore also the name of Sion; was called by the Sidonians, Shirion; and by the Ammonites, Senir; which latter name in the Arabic from Sŭnîr was still applied, in Abulfeda's day, to the portion of Anti-Lebanon north of Jebel esh-Sheikh.[5] Very early too Hermon began to receive the appellation of the "Snowy Mountain," in Chaldee *Tûr Telgâ*, in Arabic *Jebel eth-Thelj*; which latter was its common name in the time of Abulfeda, and probably is heard occasionally at the present day.[6] The monkish transposition of Hermon to the plain of Esdraelon, where the name of Little Hermon is still sometimes employed, has been already sufficiently considered.[7]

[1] Bohaed. Vit. Salad. p. 98. Edh-Dhâhiry in Rosenm. Analect. Arab. iii. p. 22. Lat. p. 45. Abulf. Tab. Syr. pp. 147. 155. See above, p. 342. For the name *Meleha*, probably a mere extension of 'Ain el-Mellâhah, see p. 341.

[2] Deut. iii. 8. iv. 48. Comp. Josh. xi. 3. 17. xiii. 11.

[3] Ps. lxxxix. 12. [13.] See above, pp. 172. 219. Comp. Ps. xlii. 6. cxxxiii. 3.

[4] Onomast. art. *Ærmom, Ærmon*, "Hebræus vero quo prælegente Scripturas didici, affirmat montem Ærmon Paneadi imminere;—de quo nunc æstivæ nives Tyrum ob delicias feruntur."

[5] Deut. iii. 9. iv. 48. Abulf. Tab. Syr. p. 164.—The Sion (Heb. שִׂיאֹן) here spoken of, is a wholly different name from the Sion (Heb. צִיּוֹן) in the Holy City; and can therefore have nothing to do with the explanation of the difficult passage in Ps. cxxxiii. 3.

[6] Chald. טוּר תַּלְגָּא Targ. Hierosol. Deut. iv. 48. So too Vers. Samarit. ibid. See Reland. Pal. pp. 323, 324.—Abulf. Tab. Syr. p. 163.

[7] See above, pp. 171, 172.

The position of the city *Dan*, the ancient northern limit of the Holy Land, as we have already had occasion to see, was near the westernmost fountain of the Jordan, the present Tell el-Kâdy.[1] Originally belonging to Sidon, under the name of Laish or Lesem, it was conquered and named Dan by a warlike colony of Danites; became afterwards a chief seat of Jeroboam's idolatry, where one of the golden calves was set up; was conquered, with other towns, by the Syrians; and in the days of Eusebius was still a small village.[2] The name, however, is perhaps best known, in the almost proverbial expression, "from Dan to Beersheba," as denoting the whole extent of the Promised Land.[3] In later times, and even by Jerome himself, the site of Dan has been confounded with Paneas.[4]

The name *Bâniâs* is merely the Arabic pronunciation of the ancient Paneas of the Greeks and Romans, situated at the easternmost source of the Jordan.[5] We have seen above, that the grotto from which the Jordan issues was called Panium, as being dedicated, like so many other grottoes, to the heathen god Pan; and that Herod the Great erected here a temple in honour of Augustus.[6] From this grotto, the adjacent town unquestionably acquired the name of Paneas; but whether it already existed before the building of Herod's temple, or sprang up afterwards, we are not informed. At a later period, the place

[1] See above, pp. 351, 352; where the authorities are given in full.

[2] Josh. xix. 47. Judg. xviii. 26–29. 1 Kings, xii. 28, 29. xv. 20. Onomast. art. *Dan*.

[3] Judg. xx. 1. 1 Sam. iii. 20. 2 Sam. xvii. 11.

[4] The language of Jerome is indefinite; Comm. in Ezech. xlviii. 18, "Dan . . . ubi hodi Paneas." In the Onomast. art. *Dan*, he correctly translates from Eusebius: "Dan viculus est quarto a Paneade miliario euntibus Tyrum." Jac. de Vitriaco, c. 35. Brocardus, c. iii. p. 173. Adrichomius, p. 105. See Gesenius's Notes on Burckhardt, p. 494. Reland, Pal. p. 921.

[5] The Arabic language has not the sound of *p*; hence Bâniâs for Paneas; as also Basha for the Turkish Pasha.

[6] See above, pp. 347, 348. The mountain was also later called Panium.

made part of the territory of Philip, tetrarch of Trachonitis; was enlarged and embellished by him; and named Cæsarea Philippi, in distinction from the Cæsarea of the sea coast.[1] Under this name it appears in the New Testament, and was visited by our Lord.[2] Agrippa afterwards gave it the name of Neronias for a time; Vespasian visited it; and Titus, after the capture of Jerusalem, exhibited here public spectacles, in which the captive Jews were compelled to fight with one another or with wild beasts, and many perished.[3] Coins of Cæsarea-Paneas, as it was also called, are still extant.[4] In the fourth century, it was already a bishopric of Phenicia under the patriarchate of Antioch; its bishop Philocalus was present at the council of Nicea in A. D. 325; and another, Olympius, at the council of Chalcedon in A. D. 451.[5] In the days of Eusebius and Jerome, the earlier name Paneas was again predominant; and has continued current under the Muhammedan dominion to the present day.[6]

During the crusades Bânias was the scene of various changes and conflicts. It first came into the possession of the Christians in A. D. 1129 or 1130, along with the fortress es-Subeibeh on the mountain; being delivered over to them by its Ismaelite governor, after their unsuccessful attempt upon Damascus in behalf of that sect. The city and castle were given as a fief to the knight Rayner Brus.[7] The castle, therefore, is an earlier structure, erected by the Saracens. In A. D.

[1] Joseph. Antiq. xviii. 2. 1. B. J. ii. 9. 1.

[2] Matt. xvi. 13. Mark, viii. 27.

[3] Joseph. Antiq. xx. 9. 4. B. J. iii. 9. 7. vii. 2. 1.

[4] Eckhel, Doctr. Num. iii. p. 339. Mionnet, Médailles Ant. v. p. 311. seq. The coins extend from Augustus to Heliogabalus.

[5] Labb. Concil. tom. ii. col. 51. Le Quien, Oriens Chr. ii. p. 831.

[6] Euseb. Hist. Ecc. vii. 17. Hieron. Comm. in Ezech. xxvii. 18. "Dan . . . ubi hodie Paneas, quæ quondam Cæsarea Philippi vocabatur."

[7] Abulfed. Annal. A. H. 523, tom. iii. p. 432. Will. Tyr. xiii. 26. xiv. 19. Wilken, Gesch. der Kr. ii. p. 569. Id. Comm. de Bell. Cruc. p. 68.

1132, during the absence of Rayner, Bâniâs was taken after a short assault by the Sultan Isma'îl of Damascus.[1] It was recaptured by the Franks, aided by the Damascenes themselves, in A. D. 1139; the temporal control restored to Rayner Brus; and the city made a Latin bishopric under the jurisdiction of the archbishop of Tyre.[2] Bâniâs fell afterwards by inheritance into the possession of the constable Honfroy, who called in the aid of the Hospitalers for its protection; in A. D. 1157 it was besieged by the formidable Nureddin, who succeeded in taking and burning the town, but was not able to master a fortress situated in a part of the city itself.[3] The place was relieved, and the fortifications immediately rebuilt by king Baldwin III. But in A. D. 1165, Nureddin again attacked Bâniâs during the absence of Honfroy, and with better success; after a short siege the place surrendered, and never came again into the power of the Franks.[4]

The castle mentioned by Burckhardt as situated south of the city across the torrent, has an Arabic inscription with a date later than A. H. 600, corresponding to A. D. 1204[5]; but whether it was then first erected, or may perhaps have been the fortress above mentioned in a part of the city, we are nowhere informed. In A. D. 1172, king Amalric besieged Bâniâs for fifteen days in vain.[6] The place, with others, was

[1] Will. Tyr. xiv. 17. 19. Wilken, ibid. p. 612. seq.

[2] Will. Tyr. xv. 9—11. Reinaud, Extraits, p. 70. seq. Wilken, ib. pp. 684. 687. seq. Le Quien, Oriens Christ. iii. p. 1335.

[3] Will. Tyr. xviii. 12. Wilken, ibid. iii. ii. pp. 43, 44. Reinaud, Extr. p. 107.

[4] Will. Tyr., xix. 10. Reinaud, Extr. p. 121. Wilken, ib. p. 92.—In another place Wilken mentions a Bâniâs as having been captured by Saladin in A. D. 1188. But the place here meant, is the city of Belinas and the fortress Merkab, on the sea coast north of Tortosa. See Wilken, ib. vii. p. 327. n. Reinaud, Extr. p. 225. Schultens, Index in Vit. Salad. art. *Markabum*. Brocardus, c. ii. p. 171.

[5] Burckhardt, p. 40.

[6] Will. Tyr. xx. 23. Wilken, ib. iii. ii. p. 153.

dismantled by Sultan Mu'adh-dhem in A. D. 1219.[1] The Christians once more in A. D. 1253 made an expedition from Tyre against Bâniâs, under the command of the Seneschal Joinville, and got possession of the town for the moment; but not being able to subdue Kŭl'at es-Subeibeh on the mountain, they immediately abandoned their conquest, and retired to Sidon.[2]

Benjamin of Tudela mentions Bâniâs and the grotto of the Jordan; but in such terms as to leave it doubtful whether he ever visited the spot.[3] He speaks of it under the name of Belinas, a name which was current also among the crusaders.[4] Brocardus has a notice of the place; and Abulfeda describes it and the castle es-Subeibeh.[5] But since the time of the crusades, I find no account of its having been visited by any Frank traveller, until Seetzen took it in his way from Damascus to Tiberias in A. D. 1806.[6]

The *Jisr Benât Ya'kôb*, "Bridge of the daughters of Jacob[7]," appears to be later than the time of the crusades, and was probably erected in connection with the great caravan road from Egypt to Damascus, with its numerous Khâns. The writers of that period speak only of a Ford of Jacob; according to a legendary tradition or supposition, that the patriarch here crossed

[1] Wilken, ibid. vi. p. 236.

[2] Wilken, ibid. vii. p. 327. seq. and Joinville as there cited.

[3] Benj. de Tud. par Barat. p. 111.

[4] Will. Tyr. xix. 10. Jac. de Vitriac. c. 35. p. 1070. Brocardus, c. iii. p. 172. — This name seems to have arisen from confounding the two Arabic names Bâniâs and Belînâs. See p. 360. note [4]. Reland, Pal. p. 920. Schultens, Index in Vit. Salad. art. *Markabum*. Wilken, ib. vii. p. 327. n.

[5] Brocardus, l. c. Abulf. Tab. Syr. p. 96. Schultens, Index in Vit. Salad. art. *Paneas*.

[6] Sir J. Maundeville and W. de Baldensel, about A. D. 1336, both speak of Belinas (Bâniâs); but they both in travelling to Damascus crossed the Jordan by the bridge below the lake of Tiberias. Maundev. Travels, p. 115. Lond. 1839. W. de Baldensel in Basnage Thesaur. iv. p. 355. So too, probably, Rudolf de Suchem; Reissb. p. 852. Fürer von Haimendorf passed along the Hûleh and up Wady et-Teim in 1566; but did not visit Bâniâs; p. 280. Sandys speaks of the castle of Bâniâs as occupied in his day by Fakhr ed-Dîn; p. 165.

[7] Instead of *Benât* Ya'kôb, Burckhardt has incorrectly *Beni* Ya'kôb, 'Sons of Jacob;' p. 315.

the Jordan on his return from Mesopotamia. Abulfeda, about A. D. 1300, calls the spot Beit Ya'kôb (Jacob's House), and the ford, el-Ajrân.[1]

Travellers of the fourteenth century, on their way from Palestine to Damascus, journeying apparently with the regular caravans, crossed the Jordan below the lake of Tiberias.[2] In Jan. A. D. 1450, the party of Gumpenberg is described as travelling to Damascus along the lake of Tiberias northwards, then over hills, and afterwards crossing a bridge where was a toll; this answers to the bridge in question, though the Jordan is not named.[3] In the remainder of the fifteenth, and the greater portion of the sixteenth century, the tide of travel among the pilgrims turned from Jerusalem southwards towards Sinai and Egypt; but about the middle of the sixteenth, we find Belon passing to Damascus by the present great road and bridge; and he was followed by several others in the same century.[4]

It would appear, therefore, that this great caravan-route had been established, the bridge built, and the Khâns erected, probably before the middle of the fifteenth century. The Khân near the bridge, at its

[1] "Vadum Jacob," Will. Tyr. xviii. 13. xxi. 26. xxii. 22. "per locum, cui nomen Vadum Jacob, fluvium *per*transiens." Quaresmius, ii. p. 871. Abulfed. Annal. A. H. 575; in Bohaed. Vit. Salad. Excerpt. p. 26. Bonifacius has here also a "domus Jacob;" Quaresmius, l. c. p. 872.; and Pococke speaks of a small hill north of the bridge with some ruins, called the town of Jacob; ii. p. 78. fol.—But Jacob, in returning from Mesopotamia, came first to the ford of the Jabbok, the present Zŭrka, north of Jericho; here Esau met him, having come from Mount Seir. Gen. xxxii. 22.; comp. vs. 3.

[2] W. de Baldensel, ed. Basnage, p. 355. "Jordanem transivi ponte in eo loco, ubi ipse fluvius se a mari Galilææ separat." Sir J. Maundeville, p. 115. Lond. 1839.—So late as A. D. 1508, Baumgarten crossed the Jordan near Jericho, and proceeded thence to Damascus, on the east side of the river; p. 107. seq.

[3] Reissb. in h. Land, p. 451. The stream is merely spoken of as "a water Daie."

[4] Belon, Observ. Paris, 1588, p. 331. Then followed M. Seidlitz as a prisoner in 1556, Reissb. p. 489.; Radzivil in 1583, Reissb. ii. p. 153.; Cotovicus in 1598, p. 361. seq. Comp. Quaresmius, Elucidat. tom. ii. p. 871.

eastern end, is similar to the rest, as we could see; and is the fifth upon this great public road, after it enters the plain of Esdraelon at Lejjûn.[1] The bridge itself is built of the black volcanic stones of the region; has four pointed arches; and is sixty paces long by about sixteen feet in breadth.[2]

This passage of the Jordan was however a point of great importance, even in the era of the crusades. It was here that king Baldwin III. in A. D. 1157, while proceeding from Bâniâs to Tiberias, after having relieved the former place, was surprised by Nureddîn; his attendants were mostly captured, and he himself escaped with difficulty to the castle of Safed.[3] In October, A. D. 1178, Baldwin IV. laid here, by the ford, the foundations of a new fortress, upon an eminence of moderate height, on the west side of the river. The castle was quadrangular; the walls of great thickness and solidity, and of appropriate height. The whole work was completed in about six months; and gave the Christians the entire control of this important pass. The charge of the castle was committed to the Templars; and it thus formed a sort of outpost to their adjacent and more formidable fortress of Safed.[4] The Christians had carried on the works without interruption from the Saracens, except one or two attacks from robber-hordes. But in June, A. D. 1179, not three months after the fortress was completed, it was assaulted by Saladin, at first without success. Having, however, defeated the Christians in a subsequent engagement near Bâniâs, in which the Constable Honfroy was mortally wounded, and the Grand Master of

[1] These are the Khâns el-Lejjûn, et-Tujjâr, el-Minyeh, Jubb Yûsuf, el-Jisr.

[2] Burckhardt, p. 315. Cotovicus, p. 361. Comp. above, p. 310.

[3] Will. Tyr. xviii. 13, 14. Wilken, Gesch. der Kr. iii. ii. p. 44. Comp. above, p. 326.

[4] Will. Tyr. xxi. 26. 30. Wilken, ibid. p. 189.

the Templars, and others, made prisoners, the Sultan again invested the castle, became master of it by storm, put the garrison mostly to the sword, and razed the fortress to the foundations.[1] The remains of this castle are doubtless the ruins which travellers describe as situated on a tumulus-like hill on the west side of the river, about a mile below the bridge.[2]

[1] Will. Tyr. xxi. 27—30. Reinaud, Extraits, p. 182. Abulfed. Annal. a. h. 575. Bar Hebr. Chron. Syr. pp. 380, 381. Wilken, ib. pp. 191—194. Id. Comment. de Bell. Cruc. p. 126.

[2] Pococke, vol. ii. p. 73. "A small mile below the bridge, there is an oblong square hill, which seems to have been made by art; round the summit of it are the foundations of a strong wall; and on the south end and on the east side, I saw the remains of two very handsome gates of hewn stone, with round turrets at the corners. At the north end there is a great heap of ruins, probably of a castle; the whole is about half a mile in circumference." Monro, vol. ii. p. 44. — The clumsy supposition of Quaresmius, that the Khân is a remnant of Baldwin's castle, requires no further notice; tom. ii. p. 872.

SECTION XVI.

FROM SAFED BY TYRE AND SIDON TO BEIRUT.

Friday, June 22d, 1838. HAVING been thus compelled to turn away from exploring personally the sources of the Jordan, and from visiting Damascus, we felt that the other parts of our general plan had been accomplished, and that the main objects of our journey were at an end. In proceeding from Safed to Tyre, and thence by Sidon to Beirût, we supposed that we were about to travel a beaten track, which had been repeatedly described, and could therefore present nothing of novelty; whatever there might be of interest connected with the renowned emporiums of ancient Phenicia. Under the influence of this impression, and feeling that our work was done, I am sorry to say, we paid a less exact attention to our course, and to the various objects along the way, than had been hitherto our custom. I regret this the more; because it turns out, that the country between Safed and Tyre was altogether unknown; and even the route along the coast between Tyre and Beirût, although often travelled, has never been accurately described. Indeed, all this portion of the coast of Syria has never yet been fully surveyed, nor the positions of its chief towns correctly determined; and although it is now constantly visited by steamers and vessels of war, yet there exists, up to the present time (1840), neither a

good chart of the coast, nor the materials from which one might be constructed.

Our missionary friends from Beirût, a few weeks before, had travelled from Safed to Tyre by a somewhat different road; and had also been for several years in the habit of passing between these two places. Indeed, the route was regarded as a common one; and I first learned after returning to Europe, and not without some surprise, that it had hitherto been almost or quite unknown in books. On examination, I find that Nau, in A. D. 1674, travelled from the mouth of the Kâsimîyeh, north of Tyre, to Safed; but he gives merely the names of a few villages along his route.[1] In A. D. 1833, Monro too went from Safed to Tyre, and returned to Safed; but his account is meagre, though overcharged; and his road appears to have been a different one from ours, at least for a great part of the way.[2] Mr. Thomson likewise took this route to Safed, after the earthquake of 1837; and mentions the names of a few places.[3] These appear to be the only printed notices of the whole region between Safed and Tyre.

We set off from our place of encampment in Safed at 12¼ o'clock; and passing around the north side of the hill, below the castle, began at once to descend into the north-western valley, here not less than three or four hundred feet deep. We reached the bottom about 12h 35′; and had on our right, in the valley, the large village 'Ain ez-Zeitûn, with its fine vineyards, north of Safed. The village at this distance had a thrifty appearance, although it was laid in ruins by the earthquake. This great valley, as we have seen,

[1] Nau, Voyage Nouv. de la Terre Sainte, p. 550. seq.

[2] Summer Ramble, vol. ii. p. 16. seq. 33.

[3] See his Report in the Missionary Herald for Nov. 1837, p. 435. seq.

passes down at first about S. S. W., and after receiving the eastern Wady, runs to the lake of Tiberias. We now crossed two low ridges, or swells, between smaller Wadys; and had Meirôn in view on our left, near the foot of the mountain in that direction. Further on, we began to pass up a narrow lateral Wady, coming down from the N. W. Upon the height on our left, was the village of Kadîta, which at 1h 40′ was directly over us. Another village on our right, perhaps half an hour distant, was called Teitebeh. Kadîta has many vineyards and fig-trees in its neighbourhood, and was greatly injured by the earthquake.

We were now again in a region of dark volcanic stones, like those around the lake of Tiberias. We soon came out upon a high open plain, about on the level of Kadîta, or perhaps higher; and the volcanic stones increased as we advanced, until they took the place of every other; and, besides covering the surface of the ground, seemed also to compose the solid formation of the tract. In the midst of this plain, at five minutes past 2 o'clock, we came upon heaps of black stones and lava, surrounding what had evidently once been the crater of a volcano. It is an oval basin, sunk in the plain in the direction from S. W. by S. to N. W. by N., between three and four hundred feet in length, and about one hundred and twenty feet in breadth. The depth is perhaps forty feet. The sides are shelving, but steep and ragged, obviously composed of lava; of which our friend Mr. Hebard had been able to distinguish three different kinds or ages. — Near the north-western extremity, a space of a few feet in width slopes up more gradually from the bottom, leaving a sort of entrance through the wall of the crater. The basin is usually filled with water, forming a pond; but was now nearly or quite dry, and contained nothing but mud. All around it are the traces

of its former action, exhibited in the strata of lava and the vast masses of volcanic stones. It may not improbably have been the central point or *Ableiter* of the earthquake of 1837. Mr. Thomson, who passed here a short time afterwards, mentions the spot in his report; but appears not to have examined it in reference to its possible connection with the earthquake.[1] Our friends also, a few weeks before, had seen it; and in their letters had directed our attention to it. The pond bears the name of Birket el-Jish, from the next village.[2]

Further on, and still in the plain, one road to Tyre goes off more to the left; our friends who preceded us had taken this route, and visited upon it a place, where a species of chalcedony is found in great abundance. Our path continued straight onward; at 2^h 25′ we reached the extremity of the high plain, and had before us a fine lower basin-like plain, tilled and surrounded by bushy hills. Its waters flow off N.W. through a narrow valley; showing that we had now left the waters of the lake of Tiberias. Before us was el-Jish, on a conical hill; and further to the left, Sa'sa', on a similar hill, on the N. of the line of mountains already mentioned, running off N. W. from the vicinity of Safed, and limiting the prospect on that side.[3]

We came to the foot of the hill on which el-Jish is situated at 2^h 35′, on the north of the beautiful plain just described, and having in the N. E. a deep narrow Wady, a ravine, running N. N. W. Jish was totally destroyed by the earthquake; not a house of any kind was left standing. The Christians were at prayers in their church; which fell upon them, and destroyed more than one hundred and thirty persons. Two

[1] See his Report, Miss. Herald, l. c. p. 436.

[2] From the crater, Safed bore S. 27° E. and Benît S. 65 E. See p. 339. above.

[3] See above, p. 336.

hundred and thirty-five names, in all, of those who perished in the village, were returned to the government. A large rent in the ground just on the east of the village, when seen nearly three weeks afterwards, was about a foot wide and fifty feet long; it was described as having been at first much larger.[1] As we now saw the village, it had been partly rebuilt, and began to assume again its former aspect.

The name el-Jish enables us to recognise here the Giscala of Josephus, a place several times mentioned by this writer, and fortified by his orders. It was the last fortress in Galilee to hold out against the Romans; but finally made terms with Titus, and surrendered itself, contrary to the will of John, a native leader, who retired to Jerusalem and became one of the defenders of that city against Titus.[2] Jerome relates, as a fable, the story, that the parents of the apostle Paul were from Giscala.[3] It is probably the same place spoken of in the Talmud under the name of Gush Halab, situated not far from Meirôn, and celebrated for its oil.[4]—Benjamin of Tudela mentions it as containing a score of Jews in his time, and lying a day's journey from Tibnîn; in the sixteenth century the tombs of several Jewish Rabbins are enumerated here, and there is said also to have been a synagogue.[5]

From the foot of the hill of Jish, Sa'sa' bore N. 77° W. distant about an hour. This place is also

[1] Mr. Thomson's Report, Miss. Herald, l. c. p. 435. — Beyond el-Jish, Mr. T. seems to have followed another road.

[2] Joseph. B. J. ii. 20. 6. iv. 1. 1. ib. 2. 1—5. ib. c. 3. Vita, § 38. Comp. §§ 10. 13. Reland, Pal. p. 812

[3] Hieron. Comm. in Philem. 23. "Talem fabulam accepimus: Aiunt parentes Apostoli Pauli de Gyscalis regione Judææ," &c. Reland, p. 813.

[4] See the Talmudic passages, Lightfoot, Opera, ii. p. 593. Reland, Pal. p. 817.; comp. 813. The Rabbinic form is גוש חלב, of which the Arabic retains only the first word.

[5] Benj. de Tud. par Barat. p. 108. Hottinger, Cippi Hebraici, ed. 2. p. 70. The writer of this latter Itinerary speaks of the synagogue, and refers it back to R. Simeon Ben Jochai!

mentioned in the sixteenth century, as containing the tombs of several Jewish Rabbins.[1] It is now a Muhammedan village.

Instead of entering the village of Jish, we passed below it, around the right side of the hill, along the brink of the deep valley above mentioned, into which we gradually descended. We came to the bottom at 2^h 55′, where was a very small streamlet of water. — Further down were two or three small fountains, where shepherds were watering their flocks. This valley is called Wady el-Mu'addamîyeh; the banks are very steep and high, so that we could for a time see nothing of the country. After half an hour, we reached its junction with another larger Wady coming from the S.W., with which probably the fine plain south of el-Jish has also a connection. We followed down this valley towards the north for fifteen minutes; here it turns again N.E. and goes to join another Wady called Hendâj, which descends into the Ard el-Khait, and enters the lake el-Hûleh near its southern extremity.

Leaving this valley we ascended by a steep lateral Wady towards the N.N.W. and came out at 4¼ o'clock upon high undulating table-land, arable and every where tilled, with swelling hills in view all around, covered with shrubs and trees. The stones had mostly disappeared. Here too we had a view of a fine tract of open cultivated country towards the Hûleh, with several villages upon it.[2] Passing on over a tract of high ground, covered with small oaks, we descended a little along a fine shallow basin on our left, in which the reapers were gathering an abundant harvest. Its waters are drained off towards the S.W.

[1] Hottinger, Cippi Heb. p. 68.

[2] Among others, Fârah bore N. 85° E. Râs el-Ahmar S. 45° E. el-Jish S. 10° E.

and become tributary, we were told, to a Wady called 'Ain et-Tîneh, which runs to the western sea just north of Râs el-Abyad, the Promontorium Album. As we rode along the north-eastern border of the basin, we had on our right the open country around Fârah, as already mentioned; the waters of which descend to the Hûleh.

We came now upon still higher ground, and had soon upon our left a large village, about half an hour distant, named Yârôn[1]; while another called Mârôn was on a higher hill at about the same distance on our right. Just beyond these, at $4\frac{3}{4}$ o'clock, we saw on the left, near the road, a very large sarcophagus, lying here in utter loneliness. It is of limestone, plainly hewn, and measures eight feet in length by four and a half feet in breadth and height. The lid is thrown off, and measures two feet thick; the upper side is slanted off like a double roof; the ends resemble a pediment. Scattered around it are columns and fragments of columns of moderate size. It would seem as if the sarcophagus had stood originally on or near this spot, with a small temple over it; forming a solitary tomb, not unlike that of Hiram nearer Tyre.

The way now led us along an almost level ridge, on the water-summit between the Hûleh and the Mediterranean. It was a fine and fertile strip of land, and patches of it were occupied by a species of vetch, called in Arabic Hummŭs. At $4^h\ 55'$ we crossed a small shallow Wady running west, and ascended a ridge wooded with small oak trees, on a course N. W.

[1] In A. D. 1674, Nau and his party spent a night at Yârôn; he describes there the remains of a monastery and church on an eminence near by, with the bases and fragments of many columns; pp. 551, 552. These are probably the "ruins of a church of white marble" spoken of by Monro; who appears also to have seen the sarcophagus mentioned in the text, though I am unable to recognise it in his description; vol. ii. p. 17. Beyond this point, his route seems to have been different from ours.

The whole country was now a succession of swelling wooded hills and valleys, a soft and pleasing landscape, especially towards the S. W. The prickly oak is very abundant. Half an hour later we reached the top of the ridge, and our course became north. This soon brought us to a broad shallow arable valley, called Wady Rŭmâsh, running off towards the south to join Wâdy 'Ain el-Tîneh.[1] We passed up along its eastern side, and came at 6h 10′ to Bint Jebeil, a large village, surrounded by many vineyards, where we proposed to halt for the night.

We were about to pitch our tent outside of the village, near the threshing-floors, where the people were still at work, when the Sheikh and head men of the village came to us, saying they were exposed to an attack from the rebel Druzes now in arms in and around Hâsbeiya. A village in the north not far off had been robbed the night before; and to-night their village might be plundered; they therefore advised us to go on further. We at first regarded all this as a mere pretext; and our muleteers also declined to go on, as it was now late and no other village near. The men then proposed that we should lodge within the village in a Medâfeh, where we should be more secure; since our tent would naturally at once attract the notice and excite the cupidity of plunderers. This advice also we were not disposed to follow, well knowing the torments to which we should thus be subjected. Meanwhile, one of the chief men invited us to lodge in his own house; and as this very unusual step testified at least their sincerity, we at length, though unwillingly, accepted his proposal. The whole house was given up to us; the

[1] Mr. Thomson, travelling another road, speaks of a small village called Rŭmâsh, situated probably on this valley further south; it was greatly injured by the earthquake. Miss. Herald, Nov. 1837, p. 435.

women and children being removed out of it for the night. Our muleteers were lodged at a Medâfeh.

The inhabitants of Bint Jebeil are all, or nearly all, Metâwileh (Sing. Mutawâly,) a Muhammedan sect here regarded as heretical, though their tenets accord for the most part with those of the sect of 'Aly, or the Shîites (Shî'ah) of Persia.[1] Their chief practical characteristic, which forces itself upon the notice of a stranger, is the custom neither to eat nor drink with those of another religion; to which they rigidly adhere. They use no vessel, for instance, out of which a Christian has eaten or drank, until it has been thoroughly cleansed; and if a Christian chance to drink out of one of their earthen vessels, they break it in pieces. They are said even to regard themselves as unclean, should a stranger touch their clothes. All these circumstances in their character went to show the sincerity of our host, when he gave up his house for our use. We were treated in all respects with great civility; yet both our host and his friends absolutely refused to partake of our evening meal; and those who came to visit us, would not touch our coffee.— In this manifestation of kindness, they did not profess to be wholly disinterested; for if any thing happened to us, the government, they said, would hold them responsible. It only showed the reality of their alarm; which, however, for this time proved groundless.

The house to which we were thus introduced was one of the best in the village, and marked a man of some wealth. It stood with its north end on one of the lanes; on the west side was a very small court adjoining the lane; and in the corner of it a small shed serving as a kitchen. The door entered from this court; and one trod within first upon the ground, and

[1] See Sale's Koran, Prelim. ii. p. 426. seq. Volney, Voyage, Disc. c. viii. Niebuhr, Reisebeschr. ii. p. 77. seq.

then upon the floor, raised like a low platform on two sides of the interior, leaving an unfloored space of about one third of the whole interior to serve as a stable. Here a donkey was already enjoying his night-quarters; while we spread our beds upon the adjacent floor. The room and floor might be termed neat for a Syrian village; and the walls were even not destitute of ornament. In one corner was a small fireplace, having little cupboards over it decorated with carved work; rudely done indeed, but yet ornamental. Our host and several people of the village sat with us till late at night.

We were now in the province called Belâd Beshârah; this includes also the two villages Yârôn and Mârôn which we had passed, and extends to the plain of Sûr. On the north it is bordered by the Lîtâny, and embraces the district of Merj 'Ayûn. It is a large province, having a governor of its own, who was now residing in Sûr (Tyre); though the proper capital of the province is Tibnîn. It contains many thrifty villages, inhabited mostly by Metâwileh; with only a few Christians, chiefly of the Maronite sect. One characteristic of the region is, that it cultivates few olive-trees and makes little oil. On the other hand, butter is abundant; and our lamp to-night was filled with butter instead of oil. The part of the district which we traversed is a beautiful country; and was to us not the less interesting for being well wooded. Here, for the first time in Palestine, we saw the hills thickly clothed with trees.

South of Belâd Beshârah, between Safed and 'Akka, is the smaller district called el-Jebel, in which, although inhabited chiefly by Muhammedans, the Druzes are very frequent. Between this district and Nazareth is another called esh-Shâghûr, which has likewise a few Druzes.[1]

[1] See above, p. 239.

Saturday, June 23d. We prepared for a very early start; but a new hindrance arose, which delayed us for a time. Our younger muleteer had been ill more or less all the way from Jerusalem, so that he was often unable to help to load the animals. Yet he had gradually been gaining in health; and as we approached Safed, his native place, his minute acquaintance with the country, and his obliging disposition, had rendered his services quite valuable. Indeed, he had never appeared in better spirits, nor had we ever estimated his intelligence and good-nature more highly, than on our little excursion from Safed to Benît. But during the night in Safed, he had probably been guilty of excesses, which had yesterday made him again quite ill, and now rendered him unable to proceed. He was therefore left at Bint Jebeil; and his partner hired a young man to go on with us, as his servant. The latter was a Mutawâly; but made no scruple to eat and drink with our Muhammedan servants.

We set off at length without breakfast at 4½ o'clock, on a course at first N. N. W. crossing Wady Rŭmâch; on the east side of which Bint Jebeil is situated. The country continued as before, undulating, cultivated, wooded, and beautiful; a succession of hill and dale, with more distant hills still higher and more thickly wooded. Indeed, from this whole region, considerable quantities of wood for fuel are carried to the coast, for transportation by sea. The chief supply for Beirût comes from this quarter. The little village of Tîreh we saw a few minutes distant on our left, at 5^h 20′; the ground declining in that direction. At 6 o'clock we came out upon an elevated ridge, where there was a distant glimpse of the western sea. Here we had our last view of the country behind us; Sa'sa' bore S. 5° W. showing the general direction of our course; and Ter-

shîhah S. 45° W. Both are Muhammedan villages in the district el-Jebel.

The way now led us for some time down a densely wooded hill-side. After ten minutes, the view opened before us over an open tract, with the village Haddâta in front; while more on the right was an extensive, undulating, cultivated region of great beauty, with the strong castle of Tibnîn on an isolated hill in the midst. Around the base of the castle-hill is the town of the same name, regarded as the chief place of the district Belâd Beshârah. The waters of all this tract run northwards to the Lîtâny. At 6½ o'clock we passed Haddâta, a large village close on our left. Here Tibnîn bore N. 30° E. about half an hour distant. The castle appeared large, strong, and not greatly impaired, though now unoccupied. It is obviously of the time of the crusades. A small village called Hûlieh was also on our right, at the distance of about fifteen minutes. The valley on our right passed off N. N. W. towards the Lîtâny.

Five minutes further on, at 6h 35′, the great castle Kŭl'at esh-Shŭkîf opened on our view, bearing N. 40° E. at the distance of several hours. I have already had occasion to speak of this fortress, as standing on a precipice which overhangs the northern bank of the Lîtâny, near the bridge on the north of Merj 'Ayûn.[1] It is in high renown among the natives, as a place of wonderful structure and vast strength. It gives name to the adjacent district, called Belâd esh-Shŭkîf; lying between the Lîtâny on the south and the territory of the Emîr Beshîr of Mount Lebanon on the north, and extending west to the plain along the coast. In it resides a family of Sheikhs, which is regarded as the head of all the Metâwileh of this region; called the

[1] See above, p. 345.

house of 'Aly es-Sŭghîr. They boast of high antiquity; and are exclusive in their marriages, like the Sheikhs of the Druzes.

These two great fortresses of Tibnîn and esh-Shŭkîf figure not unfrequently in the history of the crusades; but lying in the mountains at a distance from the common routes, they have subsequently escaped the observation of almost all travellers. A few further notices of them may therefore be here not out of place.

The fortress of *Tibnîn*, as we are informed by William of Tyre, was erected in A. D. 1107 by Hugh of St. Omer, then lord of Tiberias. This chieftain was in the habit of making incursions upon the city and territory of Tyre, which had not yet been subdued by the Franks; and built this castle as a strong-hold, in furtherance of his plans, on the way between the two cities; selecting for its site a precipitous height, in the midst of a rich and cultivated tract upon the mountains, abounding in vineyards, fruits, and forests. To this new fortress, the founder gave the name of Toron, by which it is usually mentioned among the Franks; Arabian writers know it only as Tibnîn.[1] It became an important fortress, and gave name to the family of its possessors. In A. D. 1551, Honfroy of Toron was appointed as the Constable of king Baldwin III.; he is described as having large possessions in Phenicia, and in the mountains around Tyre; and after having acted a conspicuous part in the transactions of the succeeding years, was at last mortally wounded in the battle

[1] Will. Tyr. xi. 5. "In montibus — ab eadem urbe Tyrensi quasi per decem distantibus milliaria, in locum cui nomen priscum *Tibenin*, castrum ædificare, cui . . . nomen indidit *Toronum*." Jacob de Vitry copies the language of William of Tyre, omitting the date; c. 43. p. 1072. Wilken quotes the latter author, and appears to have overlooked the original account of the former; hence he remarks only, that Toron was built before the capture of Tyre in A. D. 1124; Gesch. der Kr. v. p. 42. n.

near Bâniâs in A. D. 1179.[1] His grandson of the same name married the younger sister of Baldwin IV.; and was afterwards offered the crown of Jerusalem, by the barons assembled at Nâbulus, in opposition to Guy of Lusignan. This he was wise enough to decline; and having joined the banner of Guy, was taken prisoner at the battle of Hattîn.[2] Immediately after this battle, in the same year, A. D. 1187, the fortress was invested by Saladin himself, and captured after an assault of six days.[3]

The original relations of Tibnîn and Tyre were now reversed; and the Saracens in possession of the former, henceforth harassed from it the Christians as masters of the latter. To do away this evil, the new host of pilgrims and crusaders, chiefly from Germany, which arrived in the Holy Land in A. D. 1197, undertook among other enterprises the reduction of the castle of Tibnîn. The Christian host sat down before the fortress on the 11th of December, under the command of the Duke of Brabant; not indeed with unanimity and confidence; for distrust already existed between the Syrian Franks and the new comers, who longed to press forward against Jerusalem. Yet the siege was urged with vigour; and as the steepness of the hill on which the castle stood prevented the approach of the usual machines, mines were driven under the hill beneath the walls. In this labour, the many pilgrims from Goslar in Germany, who were practically acquainted with mining for metals, rendered great service. At length after four weeks the mines were sprung, and breaches formed in the walls in many places.

[1] Will. Tyr. xvii. 14. xxi. 27. Wilken, l. c. iii. ii. pp. 18. 191. See above, p. 363.

[2] Will. Tyr. xxii. 5. Jac. de Vitr. c. 93. p. 1117. Wilken, l. c. pp. 201. 255. 287. Comp. above, p. 247.

[3] Bohaed. Vit. Salad. pp. 71, 72. Reinaud, Extr. p. 202. Wilken, l. c. iii. ii. p. 295.

The Muslim garrison now desired to capitulate, and sent seven of their leaders to the Christian camp to propose terms. Their proposals were favourably received by the princes; but the voice of discontent broke out in the host, and especially among the Syrian Franks, that the now defenceless fortress should not be carried by storm, and an example be made which should strike terror into the hearts of their enemies. Yet after long wavering, the terms proposed were accepted; and a portion of the delegates remained as hostages in the camp, whilst the rest returned to the fortress. But such was their report of the disunion prevailing among the Christian warriors, that the garrison resolved to maintain their post; and continued the defence with obstinacy, leaving the hostages to their fate.

The besiegers now renewed their assaults; with the more energy perhaps, because they had reason to dread the approach of Melek el-Âdil with a Saracen army. On the last day of January a council of war was held, and a general storm of the fortress determined upon for the next day. The announcement of this measure was received with joy; and all parties united in mutual resolves and exhortations, either to conquer or die. Meantime it was reported through the host, that the servants of the princes, with their baggage, had left the camp on their way to Tyre. The pilgrims instantly followed the example; loaded up their baggage, and hurried off in the same direction, on horseback and on foot; abandoning the camp in such haste and confusion, that many lost all their effects, and the sick and wounded were left behind. To heighten the confusion and dismay, a violent storm of rain and hail burst upon the heads of the Christians during their disgraceful flight. Thus shamefully ended

this memorable siege; after having twice been on the point of being brought to a successful conclusion.[1]

We hear little more of Tibnîn. In A. D. 1219 it was dismantled, like other fortresses, by the Sultan Mu'adh-dhem, in order that it might not again become a strong-hold of the Christians.[2] Yet it appears once more to have come into their hands; for in A. D. 1266 we find Sultan Bibars taking possession of it, after the siege and capture of Safed.[3] The place is spoken of by Benjamin of Tudela, and also by Brocardus; but appears ever since to have remained unvisited and unknown, except the slight mention of the name by Nau, who passed here in A. D. 1674.[4]

The castle *esh-Shŭkîf* bears among the Frank historians of the crusades the name of Belfort or Beaufort.[5] The date of its erection is not given, nor are we informed whether it was built by Christians or Saracens; though not improbably it was of Christian origin, like the neighbouring fortresses of Tibnîn, Safed, Kaukab, or Belvoir, and others. It is first mentioned by William of Tyre, in A. D. 1179, as a castle of the Franks; he relates that after the partial defeat of the Christians in that year by Saladin near Bâniâs, many of the knights and troops took refuge in the neighbouring fortress of Belfort.[6] In A. D. 1189, nearly two

[1] The particulars of this siege are given by Arnold of Lubeck lib. v. c. 4. seq. in Leibnitz, Scriptor. Rerum Brunsvic. tom. ii. p. 706. seq. Oliver. Scholast. in Eccardi, Corp. Hist. Med. Ævi, tom. ii. p. 1391. seq. Comp. Ibn el-Athîr in Reinaud, Extr. pp. 380, 381. See Wilken, Gesch. der Kr. v. p. 42—53.

[2] Wilken, ib. vi. p. 236. and Abu Shâmeh as there cited.

[3] Reinaud, l. c. p. 498. Wilken, ib. vii. p. 493.

[4] Benj. de Tud. par Barat. p. 108.; comp. Hottinger, Cippi Hebr. ed. 2. p. 66. — Brocardus, c. iii. p. 172. Nau, Voyage, &c. p. 552.

[5] See the third following note. Among Arabian writers its common appellation is Shŭkif Arnûn, to distinguish it from several other fortresses of less note, also called esh-Shŭkif. Abulf. Tab. Syr. p. 98. Schultens, Index in Vita Salad. art. *Sjakyfum.*

[6] Will. Tyr. xxi. 29. Wilken, ib. iii. ii. p. 193.

years after the battle of Hattîn, Saladin with his army sat down on the last day of April before esh-Shŭkif. The siege was prolonged by the artifices of Raynald of Sidon, the commander of the castle; who came into Saladin's camp and offered to deliver up the fortress, provided the Sultan would grant him three months' time, in order to remove his family and effects from Tyre to a place of security. The conditions were accepted; but when the time expired, Raynald still sought by various pretexts to obtain further delay. Meantime the investment of 'Akka by a new host of crusaders called off the attention of Saladin; and tired of the subterfuges of Raynald, he sent him in chains to Damascus, and broke off for a time the siege of esh-Shŭkîf, in order to watch the army of the Franks. Yet the fortress was again invested, and was surrendered to him in April of the next year; on condition of the liberation of Raynald, and the unmolested retirement of the garrison.[1]

The castle esh-Shŭkîf was restored to the Franks in A. D. 1240, along with Safed, in consequence of a treaty with Isma'îl, Sultan of Damascus.[2] The garrison, however, refused to deliver it up to the Christians, and surrendered it at last only to Isma'îl himself, leaving him to do with it what he pleased.[3] Twenty years later, in A. D. 1260, the Templars acquired Sidon and the fortress of Belfort by purchase[4]; and they still held possession of it, when Bibars, in April, A. D. 1268, suddenly appeared before it, and began a vehement

[1] Bohaeddin, vit. Salad. p. 89. seq. 95. seq. 113. Reinaud, Extr. pp. 237. 239, 240. Wilken, ib. iv. pp. 247. 255. 259. 274.

[2] See above, p. 328. In recording this transaction, the Arabian historians speak of esh-Shŭkif and Safed, while the Christian writers have Belfort and Safed. Reinaud, p. 440. Abulfed Annal. A. H. 638, tom. iv. p. 462. Hugo Plagon, p. 723. Marin. Sanut. p. 215. Comp. Wilken, ib. vi. p. 600. —Marin. Sanutus further describes the river el-Kâsimîyeh (Lîtâny) as flowing close under Belfort; p. 245.

[3] Reinaud, p. 441. Wilken, l. c. p. 603.

[4] Hugo Plagon, p. 736. Marin. Sanut. p. 221. Wilken, ib. vii. p. 400.

assault. A portion of the garrison had been withdrawn the preceding day; and there remained not enough to hold out against the vigorous attacks of the enemy. After a few days of vain resistance, the Christians surrendered at discretion; the men were distributed as slaves among the attendants of the conqueror, while the women and children were sent to Tyre. The fortress was again built up, and furnished with a garrison, a Kâdy, and Imans for the mosk.[1] It is mentioned not long after by Abulfeda, and again by edh-Dhâhiry[2]; but from that time until the present century, esh-Shŭkîf appears to have been lost sight of by all travellers.[3]

Our course as we descended towards Haddâta had become about N. W. and continued in this general direction, or rather N. W. ½ W. quite to Tyre. Twenty minutes from Haddâta, at 6h 50′, we passed a village on the left, called el-Hadîth; and five minutes beyond, came out upon the brow of a steep and long descent, leading down from the high broad region of mountainous country, over which we had hitherto been travelling, to a lower tract of hills and vallies lying intermediate between this upper region and the plain of Tyre; not unlike that which skirts the mountains of Jerusalem on the west. These hills extend for some distance northf of the Lîtâny, here called el-Kâsimîyeh. The point where we stood, may have been from twelve to fifteen hundred feet above the sea.

[1] Makrizi in Reinaud, p. 504. Marin. Sanut. p. 223. Wilken, ib. pp. 518, 519.

[2] Abulf. Tab. Syr. p. 98. Rosenmüller, Analect. Arab. iii. p. 20. Arab. p. 41. Lat.

[3] Unless perhaps it be the "Elkiffe" of Sandys, which he says was strongly fortified by Fakhr ed-Dîn; p. 165. Burckhardt heard of esh-Shŭkîf in A. D. 1810, in passing from Hâsbeiya to Bâniâs; p. 36. Buckingham passed near it in 1816 on his way from Bâniâs to Sidon; but merely mentions the name. Travels among the Arab Tribes, 4to. p. 407. In 1835 the route of Mr. Smith through the Hûleh and Merj 'Ayûn to Jezzîn, led him very near it; see above, pp. 343. 347.

Here was a most extensive and magnificent view of the hills and plains, the coast and sparkling waters of the Mediterranean; on which last we could distinguish several vessels under sail, like white specks in the distance. Directly before us, and the only object to break the monotony of the flat coast itself, was Sûr and its peninsula; while its plain, and the lower region of hills, teeming with villages, and variegated with cultivated fields and wooded heights, were spread out before us in great distinctness and beauty. It ranked high among the many beautiful prospects we had seen. — Sûr bore from us N. 52½° W.[1] My companion took here the bearings of ten villages; but afterwards found reason to doubt whether our Mutawâly guide had given him the name of a single one correctly; and therefore did not record them. We greatly regretted the loss of our more trusty muleteer.

The path now led us down, after a great descent, into the head of a deep and narrow Wady, which we followed for a long distance directly on our course. It is called Wady 'Ashûr, and was now without water; but the steep sides are thickly wooded with prickly oak, maple, arbutus, sumac, and other trees and bushes, reaching quite down to the bottom; so that we often travelled among the trees. It reminded me strongly, of some of the more romantic vallies among the Green Mountains in Vermont. Beneath the fine shades of this sequestered dell, we stopped at 8¼ o'clock for breakfast. The morning was serene and beautiful; and as the journey of the day was to be short, we gave ourselves up for a time to the luxury of repose.

At five minutes past 10 o'clock we proceeded down

[1] This bearing is from my own observation, made with care; and I have confidence in its correctness. The notes of Mr. Smith have N. 60° W. a very unusual discrepancy.

the valley, still in a N.W. direction. The bed of the Wady began now to be studded with oleanders in blossom. After half an hour, the hills became lower, the valley wider and cultivated. At $10\frac{3}{4}$ o'clock, there was a village on the hill at our left, called el-Beyâd; and another high up on the right, named el-Mezra'ah. Further on the valley turns north, and runs to the Lîtâny. We ascended the cultivated ridge which here skirts it on the west; and reaching the top at 11 o'clock, began to descend immediately into another broad fertile valley, also running towards the north. We crossed its water-bed at $11^h\ 20'$; and ascending again gradually to an undulating region of cultivated country, passed at $11^h\ 40'$ the large village of Kâna, on the brow of the valley; and close by it another called Mŭkhshikeh.

In this Kâna we may doubtless recognise the Kanah of the book of Joshua, described as one of the towns in the northern part of the tribe of Asher, whose border extended unto Sidon.[1] The name is recorded by Eusebius and Jerome; but I am not aware that the place has been noticed by any pilgrim or traveller, from that time until the present day.[2]

The hill country, as we here approached Sûr, is fully tilled; and a peculiar characteristic of it, is the production of great quantities of tobacco. Throughout all Palestine, this plant is cultivated more or less for home consumption, in small patches around most of the villages where the soil permits; but here it is largely raised for exportation, and actually forms one

[1] Josh. xix. 28. By way of distinction, probably, the Cana of the New Testament is called Cana of Galilee; now Kâna el-Jelîl.

[2] Onomast. art. *Cana*. The text of Jerome is here exceedingly confused, and probably corrupted. Eusebius seems not to distinguish this Cana from that of Galilee. — Mr. Thomson lodged at Kâna on his way from Tyre to Safed in 1837; Miss. Herald for Nov. 1837, p. 434. Pococke heard of the name, as he passed along the coast.

of the main exports of Sûr, if not the chief; being carried mostly to Damietta.

Proceeding over the hilly tract with a gradual descent, we had a village above us on our left at 12h 25′, the name of which escaped us.[1] Ten minutes further on, we came to one of the most remarkable monuments of antiquity, yet remaining in the Holy Land. It is an immense sarcophagus of limestone, resting upon a lofty pedestal of large hewn stones; a conspicuous ancient tomb, bearing among the common people the name of Kabr Hairân, "Sepulchre of Hiram." The sarcophagus measures twelve feet long by six feet in height and breadth; the lid is three feet thick, and remains in its original position; but a hole has been broken through the sarcophagus at one end.[2] The pedestal consists of three layers of the like species of stone, each three feet thick, the upper layer projecting over the others; the stones are large, and one of them measures nine feet in length. This gray weather-beaten monument stands here alone and solitary, bearing the marks of high antiquity; but the name and the record of him by whom or for whom it was erected, have perished, like his ashes, for ever. It is indeed possible, that the present name may have come down by tradition; and that this sepulchre once held the dust of the friend and ally of Solomon; more probably, however, it is merely of Muhammedan application, like so many other names of Hebrew renown, attached to their Welys and monuments in every part of Palestine. I know of no historical trace having reference to this tomb; and it had first been

[1] Monro gives the name of this village as "Annowy;" ii. p. 25. Mr. Thomson writes it Hannany (Hŭnnâneh?) l. c. p. 435.

[2] Such tombs, composed of a single soros or sarcophagus, of immense size, are not uncommon in Asia Minor; see Fellow's Journal in Asia Minor, Lond. 1839, pp. 48. 219. 248.

mentioned by a Frank traveller only five years before.[1]

Still descending gradually along a Wady, we turned off at a quarter before one from the main road to Sûr; taking a path more to the left in order to visit Râs el-'Ain. We kept along down the same Wady; and having passed the villages of Beit Ûlia and Dâr Kânôn at a little distance on our left, entered the plain and reached Râs el-'Ain at $1\frac{3}{4}$ o'clock. Here we made our mid-day halt of nearly two and a half hours, for rest, and in order to examine those remarkable works of ancient days.

Râs el-'Ain has its name as being the 'fountain-head' of the aqueducts, by which Tyre was anciently supplied with water. The place lies in the plain, hardly a quarter of an hour from the sea-shore, and one hour from Tyre on the direct road. It is a collection of large fountains; where the water gushes up in several places with great force, and in very large quantities. These sources in themselves are not unlike those at Tâbighah and elsewhere along the lakes of Tiberias and the Hûleh, as to quantity and force of ebullition; but the water is here clear and fine. In order to raise them to a head sufficient to carry off the water by aqueducts, the ancients built around them elevated reservoirs, with walls of large stones, immensely thick and fifteen or twenty feet high. There are four of these reservoirs in all, at this place. Two on the east are adjacent and connected together; these are of an irregular form, and have steps to ascend to the top, where is a broad space or walk forming the border around the basins.[2] We

[1] By Monro in 1833, whose road had again fallen into ours; Vol. II. p. 25. The tomb is also described by Mr. Thomson in 1837; l. c. p. 435.

[2] Maundrell describes these basins, one as twelve, the other as twenty yards square; Journal, March 21.

measured the depth of water in one of these, and found it fourteen feet.

Directly from these two reservoirs, an ancient aqueduct goes off N. N. E. through the plain, exhibiting strong and excellent masonry, with round arches and a continuous cornice above them, evidently of Roman architecture. The channel is about four feet in breadth, and two or three in depth, and remains for some distance ten or fifteen feet above the ground; afterwards, the surface of the land rises nearly to its level. The water must contain large quantities of lime in solution; for, wherever it has flowed over the aqueduct, or percolated through, large stalactites have been formed, which in some places fill up the arches. — On the other side too of the fountains, towards the south, an aqueduct with pointed arches runs off, carrying water to some gardens. This is obviously a more modern Saracenic work.

The third and principal source and reservoir, is some rods west of those now described. It is octagonal, and somewhat higher above the ground; with a very wide border, and a broad way leading to the top, so that one might ride up. The water rises in it, and rushes from it, with more violence and in greater quantity, than from all the others together. This basin was anciently connected by an aqueduct with the two former; or rather, the main aqueduct began here, and was first carried eastwards to the other two; but this part has been broken away, and only some very large masses of stalactites still remain to show its place.[1] The water in this reservoir is in constant ebullition, and must be difficult to sound; the people

[1] This aqueduct appears to have been standing in Volney's day; Voyage, ii. p. 199. Maundrell and Pococke also mention it expressly; and the latter even says there were two; vol. ii. p. 81. fol. Pococke's plan is utterly unlike the spot.

said it was sixty feet deep; but Maundrell found it only thirty feet, and this is probably too great. The water of this fountain is now used only to turn a single mill, which stands immediately under the north side of the basin, having tub-wheels, like most mills in Syria. Several other mills formerly stood here, to which the water was distributed; but it now runs in a single rapid brook to the adjacent sea.[1] In the same direction is an isolated hill of considerable elevation.

There is still a fourth fountain and reservoir, but much smaller, with an aqueduct of modern construction.

Around these fountains there is much verdure and many trees. We made our noon-day halt in an orchard of fig-trees; and the whole scene was rural and refreshing.[2] There is also something of a village. A few years ago, the Pasha of Egypt began to erect here several factories for cloth; and for this purpose removed two or three mills. But after a while, the expenses were found to be so great, that the project was abandoned. The foundations of two buildings yet remained, as they were then left; and the materials collected still lay upon the ground.

[1] Maundrell, under March 21st, gives a full and perhaps accurate description of this reservoir, as being "of an octagonal figure, 22 yards in diameter. It is elevated above the ground nine yards on the south side, and six on the north; and within is said to be of unfathomable deepness, but ten yards of line confuted that opinion. Its wall is of no better a material than gravel and small pebbles; but consolidated with so strong and tenacious a cement, that it seems to be all one entire vessel of rock. Upon the brink of it you have a walk round, eight feet broad; from which, descending by one step on the south side and by two on the north, you have another walk, twenty-one feet broad. . . . The aqueduct, now dry, is carried eastward about 120 paces, and then approaches the two other basins." As to the materials, our notes speak also of large stones, many of which are decayed; and Niebuhr says expressly, that this basin is built up with large squared stones; Reisebeschr. iii. p. 78. — In the days of Brocardus there were here six mills; c. ii. p. 170.

[2] Hasselquist notes as growing here: Salix (Sufsâf), Vitex Agnus castus (Rishrash), Palma Christi in abundance, Solanum, &c. Reise, pp. 187. 556.

The opinion has long prevailed, that these fountains must be brought, by an artificial subterranean channel, from some part of the adjacent mountains.[1] But there is nothing to limit such a supposition to these sources alone; and if it be adopted here, it may with the same reason be applied to all the other fountains along the coast, and also to those north of Tiberias and in the Hûleh. They are merely very copious natural springs, gathering their waters doubtless beneath inclined strata at the foot of the hills; and thus issuing with such force, as to admit of being raised to so great an elevation.

The piety of the middle ages referred these remarkable fountains and works to Solomon; or at least regarded them as the spot alluded to in the Canticles; "A fountain of gardens, a well of living waters, and streams from Lebanon."[2] This, however, is merely fanciful. Yet in all probability, ancient Tyre was supplied by aqueducts from these sources, long before the present Roman works were erected; and to them apparently the language of Menander is to be applied, who relates from the Tyrian archives, that when Shalmaneser retired from the siege of insular Tyre, he left guards behind to cut off the Tyrians from the stream and the aqueducts; so that for five years, they drank water only from the wells they dug.[3]

The first distinct notice we have of these fountains in their present state is in the historical work of the venerable archbishop of Tyre, near the close of the twelfth century. He describes them as they still exist; and speaks particularly of the easy and solid steps

[1] Even Maundrell adopts this view; ibid.

[2] Cant. iv. 15. The Vulgate corresponds still better: "Fons hortorum, puteus aquarum viventium, quæ fluit *impetu* de Libano." So Will. Tyr. xiii. 3. Jac. de Vitr. c. 43. p. 1071. Brocardus, c. ii. p. 170. Quaresmius, Elucidat. tom. ii. p. 904. &c. &c.

[3] Menander in Joseph. Antiq. ix. 14. 2.

leading to the top of the reservoirs, by which horsemen could ascend without difficulty. In that age, the abundant waters were applied to the irrigation of the adjacent plain; which was full of gardens and orchards of fruit-trees; and where particularly the sugar-cane was cultivated to a great extent; since sugar, although new to the first crusaders, now began to be regarded as a necessary of life.[1] It was not improbabably in connection with the previous culture of this plant by the Muhammedans, that the Saracenic aqueducts were built, which carry the waters over the plain south of the fountains; being coëval perhaps with those around Jericho, erected apparently for a like object.[2]

We set off from Râs el-'Ain at 4h 25′ for Sûr, taking a road on the right of the usual one, and more inland, in order to follow for a time the ancient aqueduct. Twenty minutes brought us to two other fountains and reservoirs, similar to those of Râs el-'Ain, but not so large nor abundant. Their waters are now used merely to irrigate adjacent gardens and meadows towards the sea. As we advanced, the great aqueduct could be seen running off through the plain in a N. N. E. direction towards el-Ma'shûk, a round rocky isolated hill in the plain on the East of Sûr, nearly half an hour distant from the city, and crowned by a white Wely or tomb of a Muhammedan saint. For a considerable portion of the way, the channel is nearly or quite on a level with the ground; in other parts it rests on low round arches. We were told in Tyre, that this aqueduct had been cleared out, and in some

[1] Will. Tyr, xiii. 3. "et canamellas, unde preciosissima usibus et saluti mortalium necessaria maxime, conficitur *Zachara*: unde per institores ad ultimas orbis partes deportatur." Such is the close of this writer's description of Râs el-'Ain. Comp. also vii. 22. Jac. de Vitr. c. 43. p. 1071. Brocardus, c. ii. p. 170. Marin. Sanut. pp. 160. 245.

[2] See above, Vol. II. pp. 293, 294.

parts repaired, not many years ago, by a governor of the place; so that the water is now carried through it nearly or quite to el-Ma'shûk, and used for irrigating the meadows, gardens, and cotton-fields, in the plain east of the city.

From el-Ma'shûk again, a range of arches in ruins, belonging to an ancient aqueduct, runs directly towards Tyre; but the greater part are broken away. Those remaining have the appearance of being much higher than the aqueduct from the south; and our first thought was, that the water of the latter might in some way have been raised to a higher level at Ma'shûk, in order to be carried to the city. But the height of the arches was probably occasioned by the declivity of the ground; the aqueduct having doubtless been carried along on the same high level as before, and thus brought into the city, in part at least, at a considerable elevation. We were assured, that there are no traces of reservoirs or of masonry of any kind, on or around the hill of Ma'shûk.[1] But why the aqueduct for conveying water from Râs el-'Ain to Tyre, should thus have been carried first to el-Ma'shûk, so far out of the direct line, it is difficult to perceive. It may have been on account of the low and perhaps marshy nature of the ground on a straight course; which would have required a long range of lofty arches on an uncertain foundation; while, as at present constructed, it rises little above the ground, and high arches were required only along the short distance between Ma'shûk and the city. Another, and perhaps prominent object of this circuitous course, may have

[1] The Arabian writer edh-Dhâhiry, about the middle of the 15th century, mentions el-Ma'shûk along with Tyre, as a city so desolated as to be then a mere village. Rosenmüller's Analect. Arab. pars iii. p. 19. p. 41. Lat. Sandys also mentions a village here in A. D. 1611; Travels, p. 166.

been, the irrigation of the higher parts of the plain, as at the present day.

We now passed down obliquely through the plain, crossing in several places moist and marshy ground, and reached the beach of soft sand just at the south side of the isthmus. Following for a few minutes the beach as washed by the waves, we then struck diagonally across the sandy isthmus, near a large solitary tower of no great antiquity, and reached at 5^h $35'$ the only gate of the city, situated close by the water on the northern side. A quarantine guard stopped us, as coming from Jerusalem, where the plague was known to exist; but the proper officer being called, a shabby-looking Italian, and our bill of health being pronounced regular, we were admitted without further delay. With indescribable emotion, I found myself within the circuit of the ancient mistress of the commerce of the east; alas, how fallen!

We had hesitated, whether to go at once to the house of the American consular agent; or to seek for a place where we might pitch our tent within the walls. We greatly preferred the latter course in itself; as we expected to remain the next day in Sûr, and should be in our tent far more masters of our time and of our own movements and convenience, than in the house of another. We therefore passed through the city to the western shore of the ancient island, now the peninsula, hoping to find there a fitting spot for the tent, in the open space between the houses and the sea. But, to our disappointment, this was now wholly occupied as a tobacco plantation; and after searching for some time, we reluctantly turned our steps backward into the streets of the city. Yet, had we looked a few rods further, we should have found a very tolerable spot by a threshing-floor, where we might have pitched close upon the bank, and enjoyed,

in all its luxury, the cool sea-breeze, and the dashing of the surge upon the rocky shore.

The American consular-agents in the Syrian cities are appointed by, and dependent on, the American consul in Beirût. They are usually native Christians of wealth and influence, for whom it is a privilege to obtain the appointment; inasmuch as it secures to them protection and exemption from many of the ordinary exactions of their own government. In return, they regard the few Americans who may happen to visit their places of residence, as peculiarly entitled to enjoy their hospitality; and consider it a duty and privilege to entertain them at their own houses. The agent at Sûr, Ya'kôb 'Akkâd, was a Greek-Catholic with whom my companion was already acquainted; a man of wealth, between thirty and forty years of age, occupying a large house in the middle of the city, along with his mother and one or two brothers; all living with their wives and children together in one family. We were received by him with great hospitality and kindness; and were at once quartered in the largest and best parlour, which we were to occupy by day and by night. But it is a part of oriental hospitality, by day never to leave a guest alone; so that we were really incommoded, by what was meant as kindness and respect. We were hungry, and would have eaten; weary, and would have rested; I felt myself unwell, and would gladly have lain down for repose; but every thing of this kind was out of the question. Our host could not think of leaving us; his neighbours and friends came in to sit with him and pay their respects to his visitors from a remote world; his mother also made us a regular visit, and sat with us for some time, — an elderly lady of intelligence and dignified appearance. She came once more to us in like manner the next day; but we saw none

of the other females of the family, except at a distance. Our servants, as being Muhammedans, were not admitted to the house; but were lodged in another house belonging to our host not far distant, which was undergoing repairs, and was therefore unoccupied.

Thus passed away the remainder of the afternoon, greatly to our dissatisfaction, without repose, and without our being able to take any step for ourselves or see any part of Tyre. Notwithstanding too all the well-meant kindness, we missed here the prompt attention and arrangement, which we had found under similar circumstances at Ramleh. We were tired and hungry; and as dinner had been early announced, we waited with some impatience for its appearance. But we waited long in vain; and not until 9 o'clock at evening were we summoned to partake of it. Here too a shabby imitation of the Frank style was any thing but welcome. As having often to do with Franks, our host had procured a long clumsy table, and several coarse chairs to be used with it. This was set in an adjacent room, with plates and rusty knives and forks. The dishes and cookery were Syrian, with a miserable red wine, the poorest we tasted in the country. The agent and his brother partook with us; but waiting and weariness prevented enjoyment; and we were glad to break up as speedily as possible. We spread our own beds upon the carpet of our parlour; and I wished myself most heartily back again upon the ground beneath our tent.

Sunday, June 24th. The progress of our journey had now brought us to the sea-coast of Phenicia, and into the midst of one of its mighty emporiums. Hitherto along our route, I have everywhere entered into the historical questions connected with the different places; and have thus endeavoured to make the reader

acquainted with the outlines both of their past and present state. In respect to Tyre and Sidon also, there are several such questions of great difficulty and grave import; the due consideration of which, combined with historic sketches, might easily fill out an interesting volume. But they have been often discussed; and they present besides a field too extensive for a work of this nature. These considerations are sufficient, I trust, to excuse me henceforth from entering into such investigations; and also from giving any further historical notices, except such as may arise incidentally, in close connection with the subject in hand.

We spent this day, the Christian Sabbath, at Tyre; but with less enjoyment and profit to ourselves, than we had often done in the midst of the desert. The continual presence of our host was a burden; in the house we could neither read nor write, nor indeed do any thing by or for ourselves. After breakfast, I wandered out alone towards the south end of the peninsula, beyond the city, where all is now forsaken and lonely like the desert; and there bathed in the limpid waters of the sea, as they rolled into a small and beautiful sandy cove among the rocks. I continued my walk along the whole western and northern shore of the peninsula, musing upon the pomp and glory, the pride and fall of ancient Tyre. Here was the little isle, once covered by her palaces and surrounded by her fleets; where the builders perfected her beauty in the midst of the seas; where her merchants were princes, and her traffickers the honourable of the earth; but, alas! "thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that were in thee and in all thy company," — where are they? Tyre has indeed be-

come "like the top of a rock, a place to spread nets upon!" The sole remaining tokens of her more ancient splendour, lie strewed beneath the waves in the midst of the sea; and the hovels which now nestle upon a portion of her site, present no contradiction of the dread decree: "Thou shalt be built no more!"[1]

We afterwards went together to the same and other points of interest in the city; and among them to the ancient cathedral. The amount of our hasty survey of the site of Tyre, is contained in the following sketch. In the afternoon I found myself again unwell; and retiring to the house where our servants were lodged, and spreading my carpet in an empty room, I rejoiced in being alone, and slept long in quietness.

The peninsula on which Tyre, now Sûr, is built, was originally a long narrow island, parallel to the shore, and distant from it less than half a mile. It was perhaps at first a mere ledge of rocks; and inside of this, the island was formed by the sand washed up from the sea. The isthmus was first created by the famous causeway of Alexander; which was enlarged and rendered permanent by the action of the waters, in throwing the sand over it broadly and deeply. At present, the isthmus cannot be much less than half a mile in width; and although consisting of loose sand, yet it is covered with traces of the foundations of buildings, probably out of the middle ages. It lies between the shore and the more northern part of the island; so that the latter, as seen from the shore, seems to project further towards the south of the isthmus than towards the north, and forms here a larger bay; although the harbour, or rather road, in which vessels lie, is that on the north. The island, as such, is not far from a mile in length. The part which pro-

[1] Isa. xxiii. 8. Ezek. xxvi. 4, 5. 12. 14. xxvii. 4. 27.

jects on the south beyond the isthmus, is perhaps a quarter of a mile broad, and is rocky and uneven; it is now unoccupied, except as "a place to spread nets upon." The southern wall of the city runs across the island, nearly on a line with the south side of the isthmus. The present city stands upon the junction of the island and isthmus; and the eastern wall includes a portion of the latter. On the north and west, towards the sea, are no walls; or at least they are so far broken away and neglected as to be like none.

The inner port or basin on the north, was formerly inclosed by a wall, running from the north end of the island in a curve towards the main land. Various pieces and fragments of this wall yet remain, sufficient to mark its course; but the port itself is continually filling up more and more with sand, and now-a-days only boats can enter it. Indeed, our host informed us, that even within his own recollection, the water covered the open place before his house, which at present is ten or twelve rods from the sea and surrounded with buildings; while older men remember, that vessels formerly anchored where the shore now is.

The western coast of the island is wholly a ledge of ragged, picturesque rocks, in some parts fifteen or twenty feet high; upon which the waves of the Mediterranean dash in ceaseless surges. The city lies only upon the eastern part of the island; between the houses and the western shore is a broad strip of open land, now given up to tillage. This shore is strewed from one end to the other, along the edge of the water and in the water, with columns of red and gray granite of various sizes, the only remaining monuments of the splendour of ancient Tyre.[1] At the N. W. point of the island forty or fifty such columns are thrown

[1] I mean here, of course, Tyre before the Christian era; or at least before it fell under the Muhammedan dominion.

together in one heap beneath the waves. Along this coast, too, it is apparent, that the continual washing of the waves has in many places had the effect to form layers of new rock; in which stones, bones, and fragments of pottery are cemented as constituent parts.

There are also occasional columns along the northern shore. I examined here very particularly the old wall of the port, at its western extremity; where its abutments are at first built up along the shore, before it strikes off into the water. It is here constructed of large hewn stones; and at first I took it to be of very ancient date. But on looking further, I perceived that the foundations rest on marble columns laid beneath; a proof that these portions of the walls at least, if not the whole port in its present form, cannot probably be much older than the middle ages.

The remains of the ancient cathedral church of Tyre, are quite in the southeastern corner of the present city. It was in the Greek style, and must have been originally a large and splendid edifice; but is now in utter ruin. The eastern end is partially standing; the middle part is wholly broken away; but portions are again seen around its western extremity.—After a very careful estimate we judged its length to have been not less than two hundred and fifty feet, and its breadth one hundred and fifty. The area is now wholly filled up by the mean hovels of the city; many of which are attached, like swallows' nests, to its walls and buttresses. In the yard of one of these huts, lies an immense double column of red Syenite granite, consisting of two parallel connected shafts of great size and beauty, once doubtless a main support and ornament of the cathedral.[1] Volney relates, that Jezzâr Pasha, in the beginning of his career, attempted to

[1] Such double columns we had before seen only at Tell Hûm; where, however, they were much smaller. See above, p. 299.

remove this column to 'Akka, to ornament a mosk; but his engineers were unable to stir it from the spot.[1] Other columns of gray granite are strewed in the vicinity, and are seen along the streets. The earthquake of 1837 did great injury to these noble ruins; throwing down a lofty arch and several other portions, which had been spared till then.

There is nothing which can serve to connect these ruins directly with any known ancient church. Yet the supposition of Maundrell is not improbable, that this may have been the same edifice erected by Paulinus, bishop of Tyre in the beginning of the fourth century, for which Eusebius wrote a consecration sermon. The circumstances related by Eusebius, show that it was a cathedral church; he describes it as the most splendid of all the temples of Phenicia.[2] The writers of the times of the crusades make no mention of the cathedral; although Tyre was then erected into a Latin archbishopric under the patriarch of Jerusalem. William of Tyre, the venerable historian of the crusades, became archbishop in A.D. 1174; and wrote here his history, extending to the commencement of A.D. 1184.[3] It was probably in this cathedral, that the bones of the emperor Frederick Barbarossa were entombed.[4]

[1] Volney, Voyage, tom. ii. p. 196.

[2] The account of Eusebius, and his sermon as preserved by himself, are found in his Hist. Ecc. x. 4. Comp. Maundrell, March 20.

[3] Will. Tyr. xxi. 9. William of Tyre is sometimes spoken of as an Englishman; others have claimed him as of French or German birth; see Bongars, Præf. in Gesta Dei per Francos, No. xi. His French continuator says expressly, that he was born in Jerusalem; ibid. Le Quien, Oriens Chr. iii. col. 1314. Comp. Bibliographie Universelle, art. *Guillaume*, &c.

[4] The emperor Frederic I. (Barbarossa) was drowned in the Calycadnus (some say the Cydnus) in Cilicia, on his march to the Holy Land, June 10th, 1190. His body was first carried to Antioch, and deposited in the cathedral before the altar of St. Peter. Wilken, Gesch. der Kr. iv. pp. 139. 143. Raumer, Gesch. der Hohenstaufen, ii. pp. 436, 437. English chroniclers relate, that only his flesh and bowels were ultimately left at Antioch: "Viscera et cerebrum et carnem suam aqua coctam et ab ossibus separatam in civitate Antiochiæ;" Roger Hoved. in Savile, Scriptor. Rerum Anglicar. p. 651.

The present Sûr is nothing more than a market-town, a small sea-port, hardly deserving the name of city. Its chief export is the tobacco raised upon the neighbouring hills; with some cotton, and also charcoal and wood from the more distant mountains.[1] The houses are for the most part mere hovels; very few being more than one story high, with flat roofs. The streets are narrow lanes, crooked, and filthy. Yet the many scattered palm-trees throw over the place an oriental charm; and the numerous Pride of India trees interspersed among the houses and gardens, with their beautiful foliage, give it a pleasing aspect.—The tâxable men at this time were reckoned at four hundred Muhammedans and three hundred Christians; implying a population of less than three thousand souls. Of the Christians, very few are of the Greek rite; the great body being Greek-Catholics. The latter have a resident bishop; while the bishop of the former, who is under the patriarch of Antioch, resides at Hâsbeiya.[2] We heard here of no Jews; though in Jerusalem we were informed, that two years before, a considerable number had taken up their residence in Tyre.

The earthquake of 1837 was felt here to a very considerable extent. A large part of the eastern wall was thrown down, and had just been rebuilt; the southern wall also had been greatly shattered, and still remained with many breaches, over which one could

Brompton in Selden, Script. Hist. Anglic. p. 1165. His bones only are said to have been entombed at Tyre; Sicard. Chron. in Muratori, tom. vii. p. 612. Dandolo in Muratori, tom. xii. p. 314.—By some strange perversion, there prevails a legend, apparently of the sixteenth century, but related by many travellers, that Barbarossa was drowned in the Kâsimiyeh, just north of Tyre; see Sandys's Travels, p. 166. Monconys, i. p. 331. Pococke, ii. p. 84. Hogg's Visit to Damascus, &c. ii. p. 148. Mod. Trav. in Syria, i. p. 52. Lond.

[1] See above, pp. 384, 385.

[2] Seetzen, in 1806, lodged at Hâsbeiya with "the learned bishop of Sûr or Saida;" Zach's Monatl. Corr. xviii. p. 341. Burckhardt also had letters to him in 1810; Travels, p. 33.

pass in and out at pleasure. Several houses were destroyed, and many injured; so that the inhabitants, at the time, forsook their dwellings and lodged in tents, regarding the place as ruined. Twelve persons were killed outright, and thirty wounded.[1]

Sûr at the present day is supplied with water, almost wholly, from two deep fountains with buildings over them, a few paces outside of the gate on the north side of the peninsula; the one nearest the gate being the largest and chiefly used. This is a singular place for fresh water to spring up; and the conjecture is not unnatural, that they stand in some unknown connection with the ancient fountains of Râs el-'Ain. Such was the belief of our host and of others in Tyre. He related, that some two or three years ago, the governor of Sûr, having been ordered to furnish a certain number of recruits as soldiers, collected all the peasantry of the district under the pretence of clearing out the ancient aqueduct, which was supposed to have come to the city. They actually dug for a day or two along the isthmus, not far from the gate, and found traces of an aqueduct at some depth under ground, consisting of very large and thick tubes of pottery. The governor now seized his recruits; and his object being thus accomplished, the matter was dropped.

Tyre is said to have been founded by a colony from Sidon, two hundred and forty years before the building of Solomon's temple. The original city is usually held to have stood upon the main land; and Tyre is already mentioned, in the division of the land by Joshua, as a strong city, and afterwards under David, as a strong-hold.[2] In the letter of Hiram to Solomon, as given by Josephus, the Tyrians are described as

[1] See Mr. Thomson's Report, so often referred to, Miss. Herald, Nov. 1837, pp. 434. 441.

[2] Josh. xix. 29. 2 Sam. xxiv. 7. Jos. Ant. viii. 3. 1. Justin. Hist. xviii. 3.

already occupying the island.[1] In the days of Shalmaneser, king of Assyria, about 720 B. C., the chief city was upon the island, and the city on the land already bore the name of Palætyrus, "Old Tyre;"[2] the latter submitted to that monarch, while the former was blockaded by him for five years in vain.[3] Nebuchadnezzar, also, at a later period, laid siege to Tyre for thirteen years; whether it was at last captured by him, we are not expressly informed.[4] Then came the celebrated siege by Alexander the Great, about 332 B. C., who succeeded after seven months in taking the island-city, after having with great labour and difficulty built up a causeway or mole, from the main land to the walls. For this purpose, Palætyrus was razed, and the stones employed for the mole and other works of the besiegers.[5] Tyre continued to be a strong fortress; after Alexander's death it fell under the dominion of the Seleucidæ, having been besieged for fourteen months by Antigonus. At a later period, it came under that of the Romans. The mole of Alexander having remained, had now divided the strait into two harbours; and thus Tyre is described by Strabo, as a flourishing trading city, with two ports.[6] Such it was in the times of the New Testament, when it was visited by our Lord and his apostles, and afterwards by Paul.[7] It early became a Christian bishopric; and in the fourth century, Jerome speaks of Tyre as the most noble and beautiful city of Phenicia,

[1] Jos. Ant. viii. 2. 7. ib. 5. 3.

[2] So ἡ πάλαι Τύρος, or Παλαίτυρος, Diod. Sic. xvii. 40. Jos. Ant. ix. 14. 2. *Vetus Tyrus*, Q. Curt. iv. 2. 18. Justin. xi. 10, 11.

[3] Menander in Joseph. Ant. ix. 14. 2.

[4] Joseph. c. Apion. i. 21. Antiq. x. 11. 1.

[5] Jos. Ant. xi. 8. 3. Diod. Sic. xvii. 40. seq. Καθαιρῶν τὴν παλαιὰν λεγομένην Τύρον, καὶ πολλῶν μυριάδων κομιζουσῶν τοὺς λίθους, χῶμα κατεσκεύαζε δίπλεθρον τῷ πλάτει. — Quint. Curt. iv. 2. seq. 18. "Magna vis saxorum ad manum erat, Tyro vetere præbente." Arrian. Alex. ii. 16. seq.

[6] Plin. H. N. v. 17. Strabo, xvi. 2. 23. p. 519. seq.

[7] Matth. xv. 21. Mark, vii. 24. Acts, xxi. 3. 7.

and as still trading with all the world.[1] Thus it continued apparently, under the Muslim rule, and until the time of the crusades.[2]

Not until after they had been for twenty-five years in possession of the Holy City, were the crusaders able to lay siege successfully to Tyre, at that time a flourishing city and strong-hold of the Muslim power.[3] William of Tyre, writing upon the spot, describes the city at the time as very strongly fortified; being enclosed towards the sea, in most parts, by a double wall with towers; on the north, within the city, was the walled port, with an entrance between double towers; and on the east, where it was accessible by land, it was protected by a triple wall with lofty towers close together, and a broad ditch, which might be filled from the sea on both sides.[4] On the 11th of February, A. D. 1124, the Christian host sat down before Tyre; and on the 27th of the following June, the city was delivered into their hands. On entering the wealthy emporium, the pilgrims were surprised at the strength of its fortifications, the size and splendour of the houses, the loftiness of the towers, the solidity of the walls, and the beauty of the port, with its difficult entrance.[5]

For more than a century and a half, Tyre appears to have remained in the possession of the Christians,

[1] Cassius, bishop of Tyre, was present at the council of Cæsarea about A. D. 196 or 198; for him and other bishops, see Reland, Pal. p. 1054. Le Quien, Oriens Chr. ii. col. 801. — Hieron. Comm. in Ezek. xxvi. 7., "quam hodie cernimus Phœnicis nobilissimam et pulcherrimam civitatem." Ib. xxvii. 2., "usque hodie perseverat: ut omnium propemodum gentium in illa exerceantur commercia."

[2] See generally Reland, Pal. p. 1046. seq. Cellarius, Notit. Orb. ii. p. 381. seq. Winer, Bibl. Realwörterb, art. *Tyrus*. Rosenmüller, Bibl. Geogr. band ii. p. i. 29. seq. Hengstenberg de Rebus Tyriorum, Berl. 1832. 8.

[3] King Baldwin I. had besieged it for four months in vain, in A D. 1111. Albert Aq. xii. 1—7. Fulch. Carn. c. 37. Will. Tyr. xi. 17. Wilken, Gesch. der Kr. ii. p. 227.

[4] Will. Tyr. xiii. 5. Wilken, Gesch. der Kr. ii. p. 505.

[5] Will. Tyr. xiii. 14. Wilken, ib. p. 511. See generally Will. Tyr. xiii. 5—14. Wilken, ib. pp. 505—512.

and maintained its prosperity. The entrance of the port was closed every night by a chain between the towers; and the city was celebrated for the manufacture of glass, and the production of sugar.[1] After the battle of Hattîn, in A. D. 1187, when Jerusalem and nearly all Palestine were wrested from the Christians by Saladin, this city was almost the only place of importance, which held out against his arms. The Sultan, indeed, invested Tyre in November of the same year; but after three months of fruitless effort, was compelled to give up the siege.[2] The city afterwards became an apple of contention among the Christians themselves; and about the middle of the thirteenth century, appears to have been chiefly, if not wholly, under the control of the Venetians; of whose property and administration in and around Tyre at this period, there exists a very minute and faithful account.[3]

The strength and almost impregnable position of Tyre, appear to have restrained the rapid and formidable Bibars from any direct attempts against the city at first; although in A. D. 1267 he plundered the territory round about, under pretext of vengeance for the murder of one of his Mamluks; and did not retire, until the inhabitants had paid a fine of blood of fifteen thousand gold pieces, and set at liberty all the Saracen prisoners in their possession. He then granted them peace for ten years.[4] Meantime, he subdued the castles in the interior, and got possession of Yâfa, Arsûf, and Cæsarea in the south, and of Antioch and other cities in the north[5]; so that the Christians were

[1] Will. Tyr. xiii. 3. Benj. de Tud. par Barat. p. 72.

[2] Reinaud, Extr. p. 219. Wilken, ib. iv. p. 225—233., and the authorities there cited.

[3] In the Report of Marsilius Georgius, a Venetian Bailo or governor in Syria; see Wilken, ib. vii. pp. 371—387. — A strife among the Christians for the possession of Tyre; see in Wilken, ib. vi. p. 623. seq.

[4] Reinaud, Extr. p. 503. Wilken, ib. vii. p. 516.

[5] Wilken, ib. pp. 474—478. 521. seq.

henceforth confined chiefly to the coast north of Carmel. But such was now the feeble tenor of their remaining possessions, and such the predominancy of the Muslim might on every side, that only a single blow was wanting, to drive out wholly the name and power of the Franks from the Holy Land.

Hence, when in March, A.D. 1291, Melek el-Ashraf, then Sultan of Egypt and Damascus, invested 'Akka, and took it by storm with horrible atrocities after a siege of two months[1]; on the evening of the very day of its capture, the Frank inhabitants of Tyre embarked with their effects on board their ships, and abandoned this important city to the Saracens, who took possession of it the next day.[2] Sidon, after some delay, was forsaken in like manner; Beirût was seized by treachery; and the fortifications of both places destroyed. The subsequent abandonment of 'Athlit (Castrum Peregrinorum) and Tortosa in the same year, completed the entire expulsion of the Frank power from the soil of Syria and Palestine.[3]

Not long before this time, Tyre is described by Brocardus as fortified on the land side by strong quadruple walls, with which there was connected on the island a citadel with seven towers, regarded as impregnable.[4] These fortifications appear to have been razed by the Saracens, as at Sidon and Beirût; and the place itself was abandoned more or less by the inhabitants. Abulfeda, not many years afterwards, describes Tyre as being desolate and in ruins; and edh-Dhâhiry speaks of it in the same manner, in the middle of the fifteenth century.[5] It therefore never reco-

[1] Wilken, Gesch. der Kr. vii. pp. 735—770. Reinaud, Extraits, p. 570. seq.

[2] Marin. Sanut. p. 231. c. 22. Abulf. Annal. tom. v. p. 98. Wilken, ib. vii. p. 771.

[3] Marin. Sanut. p. 232. Reinaud, p. 573.

[4] Brocardus, c. ii. p. 170.

[5] Abulf. Tab. Syr. p. 95. Edh-Dhâhiry in Rosenmüller, Analect. Arab. iii. p. 19. p. 41. Lat.

vered from the blow; but continued apparently to sink deeper and deeper in abandonment and desolation. Travellers of the sixteenth and seventeenth centuries describe it as only a heap of ruins, — broken arches and vaults, tottering walls and fallen towers, with a few miserable inhabitants housing in the vaults amid the rubbish.[1] Yet Fakhr ed-Dîn, the celebrated chief of the Druzes in the first half of the seventeenth century, made some attempts to restore its importance, and erected here a spacious palace and other buildings; but they were soon suffered to fall to decay; and, in the time of D'Arvieux, the little that remained of the palace, served as a Khân for travellers.[2] Maundrell, at the close of the same century, found "not so much as one entire house left," and only a few poor fishermen harbouring themselves in the vaults.[3] In Pococke's day (1738), the French factory at Sidon exported large quantities of grain from Tyre; but the same traveller speaks here only of two or three Christian families and a few other inhabitants.[4] Hasselquist in 1751 describes Tyre as a miserable village, having scarcely more than ten inhabitants, Muhammedan and Christian, who lived from fishing.[5] In A. D. 1766, the Metâwileh from the neighbouring mountains, having taken possession of Tyre and built up the present walls, laid thus the foundation for its partial revival. Twenty years later, according to Volney, the village, although consisting of wretched huts, covered a third part of the peninsula; but its only exports were still a few sacks of grain and cotton, and its only merchant a Greek factor in the ser-

[1] Cotovicus, p. 120. Sandys, p. 168. "But this once famous Tyre is now no other than a heap of ruins; yet they have a reverent aspect, and do instruct the pensive beholder with their exemplary frailty." Quaresmius, ii. p. 906.

[2] D'Arvieux, Mémoires, Par. 1735, tom. i. p. 251.

[3] Maundrell's Journal, March 20th.

[4] Pococke, Descr. of the East, ii. p. 82. fol.

[5] Reise, p. 187.

vice of the French establishment at Sidon.[1] The export of tobacco to Egypt has given it an impulse during the present century; in 1815 this formed already its chief staple, along with cotton, charcoal, and wood; and the population was continually increasing.[2] Yet the greater prosperity and importance of the trade of Beirût, will probably prevent any further extensive enlargement.

In connection with the preceding account of ancient Tyre, a question arises in regard to the site of the earliest land-city, Palætyrus; of which no known vestige now remains. The only distinct notice we have of its position, is from Strabo, three centuries after its destruction by Alexander. He says it stood thirty stadia south of the insular city.[3] Both the direction and the distance carry it, therefore, to the vicinity of Râs el-'Ain. It probably lay on the south of those fountains along the coast; and the hill in that quarter may perhaps have been its citadel.[4] That no remains are now visible, is amply accounted for by the fact, that Alexander, more than twenty centuries ago, carried off its materials to erect his mole[5]; and what he left behind, would naturally be swallowed up in the erections and restorations of the island-city, during the subsequent centuries. Even in the more modern Tyre of the middle ages, what has become of her double and triple walls, her lofty towers, her large and massive mansions? not only have these structures been ovethrown, but their very

[1] Volney, Voyage, ii. pp. 194. 196. 208. Comp. Niebuhr, Reisebeschr. iii. p. 78.

[2] Turner's Tour, ii. p. 101.

[3] Strabo, xvi. 2. p. 521. Μετὰ τὸν Τύρον ἡ Παλαίτυρος ἐν τριάκοντα σταδίοις. Strabo is here following the direction from north to south, and goes next to Ptolemaïs

[4] There are ruins in the plain an hour and a half south of Râs el-'Ain, as noted by my companion; but these are too distant. Irby and Mangles mention them as "the rubbish of an ancient city;" Travels, p. 197.

[5] See above, p. 402.

materials have in a great measure disappeared; having been probably carried off by water, and absorbed in the repeated fortifications of 'Akka and other constructions.[1]

Monday, June 25th. Our journey for this day was along the coast from Tyre to Sidon, a distance usually reckoned at eight hours. We left the gate of Tyre at 6 o'clock; and following the beach of sand along the northern shore of the isthmus, left the high and broken arches of the ancient aqueduct upon our right. Beyond the isthmus, the path gradually leaves the beach. In thirty-five minutes we came to a large spring of fine water, once enclosed by a wall; it is highly prized by the Tyrians, who suppose it to possess medicinal virtues.[2] The road now strikes obliquely across the plain, towards the point of the hills where the valley of the Lîtâny, here called Nahr el-Kâsimîyeh, issues from them. Here, on the high southern bank of the Wady, at the foot of the hills, stands the Khân el-Kâsimîyeh, which we reached at 7¾ o'clock; an old dilapidated building, on which

[1] The Hebrew name of Tyre is צוֹר (Tsôr, rock), which is admirably adapted to the island, but not specially so to the site here assigned to the land-city. Etymologically therefore, and perhaps on other grounds, the city upon the island might well be regarded as the original one; though against this view we have the name Palætyrus, and this alone, applied to the land-city. (Comp. Hengstenb. de Rebus Tyr. c. 1.) To avoid this difficulty, it is sometimes suggested, in accordance with Volney, Rosenmüller, and others, that Palætyrus may have been situated upon the rocky hill el-Ma'shûk; to which the name צוֹר (Tsôr) would certainly be very applicable. But this hill is east, or rather northeasterly, from Tyre, at less than half an hour's distance; and can therefore have no connection with Strabo's Palætyrus. Winer, Bibl. Realwörterb. art. *Tyrus*, p. 739. note. Rosenmüller, Bibl. Geogr. ii. i. p. 31. Volney, Voyage, ii. pp. 200, 201.

[2] This spring appears to be the same which Pococke calls "Bakwok;" ii. p. 84. fol.

Sandys already bestows the epithet of ancient.[1] At this place we stopped an hour for breakfast. The Khân is inhabited; but the people were all absent, and had left their poultry and other effects to the honesty of all comers. Our servants looked around for something to eat, and found at last some eggs in the nest; these they took, leaving money in the nest to pay for them.

Mounting again at 8¾ o'clock, we descended the steep bank to the river, which here flows immediately beneath it, and is crossed by a fine modern bridge of one arch.[2] The stream in this part is of considerable depth, being perhaps one third as large as the Jordan above the Lake of Tiberias; and flows to the sea with many windings, through a broad low tract of meadow-land. Its name, el-Kâsimîyeh, is sometimes said to signify 'division;' and is supposed to have arisen from its being the boundary between adjacent districts; though it is more probably derived from a proper name.[3] It is the same stream, which under the name of el-Lîtâny drains the great valley of el-Bŭkâ'a between Lebanon and Anti-Lebanon, and then breaks down through to the sea, by a mountain gorge at the south end of Lebanon, as already described.[4] This

[1] "An ancient Cane, whose port doth bear the portraiture of a chalice;" Sandys's Travels, p. 166. Monconys also mentions the chalice on a stone tablet; i. p. 331. Comp. Nau, p. 541.

[2] In the seventeenth century, D'Arvieux and Maundrell describe a bridge of four arches over the Kâsimiyeh, broken down and dangerous to be passed; D'Arvieux, Mém. ii. p. 5. Maundrell, March 20th. Pococke in 1738 found a bridge of two arches; ii. p. 84. Turner in 1815 speaks here of "a handsome new bridge twenty feet wide;" Tour, &c. ii. p. 98.

[3] D'Arvieux in 1659 says it was so called as dividing the governments of Saida and Safed; Mém. ii. p. 5. Paris, 1735. Nau, in 1674, makes it separate the territories of Saida and Sûr; p. 548. It now forms the line between the districts Belâd Beshârah and Belâd esh-Shŭkîf. — The form *Kŭsm* signifies 'division;' *Kâsim* is 'divider,' but is used also as a proper name. *El-Kâsimiyeh* seems to be the feminine of the relative adjective *Kâsimy*, derived from this proper name.

[4] See above, pp. 344, 345. The fable respecting the drowning of the emperor Frederick Barbarossa in this river, has already been noticed; pp. 399, 400. note [4].

river is now commonly held to be the Leontes of the ancient geographers; and not without good reason, though the proofs are certainly not decisive.[1] By an error destitute of the slightest foundation, yet going back to the times of the crusades, the Kâsimîyeh was formerly regarded as the ancient Eleutherus; a stream which all the ancient geographers agree in placing on the north of Tripolis, and which Maundrell was the first to find again in the Nahr el-Kebîr, at the northern end of Lebanon.[2]

Our road lay for the remainder of the day along the celebrated Phenician plain, sometimes at the foot of the mountains, and sometimes near the shore. This plain extends from Râs el-Beyâd or Abyad, the Promontorium Album of the ancients, nearly three hours south of Sûr, to the Nahr el-Auly an hour north of

[1] Edrîsi, in the twelfth century, describes a river called Nahr *Lanteh*, as descending from the mountains to the sea between Sûr and Sŭrafend; Edr. par Jaubert, p. 349. Reland, Pal. p. 290. This name is obviously an Arabic form for the Leontes; and the stream could not well have been any other than the Kâsimîyeh; especially as the name el-Lîtâny, still applied to the same in the mountains, is probably only a further corruption of Leontes and Lanteh. — Yet Ptolemy sets the river Leontes between Berytus and Sidon; and Strabo also places a city Leontopolis between the Tamyras and Sidon. Ptolem. v. 4. Strabo, xvi. 2. p. 520. Reland, Pal. p. 457. Cellarius, Notit. Orb. ii. pp. 377. 379. In that case the present river el-Auly (the Bostrenus) north of Sidon would correspond to the Leontes; and so Mannert assumes it; Phœnic. p. 294.— Strabo expressly speaks of a river on the north of Tyre, unquestionably the present el-Kâsimîyeh; but unfortunately does not record its name: εἶτα πρὸς Τύρῳ ποταμὸς ἐξίησι. xvi. 2. p. 521.

[2] William of Tyre twice mentions this stream by Tyre, but gives it no name; vii. 22. xiii. 9. Brocardus has it as the Eleutherus, c. ii. p. 171.; and so too Marinus Sanutus, p. 245. Adrichomius, p. 3, &c. &c. Yet the ancients with one voice place the Eleutherus north of Tripolis, on or near the northern border of Phenicia; so Ptolem. xv. 4. Strabo, xvi. 2. p. 518. Plin. H. N. v. 20. See Cellarius, Not. Orb. ii. p. 374. Mannert, Geog. von Arabien, Palästina, &c. p. 303. Leipz. 1831. Josephus also makes it a border river north of Tyre and Sidon; and this view is also consistent with the first Book of Maccabees; 1 Macc. xi. 7. xii. 30. Joseph. Ant. xv. 4. 1. B. J. i. 18. 5.—Maundrell was the first to draw attention to the streams north of Tripolis; the largest of which is the Nahr el-Kebîr, answering in all respects to the Eleutherus; Maundrell under March 9th. So too Pococke, ii. p. 204. seq. Burckhardt, p. 161. Reland, Palæst. p. 291. There exists no ground whatever, for assuming a second stream of this name in Phenicia.

Saida; a distance of ten or eleven hours. Its breadth is unequal; but is nowhere more than half an hour, except around the cities of Tyre and Sidon; where the mountains retreat somewhat further. In some places they approach quite near to the shore. The surface is not a dead level, but undulating; the soil is fine and fertile, and every where capable of tillage; though now suffered for the most part to run to waste. The adjacent heights are hardly to be called mountains; they constitute indeed the high tract running off south from Lebanon, which has some higher bluffs and ridges further east, towards the Bŭkâ'a[1]; but as here seen, they are low; and though sometimes rocky and covered with shrubs, are yet oftener arable and cultivated to the top. The hills too are enlivened with villages; of which there is not a single one in all the plain, until near Sidon.

We crossed the dry bed of a mountain torrent at 9¾ o'clock, called Abu el-Aswad; on which are the ruins of a bridge with a round arch, now broken down. This may be an ancient work; here too is a ruined Khân. At 10½ o'clock the hills approached nearer to the coast; and we had, on the shore at our left, the traces of a former site called 'Adlân, consisting of confused heaps of stones, with several old wells.[2] On the mountains above are two or three villages; one of which is called el-Ansârîyeh; and in the plain were fields of millet in bloom. The side of the projecting mountain is here rocky and precipitous near the base; and in it

[1] See above, p. 345.

[2] Edrisi speaks of this place in the twelfth century; par Jaub. p. 349. It is doubtless the Adnoun of Nau and the Adnou of Pococke. Nau, p. 548. Pococke, ii. p. 84. — Strabo places the small city (πολίχνιον) Ornithon, Ornithônpolis, between Tyre and Sidon; but we have nothing to mark its position. It may or may not have been at Adlân; the adjacent sepulchres show at least that here must have been an ancient town. Comp. Pococke, l. c.

are many sepulchral grottoes, hewn out of the hard limestone rock.

These tombs are very numerous; and were described to us by friends who had visited them, as being all of the same form; having a door leading into a chamber about six feet square, with a sort of bed left in the rock on three sides for the dead bodies. The doors are gone, and not a bone is left. This accords with the account of Nau in A. D. 1674, who describes them very minutely, and was led from their regularity and uniformity to regard them as an ancient *Laura* of monastic cells.[1] It is perhaps the spot spoken of by William of Tyre, as the Tyrian Cave in the territory of Sidon, occupied by the crusaders as a strong-hold?[2] If so, we might compare it with the "Mearah (cavern) that was beside the Sidonians," mentioned in the book of Joshua.[3] The whole suggestion, however, is of very questionable value.

Passing on, we crossed at 11h 20′ a small dry Wady studded with oleanders[4], and came at 11¾ o'clock to a Wely near the shore, with a small Khân close by, called el-Khŭdr, the Arab name of St. George. Five minutes beyond is a site of ruins on the left, broken foundations and irregular heaps of stones, indicating however in themselves little more than a mere village. Opposite to this spot, high up on the southern slope of a partially isolated hill, and hardly half an hour dis-

[1] Nau, Voyage, pp. 545—548. These tombs are mentioned likewise by Sandys, p. 166. D'Arvieux, Mém. ii. p. 5. Pococke, ii. p. 84. Also in Mr. Thomson's Report, Miss. Herald, Nov. 1837, p. 442.

[2] Will. Tyr. xix. 11. "Municipium quoddam nostrum, in territorio Sydoniensi situm, speluncam videlicet inexpugnabilem, quæ vulgo dicitur *Cavea de Tyro*." This was surrendered to the Saracens by treachery. Wilken, Gesch. der Kr. iii. ii. p. 94. Comp. Rosenmüller, Bibl. Geogr. ii. i. pp. 39, 40.

[3] Josh. xiii. 4. Comp. Rosenmüller, l. c.

[4] Hasselquist remarks, that he first found the oleander (Nerium) between Tyre and Sidon; Reise, p. 188. We had before seen it in great abundance around Wady Mûsa and the Lake of Tiberias.

tant, is a large village with two or three Welys, bearing the name of Sŭrafend. In this name we here have the Zarephath of the Old Testament, and the Sarepta of the New; a place situated, according to Josephus and Pliny, between Tyre and Sidon, and belonging to the territory of the latter.[1] Here Elijah dwelt long in the house of the widow, and restored her son to life.[2] Eusebius and Jerome have the name; and the latter speaks of Paula as having visited the spot.[3]

In Latin poems of the subsequent centuries, the wine of Sarepta is highly celebrated; though at the close of the sixth century, Antoninus Martyr describes the place as only a small Christian city.[4] It is however nowhere mentioned as an ancient bishopric; the crusaders first made it the seat of a Latin bishop under the archbishop of Sidon; and erected near the port a small chapel over the reputed spot, where Elijah dwelt and raised the widow's son from the dead.[5] Phocas, about A. D. 1185, speaks here of a fortress on the shore of the sea. Brocardus a century later says, the place had scarcely eight houses, though many ruins indicated its ancient splendour.[6] The Christian chapel was doubtless succeeded by the mosk, of which former travellers speak as erected here over the widow's house; and at the present day, the same is probably found in the Wely el-Khŭdr.[7]

[1] 1 Kings, xvii. 9, 10. Obad. vs. 20. Luke, iv. 26. Joseph. Ant. viii. 13. 2. Plin. H. N. v. 19. Cellarius, Not. Orb. ii. p. 380.

[2] 1 Kings, xvii. 9—24.

[3] Onomast. art. *Sarepta*. Hieron. Epist. 86. Epitaph. Paulæ, p. 673. ed. Mart. — In the Itiner. Hieros. the name and the distance from Sidon are lost; but the description remains: "Ibi Elias ad viduam ascendit et petiit sibi cibum;" p. 583. ed. Wess.

[4] Sidonius, Apoll. xvii. 16. Fulgent. Mythol. ii. 15. See the citations in full, Cellarius, Not. Orb. ii. p. 380. seq. Rel. Pal. p. 986.

[5] William of Tyre speaks of Sarepta as a bishopric, xix. 14. Other bishops are recorded afterwards. See Le Quien, Oriens Chr. iii. p. 1338. seq. — The chapel is mentioned by Jac. de Vitr. c. 44. Marin. San. p. 165.

[6] Phocas de Loc. Sanct. § 7. Brocardus, c. ii. p. 171.

[7] Sandys's Travels, p. 166. Quaresmius, ii. pp. 907, 908. Nau, p. 544. Pococke, ii. p. 85. — The Christian tradition was formerly

It would thus seem, that the former city of Sarepta or Sŭrafend, stood near the sea-shore; and that the present village bearing the same name upon the adjacent hills, has sprung up since the time of the crusades; the people having probably chosen to remove thither for the same reason, whatever it may have been, which has caused the abandonment of all the rest of the plain. The mention of the former port and of the chapel near by, now marked by the Wely, and also the adjacent ruins, all go to fix the former site near the sea. William of Tyre likewise gives decisive testimony to the same effect, when he relates, that the host of the crusaders, as they first marched through the Phenician plain on their way to Jerusalem, left the city of Sarepta on their right.[1] — In the rocks along the foot of the hills are many excavated tombs, once doubtless belonging to the ancient city.[2]

Proceeding on our way, we came at 12 o'clock in sight of Saida, still at a distance, but looking verdant and beautiful in the midst of a forest of trees. Ten minutes later brought us to a fine fountain near the shore, called 'Ain el-Kanterah; shaded with many trees, and watering a small tract of gardens. At 12½ o'clock we crossed a water-course from the mountains, nearly dry; and after a quarter of an hour another, with stagnant water in spots. Here again were many oleanders in blossom; and on our left the abutments of a ruined bridge. We came to 'Ain el-Burâk at 12h 55′, another fine fountain with a pretty stream running to the sea. In this pleasant spot, M. Katafago of Saîda had recently built a house and Khân, and laid out large gardens, and planted extensive cotton-

somewhat at fault about this mosk; some making it cover the spot where our Lord met the Syrophenician woman; Matt. xv. 22. Mark, vii. 25, 26. See Quaresmius, ibid. D'Arvieux, Mémoires, ii. p. 4. Paris, 1735.

[1] Will. Tyr. vii. 22.

[2] Comp. D'Arvieux, Mém. ii. p. 4. Pococke, ii. p. 85.

fields. The whole establishment was yet in its commencement; but seemed to promise well.

At a quarter past one o'clock we reached the Nahr ez-Zaherâny, a moderate stream from the mountains; on our right, as we crossed, were the ruins of a modern bridge, and near by lay a Roman mile-stone. Half an hour beyond was another Wady, with a little stagnant water; and at 2 o'clock we had on our right, at the foot of the mountains, the village el-Ghâzieh. Here the mountains retire, leaving a broader plain around Saida; and the meadows and gardens belonging to the city commence, and extend north to the Auly. At 2½ o'clock we crossed the wide and dry bed of a winter torrent in the plain, called Nahr Sanîk. On its northern side was a small Khân, or rather guard-house, where was stationed a quarantine guard as an outpost before the city of Saida. The ignorant soldiers could not read our bill of health, and refused utterly to let us proceed, until they could send the paper to the city and obtain permission. They would not even allow us to accompany the messenger to the gate. There was no remedy but patience; yet the affair cost us a delay and loss of nearly three hours. The permission, as we afterwards learned, was granted the moment the paper was presented; so that at least one half of the delay was to be ascribed to the unfaithfulness of the messenger.

We set forward at length at 5¼ o'clock, and very soon passed another Roman mile-stone, a large column with a Latin inscription, containing the names of Septimius Severus and Pertinax, lying by the wayside. The inscription has been several times copied; among others by Monconys and Maundrell.[1] The path led for a time along an avenue of large acacias and still larger tamarisks (Tŭrfa), which are com-

[1] Monconys, Voyages, tom. ii. p. 332. Maundrell, under March 20.

mon in this region; and we rode for the whole way among gardens and country seats, until at 5^h 50′ we reached the southern part of the city. Wishing to encamp outside, we kept along the eastern wall, passing by one gate, and seeking for a convenient spot to pitch our tent in the open ground adjacent. This has many trees, and at a distance seemed inviting; but on approaching nearer, it turned out to be occupied in great part as a cemetery; while in the open places were many soldiers, and the whole was so public, that we concluded to enter the town and find a lodging there.

We came therefore to the gate near the N. E. corner; but were again stopped by a quarantine guard, who would listen to nothing until the head of the quarantine was called. Meantime, leaving Mr. Smith to adjust this matter, we looked further, and found at last a place for the tent, near the shore, at the distance of fifty or sixty rods N. E. from the city. The chief health-officer having been sent for, came himself to the gate, and proved to be a personal friend of Mr. Smith, a Christian of some education, who had formerly been employed in the schools at Beirût. He was greatly rejoiced at thus meeting his friend; and gave at once the necessary orders to the guard, to let us pass in and out at our pleasure.

The delay to which we had been subjected, was the more to be regretted; because the day was now far spent, and it was already too late to see much of this ancient place. I can give therefore only the impression received from a hasty view. We called upon our friend in his office; and found him busily engaged in making out bills of health for several small vessels, which were about to leave the port for Beirût and Egypt. He sent with us his father-in-law, to show us the port and the chief buildings of the city. We after-

wards called upon the American consular-agent, Ibrahîm Nŭkhly, a wealthy Greek-Catholic, to whom we desired to pay our respects. His house was a large one, built upon the eastern wall of the city; the rooms were spacious, and furnished with more appearance of wealth, than any I saw in the country. An upper parlour with many windows, on the roof of the proper house, resembled a summer-palace; and commanded a delightful view over the country towards the east, full of trees and gardens and country-houses, quite to the foot of the mountains. Ibrahîm was an elderly man, of dignified appearance and manners; and gave us the usual pressing invitation to lodge at his house; but we were already provided for. Several of his neighbours were present or came in; and quite a divan assembled around us.

In one of the rooms, open to all comers, the child of his old age, a daughter five or six years old, lay dangerously ill. The little creature was evidently wasting away under a slow fever, and was indulged in eating every thing it chose to call for; indeed all sorts of delicacies were proposed, in order to excite its appetite. The father was in great alarm, and evidently much affected; there was no physician in all the place in whom he could put confidence; and he besought us pressingly to examine and prescribe for his child. Never did I more long for the possession of some degree of medical knowledge; for the poor child was evidently going down to the grave, in the absence of all judicious treatment.

It was late when we left the house to return to our tent. The gate of the city was already closed, and could not be opened without an order from the military commandant; but he was near, and in five minutes we were enabled to pass out.

Saida, the ancient Sidon, lies on the N. W. slope

of a small promontory, which here juts out for a short distance obliquely into the sea, towards the S. W. The highest ground is on the south, where the citadel, a large square tower, is situated; an old structure, said by some to have been built by Louis IX. in A. D. 1253.[1] A wall encloses the city on the land-side, running across the promontory from sea to sea; it is kept in tolerable repair. The ancient harbour was formed by a long low ridge of rocks, parallel to the shore in front of the city. Before the time of Fakhr ed-Dîn, there was here a port capable of receiving fifty gallies; but that chieftain, in order to protect himself against the Turks, caused it to be partly filled up with stones and earth; so that ever since his day only boats can enter it.[2] Larger vessels lie without the entrance, on the north of the ledge of rocks, where they are protected from the S. W. winds, but exposed to those from the northern quarter. Here, on a rock in the sea, is another castle of the time of the crusades, the form of which is in part adapted to that of the rock; it is connected with the shore at the northern end of the city, by a stone causeway with nine arches, lying between the inner and outer port.[3]

The streets of Saida are narrow, crooked, and dirty, like those of most Oriental cities. The houses are many of them large and well built of stone; and the town, in this respect, presents a strong contrast to modern Tyre. Those especially along the eastern wall, are distinguished for their size and height; they are built directly on the wall, so as to constitute a part of it; and enjoy a pure air and a pleasing prospect of the fields and country. Within the city are

[1] This seems to be the story of the French residents, and may perhaps be well founded; Nau, p. 535. Pococke, ii. p. 87. fol. Turner's Tour, ii. p. 87. Yet D'Arvieux in 1658 makes no mention of the report; Mém. i. p. 296.

[2] D'Arvieux, Mém. i. p. 298.

[3] Niebuhr, Reisebeschreib. iii. p. 79.

six Khâns, called by the Arabs Wekâlehs, for the use of merchants and travellers.[1] The largest of these is the Wekâleh formerly belonging to the French factory and consulate, and still called the French Khân; a large quadrangle of about one hundred and fifty feet on a side, with a fountain and basin in the middle, and covered galleries all around. It was erected by Fakhr ed-Dîn early in the seventeenth century; and is minutely described by D'Arvieux, who resided here for several years as a merchant, soon after the middle of the same century.

The taxable males of Saida, as we were told, amount as registered to seventeen hundred; which, according to the usual proportion, would indicate a population of nearly seven thousand souls. Yet Ibrahîm, who certainly had the best opportunities of information, estimated the whole number of inhabitants at not over five thousand. About two thirds of the whole are Muslims; one-eighth part Jews; and the remainder Greek-Catholics and Maronites in about equal proportions, with a very few Arab-Greeks.

The commerce of Saida, which five-and-twenty years ago was still considerable, has of late years fallen off, in consequence of the prosperity of Beirût; the latter having become exclusively the port of Damascus. The chief exports from Saida are silk, cotton, and nutgalls.[2] Indeed, we had now begun to enter upon the region, in which silk is extensively cultivated; as is indicated by the orchards of mulberry-trees around the villages. The earthquake of 1837 threw down several houses in Saida and injured many others; but only a few persons were killed.[3]

[1] Turner, ib. p. 87. For the Wekâleh, see Lane's Mod. Egyptians, ii. p. 8. seq. This name is sometimes falsely written Okella.

[2] Turner, ib. p. 88.

[3] Mr. Thomson's Report in the Missionary Herald for Nov. 1837, p. 434.

The beauty of Saida consists in its gardens and orchards of fruit-trees, which fill the plain and extend to the foot of the mountains. The city and the tract around are abundantly supplied with water, by aqueducts and channels which conduct it from the Auly and other smaller streams, as they issue from the mountains.[1] The environs exhibit every where a luxuriant verdure; and the fruits of Saida are reckoned among the finest of the country. Hasselquist enumerates pomegranates, apricots, figs, almonds, oranges, lemons, and plums, as growing here in such abundance as to furnish annually several ship-loads for export; to which D'Arvieux adds also pears, peaches, cherries, and bananas, as at the present day.[2] At the foot of the mountains, are many ancient excavated sepulchres.[3]

Saida was at this time the point, from which travellers were accustomed to make an excursion to the residence of Lady Hester Stanhope, about three hours distant in the mountains. We had letters to her; but pressed as we were for time, in the hope of still being able to visit Ba'albek, we felt no disposition to avail ourselves of the introduction. Her career was at least an extraordinary one; and whether she acted from the promptings of a noble or a wayward spirit, death has now closed the scene, and cast his pall over her virtues and her follies.

[1] Berggren, Reisen, ii. p. 217. Hasselquist describes the ancient aqueduct which still supplies the city, as bringing the water from the mountains, a distance of two German or Swedish miles, i. e. some four or five hours; Reise, p. 192.

[2] D'Arvieux, Mém. i. p. 332. Hasselquist, Reise, p. 188. Besides these fruits, Hasselquist mentions also the numerous mulberry-trees, the *Cordia Sebestena*, from whose berries birdlime was made and exported, and sumac (Rhus). He says the vine was not cultivated around Saida; yet D'Arvieux, who resided here a century earlier, describes the vine as very abundant, yielding grapes of great perfection, and a strong though delicate white wine; Mém. i. p. 328.

[3] Described by Maundrell, April 22. Hasselquist, Reise, p. 189. Pococke, ii. p. 87.

Sidon was the most ancient of all the Phenician cities; and is mentioned both in the Pentateuch and in the poems of Homer; which Tyre is not.[1] In the division of the Promised Land by Joshua, Sidon is spoken of as a great city, and was assigned to Asher; but the Israelites never subdued it.[2] In later ages, the younger Tyre outstripped Sidon in the career of prosperity and power; but both were equally renowned for their commerce, their manufactures, and the cultivation of the fine arts, as well as for the luxury and vices usually attendant upon commercial prosperity.[3] When the Assyrian Shalmeneser entered Phenicia, about 720 B.C., Sidon and the rest of Phenicia, except insular Tyre, submitted to the conqueror, and remained long under the dominion of the Assyrians and Persians.[4] Under Artaxerxes Ochus, about 350 B. C., Phenicia revolted from the Persian yoke; and Sidon was captured and destroyed by that monarch.[5] Yet it was soon built up again; and in 332 B. C. opened its gates to Alexander the Great, on his approach.[6]

After Alexander's death, Sidon continued alternately in the possession of the Syrian and Egyptian monarchs, until it came at last under the Roman power; at this time it was still an opulent city.[7] This

[1] Gen. x. 19.; xlix. 13. Hom. Ilias, vi. 289.; xxiii. 743. Odyss. xv. 415.; xvii. 424.—The Heb. name צִידוֹן signifies "a fishing, fishery;" and such is the ancient etymology preserved by Justin; xviii. 3. But Josephus derives it from Sidon the eldest son of Canaan, Gen. x. 15. Joseph. Ant. i. 6. 2.

[2] Josh. xix. 28. Judg. i. 31.; x. 12. Jos. Ant. xv. 4. 1., ἐκ προγόνων ἐλευθέρα.

[3] Isa. xxiii. 2. Ezek. xxvii. 8. See too the Homeric passages cited in note [1]. Virg. Æn. iv. 75. Diod. Sic. xvi. 41. 45. Strabo, xvi. 2. p. 520. Plin. H. N. xxxvi. 66. The Sidonian architects were also in request; 1 Kings, v. 6. 1 Chron. xxii. 4. Ezra, iii. 7. Strabo (l. c.) attributes to the Sidonians great skill in philosophy, astronomy, geometry, arithmetic, navigation, and all the liberal arts.

[4] Menander in Joseph. Ant. ix. 14. 2.

[5] Diod. Sic. xvi. 42. seq. 45.

[6] Jos. Ant. xi. 8. 3. Arrian. Alex. ii. 15. Q. Curt. iv. 1. 15.

[7] Pompon. Mela, i. 12., "adhuc opulenta Sidon, antequam a Persis capta, maritimarum urbium maxima."

was during the times of the New Testament, when our Lord visited the territories of Tyre and Sidon; and Paul afterwards found here Christian friends on his passage to Rome.[1] There doubtless was early a Christian church and bishop at Sidon; though the first bishop, whose name is preserved, was Theodorus, who was present at the council of Nicea, in A. D. 325.[2] In the same century, Eusebius and Jerome still speak of Sidon as an important[3] city; but we know little more of it until the time of the crusades.[4]

The original host of the crusaders, in their progress from Antioch towards Jerusalem, in A. D. 1099 marched along the whole Phenician coast, leaving the strong cities of Beirût, Sidon, Tyre, 'Akka, and others, unmolested, so far as the latter suffered them to pass by without hindrance. Their first and grand object was the Holy City. The Muslim commander of Sidon, however, then subject to the Khalif of Egypt, at first opposed himself to their progress; but his troops were driven back into the city by the pilgrims; and the latter then rested for several days in the rich environs, where their light troops brought in much booty from the vicinity.[5] Not until A. D. 1107, were the crusaders able to undertake in earnest the reduction of Sidon; and even then, at first the inhabitants succeeded in purchasing from king Baldwin I. a reprieve, with gold. Yet they themselves proved faithless; and in the next year (1108) Bald-

[1] Matt. xv. 21. Mark, vii. 24. Acts, xxvii. 3.

[2] See the list of bishops, Reland, Pal. p. 104. Le Quien, Oriens Chr. ii. p. 811. seq.

[3] Onomast. art. *Sidon*, "urbs Phœnices insignis."

[4] See generally Reland, Palæst. p. 1010. seq. Cellarius, Notit. Orb. ii. p. 379. seq. Winer, Bibl. Realwörterb. art. *Sidon*. Rosenmüller, Bibl. Geogr. ii. i. p. 20. seq.

[5] Will. Tyr. vii. 22. Wilken, Gesch. der Kr. i. p. 267. — In some of the writers of that age, Sidon appears as 'Sagitta;' Alb. Aquens. x. 3. 8., "urbs *Sagitta*, quæ est Sidon." Marin. Sanut. pp. 155. 245.

win formally laid siege to Sidon; but after great efforts, was obliged to abandon the enterprise. In A. D. 1111, the siege was again renewed, with better success; and after six weeks, king Baldwin had the satisfaction of seeing the city surrendered into his hands, on the tenth day of December. It was bestowed as a fief on the knight Eustache Grenier.[1]

Sidon remained in the possession of the Christians until A. D. 1187, when it fell into the hands of Saladin, without resistance, immediately after the battle of Hattîn.[2] The Sultan appears to have dismantled the fortifications, and partially destroyed the city; for when in A. D. 1197, after the hard-fought general battle with Melek el-'Âdil in the vicinity, the Christians entered Sidon, they found it desolated. The pilgrims stabled their horses in mansions ornamented with the cedar of Lebanon; and cooked their food at fires fragrant with the odours of the same precious wood, collected from the ruins.[3] The crusaders proceeded to Beirût, of which they took possession; while Melek el-'Âdil again appeared in their rear, and completed the destruction of Sidon.[4]

The Christians, however, rebuilt and occupied the city; which, after half a century, was once more taken and dismantled by the Saracen forces in A. D. 1249, during the siege of Damietta by Louis IX. of France.[5] Four years later, in A. D. 1253, when an officer of the French king with a small party of troops had begun to restore the city, a Muslim host again approached, and took possession of the place. The

[1] Albert. Aquens. x. 3, 4. 8. 45—50.; xi. 31—34. Will. Tyr. xi. 14. Wilken, ib. ii. pp. 213. 216. seq. 221. seq.

[2] Bohaed. Vit. Sal. p. 72. Abulf. Annal. A. H. 583. Reinaud, Extr. p. 202. Wilken, ib. iii. ii. p. 295.

[3] Wilken, ib. v. pp. 33—35., and the authorities there cited. Reinaud, Extr. p. 380.

[4] Wilken, ib. v. p. 41.

[5] Reinaud, Extr. p. 453. Wilken, ib. vii. p. 323.

garrison, with a few of the inhabitants, withdrew to the castle upon the rock; which being entirely surrounded by water, afforded them security; but of the remaining inhabitants, two thousand were slain, and four hundred carried off as prisoners to Damascus, after the city had been laid waste.[1] In July of the same year, only a few weeks afterwards, king Louis himself repaired to Sidon, and caused the city to be rebuilt with high walls and massive towers.[2] The Templars in A. D. 1260 purchased Sidon from Julian its temporal lord; and, with the exception of its being plundered by the Mogols in the same year, they retained possession of it for thirty years.[3] In A. D. 1291, after the atrocious and terrible overthrow of 'Akka by the Sultan el-Ashraf, and the abandonment of Tyre, the Templars also left Sidon to its fate, and withdrew first to Tortosa and afterwards to Cyprus. Sidon was taken possession of by the Muhammedans, and once more dismantled.[4]

Eight or ten years before this event, Brocardus describes Sidon as a large place; although a great part of it already lay in ruins. On the north was a fortress in the sea, built originally by crusaders from Germany; and on the hill upon the south another, then occupied by the Templars.[5] After its abandonment by the Franks, Sidon appears not to have been, like Tyre, entirely forsaken by its inhabitants. Abulfeda speaks of it not long after as a small town, having a citadel; and according to edh-Dhâhiry in the middle of the fifteenth century, it was a place of some importance, constituting one of the ports of Damascus,

[1] Wilken, ib. vii. p. 323, &c. &c. Marin. Sanut. p. 220.— This was of course the present castle in the sea.

[2] Wilken, ib. p. 333.

[3] Hugo Plagon, p. 736. Marin. Sanut. p. 221. Wilken, ib. pp. 400. 415.

[4] Wilken, ib. pp. 771, 772. Reinaud, p. 570. Comp. above, p. 405.

[5] Brocardus, c. ii. p. 171.

and visited by ships.[1] At the beginning of the seventeenth century, Frank travellers describe it as still for the most part in ruins, with few inhabitants and a single Khân.[2]

But about this time, Sidon received a new impulse from the genius and activity of the celebrated Fakhr ed-Dîn. This Emîr of the Druzes, having got possession of all the towns along the coast, gave way to his propensity for building, not only at Beirût and Tyre, but also at Sidon. Here he erected a vast seraglio or palace for himself; and also the large Khân afterwards occupied by the French, besides other structures.[3] His policy was to encourage commerce; and although he filled up the port of Sidon, yet in consequence of his measures and protection, the trade of that city revived to some extent, and a greater activity was awakened along the whole coast. Professing to be himself descended from French ancestors, he treated the Christians in his dominions with great equity, especially the Franks; granting privileges and immunities to the Latin convents, and encouraging the commerce of the French, which had now extended itself to these shores.[4] The consul and merchants of this nation at Sidon, managed also to keep on good terms with the Emîrs and Pashas who were his successors; although in consequence of a temporary quarrel, the consulate was for two or three years removed

[1] Abulf. Tab. Syr. p. 93. Edh-Dhâhiry in Rosenm. Analect. Arab. iii. p. 22. Lat. p. 47.

[2] Cotovic. p. 116. Sandys' Travels, p. 164. "But this once ample city, still suffering with the often changes of those countries, is at this day contracted into narrow limits, and only shows the foundations of her greatness," &c. &c.

[3] D'Arvieux, Mém. i. pp. 303. 312.

[4] D'Arvieux, Mém. i. pp. 362, 363. — For notices of the life and character of Fakhr ed-Dîn, see Sandys's Travels, pp. 164—166. D'Arvieux, Mém. tom. i. p. 357. seq. Volney, Voyage, ii. pp. 38—45. Mod. Traveller in Syria, i. p. 79. seq. Lond. The Emîr was strangled at Constantinople in A. D. 1633, at the age of 70 years. The account which honest Sandys (his cotemporary) gives of him, is not very favourable; at least not in respect to his moral character.

to 'Akka; from which place it returned to Sidon in the spring of A. D. 1658.[1]

At this time, on the establishment of a new house at Marseilles for trading to Saida, one of its partners was appointed consul at the latter place; and D'Arvieux, a relative, who had already been five years in Smyrna, also repaired thither, where he continued chiefly to reside until A. D. 1655. To him we are indebted for a minute account of the city as it then was, and of the state of the French trade.[2]

At that period the French were the only nation, who took part in the commerce of Sidon and the vicinity.[3] Their trade had become so extensive and firmly established, as to bring annually two hundred thousand crowns into the coffers of the Grand Seignor; and was so beneficial to the inhabitants, according to D'Arvieux, that had the Franks removed to another place, the city would have been immediately abandoned and left desert.[4] Saida was the central point, and traded directly with the Druzes; but the merchants established there had likewise factors in Ramleh, 'Akka, Beirût, Tripolis, and sometimes Tyre, who purchased up the products of the country and transmitted them to Saida, whence they were shipped to Marseilles.[5] A direct and secure road led from Saida to Damascus in two and a half days, over Lebanon and Anti-Lebanon; crossing the Bŭkâ'a obliquely, and passing by the villages Meshghŭrah and Jubb Jenîn.[6] Saida was at this time regarded as the port of Da-

[1] D'Arvieux, Mém. i. pp. 380. 397. seq. 404. — The occasion and progress of the quarrel are detailed ib. pp. 261, 262. seq.

[2] Mém. tom. i. pp. 294. seq. 331. seq. 463. seq.; tom. iii. pp. 341—374. — At that time there were many Jews in Sidon, dwelling in a quarter by themselves; the keys of which were carried every night to the Kâdy or the governor; ibid. i. p. 301. Nau, Voyage, p. 537.

[3] D'Arvieux, ib. p. 464.

[4] Ibid. p. 311.

[5] Ibid. p. 334. Comp. p. 247. seq.

[6] Ibid. i. p. 464. seq.; ii. p. 465. seq. Maundrell also travelled this road; Apr. 25th, &c.

mascus; but the trade of the latter city as yet went more to Aleppo, and turned westwards only at a later period.

The articles purchased and exported by the French from Saida, were cotton both raw and spun, silk, rice, nutgalls, ashes from the desert, bird-lime, senna, and a few other drugs. Hitherto these had been paid for in money; but about this time the French began to import various articles in return; among which the chief were cloth, spices, dye-stuffs, and some jewelry.[1]

The French consul at Saida enjoyed great consideration throughout the country. His jurisdiction and title included also Jerusalem; and it was a part of his duty to visit the Holy City every year at Easter, in order to afford protection to the sacred places and to the Latin monks.[2]

Such, with occasional alternations, though with a gradual extension, continued to be the state of the French trade at Saida down to near the close of the last century.[3] In Pococke's day, the merchants all resided in the great Khân, and exported chiefly raw silk, cotton, and grain.[4] Hasselquist in A. D. 1751 gives a more particular notice of their trade. More than twenty ships were every year freighted for France, laden chiefly with spun cotton and raw silk; but carrying also the beautiful silken and half-silken stuffs of Damascus to Italy, and likewise nutgalls, oil, and ashes to France. The imports were cloth, spices, Spanish iron, and dye-stuffs; all of which were mostly

[1] D'Arvieux, Mém. i. p. 334. seq. 465. seq. — The French consul and merchants had originally resided at Damascus, and removed thence to Saida; ib. ii. p. 464.

[2] Maundrell accompanied him on this journey in A. D. 1697; see his Journal, March 19th.

[3] In A. D. 1665, and for some years afterwards, the Frank trade was greatly depressed by the exactions of the Turks; and for this, among other reasons, D'Arvieux returned to France; Mém. tom. iii. pp. 341—374. Comp. Nau, Voyage, p. 542. seq.

[4] Pococke, Descript. of the East, ii. p. 87. fol.

sent to Damascus, which now furnished great part of the trade both of Saida and Beirût.[1]

In Volney's time the French continued to be the sole European traders at Saida; and had there a consul and six commercial houses. Cotton, both raw and spun, and silk, were still the chief commodities. The same traveller gives a general account and estimate of the French commerce in Syria at that period.[2] But in A. D. 1791, Jezzâr Pasha drove the French out of all his territories, including Saida[3]; and since then its little trade has been carried on chiefly by the natives. At the present day, the tide of European commerce has turned to Beirût; and Sidon is rarely visited by foreign vessels.

Tuesday, June 26th. The sun rose upon what proved to be our last day of travelling in Syria. Our journey lay along the coast from Saida to Beirût, usually reckoned a distance of nine hours. But the road is difficult; leading most of the way over heavy sands or across rocky promontories; and presents comparatively little of interest.

We set off at 5^h 10′, keeping along the sandy beach; and after a few minutes, passed the Lazaretto of Saida in a pleasant shady spot on our right.[4] An attendant of Duke Maximilian of Bavaria, a mulatto, had been left here by his master ill of the plague; he now lay at the point of death; and in Beirût we heard of his decease.[5]

We came to the Nahr el-Auly at $8\frac{3}{4}$ o'clock, and

[1] Hasselquist, Reise, p. 190. Niebuhr's account is similar in A. D. 1766; at that time there were here fourteen French merchants, all living in the Khân. Reisebeschr. iii. p. 79.

[2] Volney, Voyage en Syrie, ii. pp. 192. 391. seq.

[3] Brown's Travels, 4to. p. 369. Olivier, Voyages, &c. tom. ii. p. 231.

[4] This appears to be the spot mentioned by D'Arvieux as the site of a Khân built by Fakhr ed-Dîn, on the shore north of the city, just beyond a rivulet; Mém. i. p. 326.

[5] See Vol. I. p. 370.

in order to cross it, turned for some distance up along its southern bank, to a fine old bridge of hewn stone of one arch, with mills and a Khân upon the northern side. This bridge is the work of Fakhr ed-Dîn.[1] The stream rises in Mount Lebanon, north-east of Deir el-Kamr and Bteddîn[2], from fountains an hour and a half beyond the village of el-Bârûk ; it is at first a wild torrent, and its course nearly south-west.[3] Where it issues from the mountains, its waters are taken out to supply the city of Saida, and to irrigate the surrounding plain. Yet it here was still a fine broad stream, flowing rapidly in a deep channel through a verdant region. Maundrell remarks, that before his time this river had been mentioned by no geographer; since then it has been noticed by all. Yet all appear to have overlooked the fact, that this can be no other than the ancient Bostrenus, described by Dionysius Periegetes as the "graceful" river, upon whose waters Sidon was situated.[4]

[1] D'Arvieux says it was erected by an Italian architect brought home by the Emîr ; Mém. i. p. 327.

[2] Bteddîn, vulg. for Beit ed-Dîn. This singular contraction, or rather hurried pronunciation of Beit, which thus assumes the form of a simple *b*, is very frequent in Mount Lebanon; e. g. Bsherreh, Bhannis, Bzummâr, &c. Something of the same kind is found in Beisân for the Heb. Beth-Shean. See Gesenius, Notes on Burckhardt, p. 491.

[3] Burckhardt's Travels, p. 206.

[4] Dionys. Perieget. Orbis Terr. Descr. 905. :

Καὶ Τύρον Ὠγυγίην, Βηρύτου τ' αἴαν ἐραννήν,
Βύβλον τ' ἀγχίαλον, καὶ Σιδόνα ἀνθεμόεσσαν
Ναιομένην χαρίεντος ἐφ' ὕδασι Βοστρηνοῖο, κ. τ. λ.

This passage is translated by both the later Latin poets Avienus and Priscianus, as follows.

Avienus :

Hic Tyrus est opulens, et Berytus optima, Byblos,
Sidoniique lares ; ubi labens agmine amœno
Cespitis irrigui *Bostrenus* jugera findit.

Priscianus :

Antiquamque Tyrum, Beryti et mœnia gratæ,
Vicinamque mari Byblum, Sidonaque pulcram,
Quam juxta liquido *Bostrenus* gurgite currit.

The passages are cited in full by Reland, Palæst. p. 437. seq. — Mannert holds the Auly to be the Leontes of Ptolemy, which however was more probably the Kâsimîyeh ; see above, p. 410. note [1].

The whole region of the Auly is full of fig and mulberry orchards, intermingled with Pride of India and other ornamental trees. The loftier peaks of Lebanon here began to appear; the hills became higher and more romantic. Just beyond this spot, indeed, the tract of mountains on the west of the upper part of the Auly approach the sea, and send out their roots quite to the shore. Here the fine plain of Sidon, as also the great Phenician plain, terminates; and for many hours further north, the rocky and uncultivated coast along the foot of the mountains, is interrupted only by a succession of sandy coves. The ancients sometimes reckoned this as the beginning of Lebanon on the south.[1] The Auly is still, in this part, the southern boundary of the territories of the Emîr Beshîr of Mount Lebanon, extending from Belâd esh-Skŭkîf to some distance north of the cedars, and including the whole mountain, from the shore of the sea to the Bŭkâ'a, as well as part of the latter. Only the town of Beirût, and its immediate environs, are excepted.

At 6h 10′, in crossing the first promontory beyond the Auly, there was a charming back-view of Saida and its groves and gardens. The way was now uneven and rough, for nearly two hours, across the rocky tract. At 7½ o'clock we came upon the remains of an ancient Roman road, laid down among the rocks and stones, which continued visible for some distance. The first cove begins shortly after having a long breach of dry heavy sand curving inland, along which the path leads. Just beyond the middle, we reached at 8h 10′ Khân Neby Yûnas, situated near the shore. Close by is the Wely Neby Yûnas, with a white dome, marking the place where,

[1] Plin. H. N. v. 20., "Sidon, artifex vitri . . . a tergo ejus mons Libanus orsus, mille quingentis stadiis Simyram usque porrigitur."

according to the Muhammedan legend, the prophet Jonas was thrown up by the fish. Back of this spot the mountains retire a little, and give place to a small plain covered with mulberry orchards, around the village el-Jîyeh.[1] These trees are kept trimmed down very close, in order to make them put forth a greater quantity of leaves, for the supply of the silk-worms; but they thus come to have almost the character of dwarf trees, and contribute little to the beauty of the country, except by their verdure.

We halted at the Khân, for breakfast. All the Khâns of this region differ from those we had formerly seen, along the great Egyptian and Syrian road. The latter are very large, and were constructed merely for the accommodation of caravans, carrying with them their own provisions, both for man and beast. But the Khâns this side of Tyre (except that near the river el-Kâsimîyeh), and those still further along the coast, are small; and while they afford to the traveller no lodging beyond a mere shelter, yet they are inhabited by a keeper who sells coffee, provisions, and the like, to the guests, so far as they may need; and furnishes them with fire and the means of cooking for themselves. They are hence called in Arabic *shops* (Dukkân); and supply in some small degree the place of inns. Connected with the Wely is a building, containing two or three good rooms, in which travellers often lodge for hire.

At this spot, or in the immediate vicinity, is doubtless to be placed, as suggested by Pococke, the ancient city Porphyreon, mentioned by Scylax, between Sidon and Berytus; and marked in the Jerusalem Itinerary, at eight Roman miles north of Sidon.[2] We

[1] D'Arvieux mentions this village with the Wely Neby Yûnas near it, writing the name 'Gié;' Mém. ii. p. 329. Also Pococke, as "Jee;" ii. 89. fol.

[2] Itiner. Hierosol. ed. Wesseling, p. 583. Scylax, p. 100.; quoted also in full by Reland, Palæstina, p. 431.

had occupied three hours in reaching the Khân. Pococke relates, that he saw here "some broken pillars, a Corinthian capital, and ruins on each side of a mountain-torrent."[1] In the side of the mountain, back of the Khân, are also extensive excavated tombs, which my companion had formerly visited, evidently once belonging to an ancient city. Porphyreon is mentioned also by Polybius, as a city not far south of the river Tamyras; and was of sufficient importance to be a bishopric under the metropolitan of Tyre.[2]

Setting forward again at 8^h 50′, we crossed the small promontory on the north of the cove; and, after half an hour, passed another Roman mile-stone, the third we had now seen. Before us was another promontory, with a rocky and difficult pass, along which the path is cut for some distance occasionally in the rock. This was formerly regarded as a dangerous spot; and a guard-house or tower stood on the promontory, to protect travellers.[3]

After clearing this promontory, and reaching the shore of the cove beyond, we came almost immediately to the Nahr ed-Dâmûr, at $10\frac{1}{4}$ o'clock. This was now a moderate stream; but, coming from the mountains, it often swells in winter so suddenly and powerfully, as to become impassable; and many stories are told of travellers swept away in attempting to ford it.[4] Near by were the ruins of a bridge, which has often been rebuilt, but can never be made

[1] Pococke, ii. p. 89. fol.

[2] Polyb. v. 68. Reland, Palæst. pp. 531. 957. — The crusaders regarded Haifa as the ancient Porphyreon; see above, p. 194. note [1]. But there seems to be no evidence, that a city called Porphyreon ever stood on the bay of 'Akka; all the historical notices apply equally well, and indeed better, to the Porphyreon north of Sidon, the position of which is certain.

[3] D'Arvieux, Mém. ii. p. 329. seq. This was the Burj ed-Dâmûr of Pococke; ii. p. 89. fol.

[4] Maundrell relates that a Mr. Spon, a relative of the traveller Dr. Spon, had a few years before been swept away and drowned; March 19th.

to stand the fury of the winter torrent. The Dâmûr rises on the mountains, far in the N.E. of Deir el-Kamr; and passes down on the north of that place, where there is a bridge over it called Jisr el-Kâdy, on the road to Beirût.[1]

In this stream, Nahr ed-Dâmûr, we doubtless have the Tamyras or Damouras of the ancients, between Sidon and Berytus.[2] This circumstance serves to mark the difficult pass over the promontory on the south, as the place of battle between Antiochus the Great and the forces of Ptolemy, about 218 B.C. and also as the site of the ancient Platanum. Nicolaus, the Egyptian general, had divided his forces, stationing part at Porphyreon, and with the other occupying the narrow rocky passage at Platanum, where Mount Lebanon comes down to the sea. Antiochus advanced with his army from Berytus, and encamped at the river Damouras. After reconnoitering the position of the enemy, he despatched a party of troops to climb the mountain, and attack the Egyptians from above; while other assaults were made in front, and by sea. The Egyptians were driven from their strong post; two thousand were slain, as many more made prisoners, and the remainder took refuge in Sidon.[3] This Platanum is probably the village Platana mentioned by Josephus, not far from Berytus; where the tyrant Herod left his two sons, during the mock-trial held over them in that city.[4] It may, perhaps, have been a small fortress guarding the pass.

On the river Dâmûr and further north, there is a fine narrow tract between the mountains and the shore,

[1] In the mountains, the stream too bears the name of Nahr el-Kâdy; Burckhardt, p. 192.

[2] Strabo, xvi. 2. p. 520., μετὰ Βηρυτὸν ἐστι Σιδών· μεταξὺ δὲ ὁ Ταμύρας ποταμός. Polybius writes the name Δαμούρας, lib. v. 68.

[3] Polyb. Histor. v. 68, 69. — Antiochus advanced further southwards, and afterwards subdued Mount Tabor; see above, p. 220.

[4] Joseph. Antiq. xvi. 1. 2. seq. ἐν κώμῃ τινὶ Σιδωνίων, Πλατάνῃ καλουμένῃ.

covered with mulberry orchards. The stream itself is skirted with oleanders. Several villages and small convents now came in view, hanging upon the side of Lebanon. At 10^h 55′ we came to Khân el-Musry, situated upon the sand near the shore; where a rude tent close by, was said to mark a station of the Pasha's post. On the mountain opposite were three villages and two convents; the largest village bearing the name el-Mu'allakah. — Another similar Khân, called el-Ghŭfr, succeeded at 11^h 35′; so named because a toll was formerly demanded here. Just before reaching it, the straggling village en-Nâ'imeh, with a convent, is seen on the mountain's side.[1]

Another spot of the like kind is Khân Khulda, to which we came at ten minutes past 12 o'clock. It is reckoned three hours or more distant from the gates of Beirût; and persons travelling to Sidon, often come thus far to lodge, in order to shorten the next day's journey.

About ten minutes before reaching the Khân, many sarcophagi are seen among the rocks on the right, a little way up the side of the mountain; and again, beyond the Khân, they are quite numerous on both sides of the path. These sarcophagi are of ordinary size, cut from the common limestone rocks as they lie upon the ground; the covers of some lie near them. They were obviously made upon the spot, and have never been moved. Were they once used as sepulchres? and was here the site of an ancient town?[2] No other remains are visible in the neigh-

[1] This seems to be the en-Nâ'imeh of Edrîsi, between Saida and Beirût; he describes it as a strong place of moderate size, surrounded by carob-trees. It may then, like Sŭrafend, have stood upon the adjacent plain. Edrîsi par Jaubert, p. 355.

[2] Pococke notices these sarcophagi, and compares them with the tombs at Iksâl near Mount Tabor; ii. p. 89. fol. See above, p. 182. note [2]. They are also mentioned by Olivier, Voyages, tom. ii. p. 223. Buckingham, Travels among the Arab Tribes, p. 437. 4to.

bourhood; but the name Khulda suggests the Heldua of the Jerusalem Itinerary, the first station south of Berytus.[1]

Shortly beyond Khân Khulda, the shore trends off N. W. to form the large cape of Beirût. After a stop of five minutes, we proceeded on our way, and at 12½ o'clock the path began to leave the coast. At 1 o'clock we crossed the dry Wady Shuweifât, coming down from the very large village of the same name, on the side of the mountain.[2] From this point the mountain also runs off more to the right. The promontory of Beirût is of a triangular form; and the town itself lies about an hour N. E. of the extreme point or cape. The S. W. coast of the triangle is wholly composed of sand, driven up into hills by the waves and winds; and these hills are continually encroaching more and more upon the cultivated land beyond. The sands now cover the whole western portion of the cape; while towards the east, between them and the base of the mountains, a broad plain or valley extends from S. to N. across the promontory, full of cultivation, and containing the largest olive-grove in all Syria. This grove lies directly under the village of Shuweifât above mentioned, and bears its name. A more northern part of the plain, west of Nahr Beirût, is known as 'Ard el-Bŭrâjineh, from a tower called Burj el-Bŭrâjineh. The other parts of the promontory susceptible of tillage, and especially the tract around Beirût, are covered with mulberry groves; the culture of silk being here the chief employment of all the inhabitants. The plain

[1] Itin. Hieros. ed. Wesseling, p. 583. The position of Heldua as marked in the Itinerary, 12 Roman miles from Berytus and 8 from Porphyreon, does not correspond to Khân Khulda; it would suit better if reversed, viz. 8 Roman miles from Berytus and 12 from Porphyreon. — Pococke makes a similar suggestion as to Heldua and its position; although he appears not to have heard the name Khulda; ii. p. 89. fol.

[2] Called also Wady Sharûr, and by Burckhardt Wady Ghŭdîry; p. 191.

and the adjacent mountain-side absolutely swarm with villages.

Our path after leaving the shore, turned more N. W. and led us over and along the sand-hills on a direct course towards Beirût; we thus left the great plain and olive forest at some distance on the right. About 3 o'clock, we reached the grove of large and lofty pines planted by Fakhr ed-Dîn, called Hŭrsh Beirût, still more than half an hour from the city.[1] On the northern border of this grove, we found a cordon of soldiers stationed; the town being yet nominally shut up on account of the plague; although there had been no cases of the disease for two or three weeks. Not wishing to deprive ourselves of the power of making further excursions, by entering a place from which we could not come out again, we pitched our tent within the grove; and sent word of our arrival to our friends. They soon visited us; but although we learned from them, that the cordon was little more than a sham, and would probably soon be removed, yet as there was some uncertainty, we preferred to remain where we were for the night, in order to obtain more certain intelligence. We now paid off and dismissed our muleteer, who had brought us all the way from Jerusalem. We had been in general well satisfied with him and with his animals; but had never been able to place that confidence in his attachment and fidelity, which we had formerly felt towards all our guides of the Bedawîn.

[1] Common report ascribes the planting of this grove to Fakr ed-Din; and so too Monconys, i. p. 334. D'Arvieux, Mém. ii. p. 333. Maundrell, March 19th. Yet Edrîsi, in the middle of the twelfth century, describes Beirût as having on the south a large forest of pines, extending quite to Mount Lebanon; Edr. par Jaubert, i. p. 355.

The next morning, June 27th, having ascertained that the cordon would soon be either raised or wholly disregarded; or, at any rate, would present no hindrance to any excursion we might wish to make; we entered the city, or rather the gardens on the south, and took up our abode in the houses of our friends. My companion went to the house of Mr. Thomson, which had formerly been his own; while I found a home in the family of Mr. Hebard.[1] Here our travels by land were at an end; and we were delighted to return once more to the order and neatness and comfort of civilized life, and to the enjoyment of social and Christian intercourse; where we again could perceive and feel, on every side, the influence of the female hand and the female mind,—an influence to which, in our intercourse with Oriental life, we had so long been strangers. In my own case, the unremitted attentions and kindness of the missionary families, under the painful circumstances which rendered my presence a burden, demand this expression of grateful acknowledgment. But, alas! for her to whose active kindness and sympathy I was most indebted, this tribute comes too late, and I can only lay it on her tomb.[2]

Beirût is situated on the N. W. coast of the promontory; and, as already said, an hour distant from the cape, directly upon the sea-shore. There was once a little port, now filled up; so that vessels can anchor only in the open road. The town is sur-

[1] Mr. Bird, the oldest member of the Syrian Mission, was at this time absent with his family in the United States. To his minute and valuable topographical notices and sketches of Mount Lebanon and the coast, the map of that region accompanying this work has been greatly indebted.

[2] Mrs. Hebard, a lady of uncommon intelligence and energy of character, died, after a long and painful illness, Jan. 1840. She has left behind a durable remembrance, not only in the hearts of her friends, but in her influence upon the many Arab children and families, to whom she was a benefactress.

rounded on the land-side by a wall of no great strength, with towers. The houses are high and solidly built of stone. The streets are narrow and gloomy, badly paved, or rather laid with large stones, with a deep channel in the middle for animals, in which water often runs.[1] The aspect of the city is more substantial than that of any other we had seen along the coast. I went twice into the town, and saw the only remains of antiquity which are now pointed out, viz. the numerous ancient columns lying as a foundation beneath the quay, and the ancient road cut in the rock outside of the south-western wall. South of the city gate, near the way-side, is a little cemetery, in which one reads the names of Mr. Abbot formerly British consul at Beirût, and of Pliny Fisk the missionary and man of God.

The city lies on a gradual slope, so that the streets have a descent towards the sea; but back of the town, the ground rises towards the south with more rapidity, to a considerable elevation. Here, and indeed all around the city, is a succession of gardens and orchards of fruit and of countless mulberry-trees, sometimes surrounded by hedges of prickly pear, and giving to the environs of Beirût an aspect of great verdure and beauty; though the soil is perhaps less rich, and the fruits less fine, than in the vicinity of Saida. These gardens and orchards are all reckoned to the city, and were enclosed in the cordon; in them dwell at least one third of the population. The dwellings of the Franks are scattered upon the hills towards the south, each in the midst of its garden; they are built of stone in the European style, and exhibit many of

[1] Monconys thus describes Beirût and its streets, i. p. 335.: "La ville est sombre et sale, les rues étroites avec le ruisseau au milieu où vont les chevaux, et deux chemins de chaque costé relevés où marchent les hommes." The same form of narrow street is seen also in Jerusalem.

the comforts of the West, heightened by the luxuries and charm of the East.

The houses of our friends were in this quarter; and commanded a superb prospect. From our windows the eye took in the whole great bay north of the promontory of Beirût, extending to the point near Nahr Ibrahîm, the ancient Adonis. On the right the mighty wall of Lebanon rose in indescribable majesty, with one of its loftiest summits, Jebel Sŭnnîn, in full view; while beneath, between us and its foot, lay spread out a broad region covered with green trees and full of beauty. Along the bay, where it sets up to the very foot of Lebanon, we could distinguish the mouth of the Nahr el-Kelb, the ancient Lycus, with its celebrated pass marked by Latin inscriptions and Egyptian monuments[1]; near the southern corner is the Nahr Beirût, perhaps the Magoras of Pliny[2]; while still more at hand was pointed out the region where, according to the legend, the combat took place between St. George and the dragon.[3]

Yet what interested me most of all, perhaps, was the view of the towering heights of Lebanon, so rich in delightful associations drawn from scriptural history. As its ridges here present themselves to the eye, there is no difficulty in accounting for the name Lebanon, signifying in Hebrew the "White Mountain." The whole mass of the mountain consists of whitish limestone; or at least, the rocky surface, as it

[1] Maundrell, March 17th. Pococke, ii. p. 92. Burckhardt, p. 190. The Latin inscriptions are given by Maundrell and Burckhardt. The Egyptian sculptures are supposed to be a monument of Remeses, the reputed Sesostris.

[2] Plin. H. N. v. 20. Comp. Pococke, ii. p. 91. fol. — There seems to be not the slightest foundation for regarding the name Magoras as a corruption for Tamyras, as supposed by Mannert; Geogr. von Palæst. &c. 1831. p. 293.

[3] Maundrell, l. c. Pococke, ib. p. 91. Turner's Tour, &c. ii. p. 61. — The legend has been attached to this spot at least ever since the crusades, and is often mentioned by travellers; see de Suchem in Reissb. p. 828. Breydenbach in Reissb. p. 124. Quaresmius, ii. p. 909. Monconys, i. p. 334, &c. &c.

reflects the light, exhibits every where a whitish aspect.[1] The mountain teems with villages; and is cultivated more or less almost to the very top. Yet so steep and rocky is the surface, that the tillage is carried on chiefly by means of terraces, built up with great labour and covered above with soil. When one looks upwards from below, the vegetation on these terraces is not visible; so that the whole mountain-side appears as if composed only of immense rugged masses of naked whitish rock, severed by deep wild ravines running down precipitously to the plain. No one would suspect, among these rocks, the existence of a vast multitude of thrifty villages, and a numerous population of mountaineers, hardy, industrious, and brave. The great number of convents scattered over Lebanon will be noticed in the next section.

The celebrated cedar-grove of Lebanon is at least two days' journey from Beirût, near the northern and perhaps highest summit of the mountain, six or eight hours north of Jebel Sŭnnîn. It has been often and sufficiently described by travellers for the last three centuries; but they all differ as to the number of the oldest trees; inasmuch as in counting, some have included more and some less of the younger ones.[2] At present the number of trees appears to be on the increase, and amounts in all to several hundred. This grove was long held to be the only remnant of the ancient cedars of Lebanon. But Seetzen in A. D. 1805 discovered two other groves of greater extent[3];

[1] The name is sometimes said to have come from the perennial snow upon the mountain; but this does not exist in sufficient quantity, to present any permanently marked appearance.

[2] Büsching enumerates by name no less than twenty-six travellers between A. D. 1550 and 1755, from Belon to Stephan Schulz, who had described and counted the cedars. Since that time, the number of like descriptions has probably more than doubled. Büsching, Erdbeschr. xi. i. p. 314.

[3] Zach's Mon. Corresp. xiii. p 549.

and the American missionaries, in travelling through the mountains, have also found many cedars in other parts. I mention the subject here, chiefly in order to add the testimony of Prof. Ehrenberg to the same fact. This distinguished naturalist spent a considerable time on Lebanon; and informs me, that he found the cedar growing abundantly on those parts of the mountain, lying north of the road between Ba'albek and Tripolis. The trees are of all sizes, old and young; but none so ancient and venerable as those usually visited.

To say nothing of the rich mines of discovery in physical science, still to be explored in Mount Lebanon, the mountain well deserves further examination in a matter of historical import. I refer to the various ancient temples found in several parts of Lebanon, on both sides; some of them high up, in places where it must have been difficult to build; and exhibiting a style of architecture similar to the wonderful structures of Ba'albek. The site of one of these temples was visible from our windows, near the village Beit Miry, half way up the mountain, at the distance of three hours from Beirût. It is called Deir el-Kŭl'ah; and was described as built up of immense hewn stones without cement, with large columns in front; which, as well as the walls, are now mostly overthrown. Burckhardt visited not less than four other like temples in different parts of the mountain; and a sixth is marked by Mr. Bird at Husn es-Sufîry in the district of ed-Dŭnnîyeh N. E of Tripolis. Not improbably more exist in various other places.[1]

Beirût is the ancient Berytus of the Greeks and Romans, and perhaps also the Berothai or Berothah

[1] For Deir el-Kŭl'ah, compare Paxton's Letters from Palestine, Lett. ix., end. — Of the four temples seen by Burckhardt, one is not far from Zahleh, and the rest in the vicinity of the convent Deir Dimitry, in the district el-Kûrah, S. E. of Tarâbulus or Tripolis. Travels, pp. 29. 173. 175.

of the Hebrew Scriptures. The notices, however, respecting the latter, are so very indefinite, that the name alone suggests an identity.[1] As Berytus, it is mentioned by the Greek and Latin geographers.[2] Under Augustus it became a Roman colony by the name of Felix Julia; and was afterwards endowed with the rights of an Italian city.[3] It was at Berytus, that Herod the Great procured the flagitious mock-trial to be held over his two sons.[4] The elder Agrippa greatly favoured the city, and adorned it with a splendid theatre and amphitheatre, besides baths and porticoes; inaugurating them with games and spectacles of every kind, including shows of gladiators.[5] Here, too, after the destruction of Jerusalem, Titus celebrated the birthday of his father Vespasian, by the exhibition of similar spectacles, in which many of the captive Jews perished.[6]

In the next succeeding centuries, Berytus became renowned as a school of Greek learning, particularly of law; and was visited by scholars from a distance, like Athens and Alexandria. Eusebius relates, that the martyr Appian resided here for a time to pursue Greek secular learning; and the celebrated Gregory Thaumaturgus, about the middle of the third century, after having frequented the schools of Alexandria and Athens, repaired to Berytus, to perfect himself in the

[1] 2 Sam. viii. 8. Ezek. xlvii. 16. In the former passage Berothai is spoken of as belonging to the kingdom of Zobah, (comp. vs. 5.) which appears to have included Hamath; comp. vs. 9, 10. 2 Chr. viii. 3. In the latter passage (Ezek. xlvii. 15, 16.), the border of Israel is drawn in prophetic vision, apparently from the Mediterranean by Hamath and Berothah towards Damascus and Hauran. The Berothah here meant would therefore more naturally seem to have been an inland city.

[2] Strabo, xvi. 2. p. 520.; where he relates that Berytus was taken by the Romans after having been destroyed by Tryphon. Ptolem. xv. 4. Plin. H. N. v. 20.

[3] Plin. ib. "Berytus colonia quæ Felix Julia adpellabatur." Joseph. B. J. vii. 3. 1. Leg. vii. Dig. de Censibus: "Juris Italici sunt Troas, Berytus, Dyrrachium."

[4] Joseph. Antiq. xvi. 11. 1—6.

[5] Ibid. xix. 7. 5.

[6] Joseph. B. J. vii. 3. 1.; comp. 5. 1.

civil law.[1] A later Greek poet, describes Berytus in this respect as "the nurse of tranquil life."[2] It was early likewise made a Christian bishopric, under the jurisdiction of the patriarch of Antioch; and is mentioned by Jerome, as one of the places visited by Paula.[3]

Under the reign of Justinian, in the sixth century, Berytus was regarded as the most beautiful city of Phenicia; its academy continued to flourish, and was visited by many young men of wealth and rank, who pursued here the study of the Roman law in its Greek form. Under the same reign, Berytus was laid in ruins by an earthquake, and the school removed for a time to Sidon.[4] In a later and more legend-loving age, in the eighth century, Berytus became the reputed seat of the noted miracle, according to which, when an image of Christ was once mocked and crucified by the Jews in scorn, and the side pierced with a spear, there issued from it blood and water in great quantity.[5]

The crusaders, in their first progress along the coast from Antioch to Jerusalem, in A. D. 1099, passed by Beirût, as they did other cities, without any attempt to get possession of it; indeed its commander is related to have furnished to them supplies of provisions and money, on condition that they would

[1] Euseb. de Martyrib. Palæst. c. 4. de Apphiano: τῆς Ἑλλήνων παιδείας ἕνεκα κοσμικῆς . . . τὸν πλείονα κατὰ τὴν Βηρυτὸν διατρίψας χρόνον. — Socrat. Hist. Ecc. iv. 27. de Gregor. Neocæs. οὗτος ὡς τῶν Ἀθήνησι τι παιδευτηρίων ἀναχωρήσας ἐν τῇ Βηρυτῷ νόμους ἐμάνθανεν. See too Cave, Scriptorum Ecc. Hist. p. 82. Genev. 1705.

[2] Nonnus Dionys. xli. fin. Βηρυτὸς βιότοιο γαληναίοιο τιθήνη.

[3] Reland, Palæst. p. 216. Le Quien, Oriens Chr. ii. col. 815. seq. — Hieron. Ep. 86. ad Eustoch. Epitaph. Paulæ, p. 672.

[4] Agathiæ Hist. lib. ii. p. 51. ed. Paris. In here speaking of Berytus, Agathias remarks among other things: Πολλοὶ δὲ νέοι ἐπήλυδες εὐπατρίδαι τε καὶ παιδείας ἄριστα ἔχοντες, οἳ δὲ παρῆσαν τοὺς Ῥωμαίων αὐτοῦ ἀναλεξόμενοι νόμους.

[5] See the tract of the doubtful Athanasius junior, exhibited at the second council of Nicea, A. D. 787. Act. iv. Comp. Cave, Scriptor. Eccl. Hist. pp. 416. 428. seq. Genev. 1705. Jac. de Vitriac. c. 26. The story is quoted in full by Quaresmius, ii. p. 910.

spare the harvest, the vineyards, and the trees around the city.[1] The place was not captured until A. D. 1110; when king Baldwin I. took it, after a protracted siege of seventy-five days.[2] It remained long in the hands of the Christians; and is described as surrounded by a strong wall, and as lying in the midst of orchards, and groves, and vineyards.[3] Beirût was made a Latin bishopric, under the archbishop of Tyre, and the patriarch of Jerusalem.[4] In A. D. 1182, Saladin besieged the town by sea and land, and made violent efforts to take it by storm; but withdrew on the approach of the Christian forces from Sepphoris, after laying waste the adjacent orchards and vineyards.[5] Five years later, immediately after the battle of Hattîn, Beirût surrendered to him on the eighth day after it was invested.[6]

To the new host of crusaders, chiefly from Germany, who reached the Holy Land in A. D. 1197, the possession of Beirût became an object of importance. It was now a seat of trade; it occupied a favourable position; and the Saracen gallies which harboured in and near its port, committed great ravages upon the Christian commerce, capturing and making slaves of thousands of pilgrims as they approached the Syrian coasts.[7] The Christian army marched from Tyre upon this enterprise; and after a

[1] Albert. Aq. v. 40. Will. Tyr. vii. 22. Wilken, Gesch. der Kr. i. p. 267. — The crusaders sometimes call Beirût also Baurim; Alb. Aq. v. 40. x. 8.

[2] Alb. Aq. xi. 15—17. Fulcher, Carnot. c. 36. Will. Tyr. xi. 13. Wilken, ib. ii. p. 212.

[3] Edrîsi par Jaubert, p. 355. Jac. de Vitr. c. 26.

[4] For the bishopric and bishops of Beirût, see Will. Tyr. xiv. 13. xv. 16. xvi. 17. xvii. 1. xxi. 9. Le Quien, Oriens Chr. iii. col. 1325. seq.

[5] Will. Tyr. xxii. 17, 18. Bohaed. Vit. Sal. p. 49. Wilken, ib. iii. ii. p. 212.

[6] Bohaed. p. 72. Jac. de Vitr. c. 95. Wilken, Gesch. der Kr. iii. ii. p. 295.

[7] Two galleys, which escaped to Beirût from the destruction of Saladin's fleet in A. D. 1188, are said to have captured in the nine following years not less than fourteen thousand pilgrims. Wilken, Geschichte der Kr. v. p. 33. Comp. iv. p. 232.

general battle with the Saracen forces, near Sidon, appeared before Beirût. They found the gates open; for on the preceding day, the Christian slaves within the walls had risen upon the Saracens, and delivered the city over to the Christian fleet. It was now given up to Amalric, as king of Cyprus and Jerusalem, and reannexed to the latter kingdom.[1]

In the later strife between the emperor Frederick II. and the regent John of Ibelin, Beirût, was seized and occupied for a time, in A. D. 1231, by the imperial forces; but was again abandoned without taking the citadel.[2] The city remained in possession of the Christians, until the final and terrible overthrow of the Frank dominion in Syria, in A. D. 1291, in the siege and storm of 'Akka. After the abandonment of Tyre and Sidon by the Christians, the troops of the Sultan Ashraf approached Beirût. The Emîr in command announced to the inhabitants, that the former truce, which they had not broken, should be continued to them; and, at the same time, summoned them to come out and meet him with confidence, as he drew near. They went forth accordingly in procession, to receive him on their borders; but, false to his word, he caused them to be seized and put to death or thrown into chains, took possession of the city and castle, and laid them both in ruins.[3]

In the next following period, Beirût, like Saida, appears to have recovered from its desolation, and continued to be a trading city. Abulfeda describes it as surrounded by a rich soil and gardens, and as the port of Damascus. So, too, edh-Dhâhiry, in the fifteenth century.[4] Frank travellers of the sixteenth

[1] Wilken, ib. v. p. 32—39.
[2] Wilken, ib. vi. pp. 529. 539.
[3] Mar. Sanut. p. 232. Reinaud, Extr. p. 570. Wilken, ib. vii. p. 772.
[4] Abulf. Tab. Syr. p. 94. Edh-Dhâhiry in Rosenmüller, Analect. Arab. iii. p. 22. Lat. p. 47.

and seventeenth centuries, speak of the beauty of its environs, full of fruits and gardens of all kinds; among which, however, the mulberry already predominated; the culture of silk being, even then, the chief occupation of the inhabitants.[1] Like Saida, this city also revived somewhat in the beginning of the seventeenth century, from the activity of Fakhr ed-Dîn, who made it one of his chief places of residence, and erected here an extensive palace; although he filled up the port. According to D'Arvieux, Beirût, in his day, was twice as large as Saïda, and much better built; though the chief centre of European trade, during that and the eighteenth century, remained at Saida.[2] Caravans from Aleppo, Damascus, and Egypt, regularly arrived at Beirût; especially at the season when the silk of each year came into market.[3]

Within the present century, and indeed within the last twenty years, Beirût has received a new impulse, from having been made the centre of European trade for this part of the coast, and as the port of Damascus. Before that time, one or two consular agents were the sole representatives of the West. At present, there are resident consuls from most of the European powers, and also one from the American States; trade has flourished and been extended by the establishment of mercantile houses, some of which have branches in Damascus; and the activity, the popu-

[1] Baumgarten, in A. D. 1508; p. 225. Villamont, in 1589, p. 225. Paris, 1600. Neitzschitz, in 1635, speaks expressly of the culture of silk; p. 207. Monconys, i. p. 335.

[2] D'Arvieux, Mém. ii. p. 337. seq. The palace of the Emîr at Beirût is fully described by Maundrell, March 18th. — For the general condition of Beirût and its trade, from that time to the commencement of the present century, see Niebuhr, Reisebeschr. ii. p. 469. Volney, Voyage, ii. p. 169. seq. Olivier, Voyage, &c. ii. p. 218. In A. D. 1772 Beirût was bombarded and plundered by a small Russian squadron; Büsching, Erdbeschr. xi. i. p. 362.

[3] D'Arvieux, ib. ii. p. 343. The French had merchants at Beirût; but merely as agents of the houses in Saida. ib.

lation, and the importance of the city have been greatly increased.[1] This circumstance, and the facilities of communication with the interior and other parts of the country, have caused Beirût to be selected as the chief seat of the American Mission in Syria; which, in its schools, and by its press, as well as by direct effort, has prospered not only in proportion to its means, but to an extent far beyond what its limited means would have authorized us to expect.

Such was Beirût, and such were Tyre and Sidon, when we saw them; and also when the manuscript of these pages was completed, in August 1840. But in the middle of the very next month, September 1840, Beirût was laid in ruins by a bombardment from the combined English and Austrian fleet; and Tyre, Sidon, Haifa, and 'Akka, in their turn, were subjected to the like fate.

CONCLUSION.

Thus ends the Journal of our Travels in the Holy Land. We had planned an excursion from Beirût to Ba'albek, intending to cross the ridge of Lebanon by the usual road to Damascus, or esh-Shâm, as the natives usually call it, (by contraction for Dimeshk esh-Shâm, Damascus of Syria,) and then pass more to the N. E. by Zahleh into the valley el-Bŭkâ'a. Thence we

[1] Nearly sixty years ago Volney gives the population of Beirût at six thousand. Voyage, ii. p. 170. Twenty years since it was estimated at ten or twelve thousand; O. v. Richter's Wallfahrten, p. 76. Mod. Traveller in Syria, i. p. 65. Lond. In 1836 Elliott makes the population of the town and suburbs to be fifteen thousand, which is probably nearly correct; the number having greatly increased under the Egyptian government. Travels, ii. p. 218. A year later, Schubert gives it at only nine thousand, meaning perhaps only those within the walls; Reise, iii. p. 380.

wished to return over Lebanon by way of the cedars to Tripolis, and so along the coast to Beirût. But during the first days after our arrival at Beirût, the road to Damascus was understood to be shut up by the insurgent Druzes, and the whole Bŭkâ'a to be insecure. My own health too, which had been failing ever since we reached Tyre, now gave way; and on Friday (June 29th) and for the eight following days, I was confined mostly to my room. I was thus cut off from visiting even Nahr el-Kelb and Deir el-Kŭl'ah.

It had ever been our hope, that before this time a line of steamers would have been established between Beirût and Smyrna; such a line had been long announced, and has since been put in operation. But as yet nothing of the kind had been commenced; and we therefore decided to take the English steamer to Alexandria, and thence proceed by the French boats. We had indeed offers enough of Greek vessels direct to Smyrna, at a much less expense; but in these vessels there was not only no accommodation for passengers, but besides, at this season, we could not hope to reach Smyrna by such a conveyance under thirty days. Indeed, we afterwards learned, that Mr. Homes, who had made the voyage a few weeks previously, had been forty days between the two ports. The English government steamer, the Megæra, arrived during the night of July 6th; and on Sunday the 8th we went on board at noon, after attending the English service of the mission, held in the house of the American consul, Mr. Chasseaud. The boat got under way immediately. We found every thing on board in the neatest order; the crew were all in their Sunday clothes; and in the afternoon, all were mustered to attend the solemn service of the English church on deck, each with his Bible and prayer-book. Among the passengers were the two English travellers, whom

we had met at Hebron. We were throughout highly gratified with the kind and gentlemanly deportment of the commander, Lieut. Goldsmith; with whom it seemed to be the constant aim, to keep his ship in perfect order, and promote in the highest degree the comfort of his passengers.

We entered the harbour of Alexandria in the afternoon of Tuesday, July 10th; and anchored in the midst of the leviathans of the Egyptian fleet, which now seemed like old acquaintances. Our vessel was of course in quarantine; and as she was to wait a week in this port for the arrival of the India mails, we preferred to remain on board, rather than venture the discomforts and risks of an Egyptian lazaretto. In due time the French steamer arrived; and at the end of a week, both vessels were to depart at the same hour. On the 17th, at the very last moment, after the French boat had closed its communication with the shore, we were admitted on board at 4 o'clock P. M., and the two steamers left the port together, one steering towards Malta, and the other for Syra.

After a long passage, rendered unpleasant by a strong head wind the whole way, we anchored at Syra early in the morning of July 21st; and having lain there all day (the vessel being in quarantine), were transferred again at the last moment to another French steamer; in which, after a calm and very pleasant trip, as on a river, we arrived at Smyrna at 11 o'clock A. M. the next day. Here, in the hospitable mansion of Mr. Temple in the city, and afterwards in the lodgings of Mr. Calhoun in the charming village of Bujah, I passed several days of great enjoyment.

A week later, I proceeded to Constantinople, in one of the fine steamers that now plough the waves of the Hellespont; accomplishing their voyage ordi-

narily in from twenty-four to thirty hours. Here too in the estimable families of missionary friends, Messrs. Goodell and Schauffler, I was welcomed to a grateful home; and visited all the points of interest at leisure. We had arrived on the morning of July 30th, before dawn; and on coming upon deck, I had found myself in the midst of the glories which surround the Golden Horn. Splendid indeed for situation is Constantinople; magnificent in its graceful contour of land and water, in its towering domes and slender minarets, and in the deep verdure of the trees and gardens which every where rises above the dwellings; surpassingly beautiful as beheld from without; but within, alas, "full of dead men's bones and all uncleanness!" I rejoiced, that the crown of oriental cities had thus been reserved for me till the last.

On the morning of August 13th, my companion, Mr. Smith, arrived from Smyrna, in order to accompany me to Germany; whither he had been commissioned to repair, in order to procure the casting of new founts of Arabic types, for the press at Beirût. We embarked the same day on board of one of the Danube steam-boats; and after a slow but pleasant voyage across the Black Sea and up the "dark rolling" river, skirted with cities renowned in the wars of former centuries, we entered the borders of Hungary. Our quarantine of ten days was spent at Orsova, in the midst of the green Carpathian chain, above the far-famed Iron Gate, but still below the more romantic passes. We lay afterwards for a whole day at Semlin; and saw the first steamer enter and pass up the river Save, between that city and Belgrade. Among the immense marshes which stretch along the Danube in this quarter, I probably inhaled the poison of an intermittent fever; with which not less than four, out of the nine passengers of whom our company consisted,

became ultimately affected. We had, probably laid a foundation for it, in the change from an oriental to an occidental mode of life; and from constant and vigorous exercise, to the indolence and listlessness of a steam-boat. We reached Vienna on the 13th of September.[1]

Here my disorder, after a few days, assumed a new and alarming form, and brought me speedily to the borders of the grave. One day the physician left me, saying to my companion that I should probably expire in two or three hours. He afterwards returned, expecting to find me dead. Meantime, through the mercy of God, a crisis had taken place; I had slept, and was better. Two days later my family arrived by forced stages from Dresden; and from that time my recovery was as rapid, as had previously been the progress of the disease. For the preservation of my life, I regard myself as principally indebted, under God, to the judicious care and devoted attentions of the tried friend, who had been so long the companion of my wanderings in the East.

[1] Our voyage up the Danube has already been described by one of the party, Dr. E. Zachariä, a young jurist of Heidelberg, with whom I had left Vienna in the preceding autumn. He had travelled through Italy, Greece, and a part of Turkey, in search of manuscripts of the Byzantine law; and we had now met again at Constantinople. He too was one of the four sufferers. See Zachariä's Reise in den Orient, Heidelb. 1840, Pref. and p. 322. seq.

SECTION XVII.

RELIGIOUS SECTS IN SYRIA AND PALESTINE.

THE object of the present Section is, to embody in one view the information to which we had access, respecting the various religious denominations and parties, prevailing throughout the Holy Land. This account contains the result of extensive inquiry on the part of the American mission, continued through several years; in which my friend, the Rev. Mr. Smith, bore a leading part. He had travelled in this behalf through the greater portion of the Pashalik of Damascus, from Hamah on the north to Haurân and the Belka on the south, as well as throughout Mount Lebanon and western Palestine. The inquiries of the mission were, of course, directed chiefly to the state of the Christian population in general, and particularly in Mount Lebanon.

The following view of the various Christian sects, may therefore be considered as derived from the best authority. It is here given as exhibiting their actual state, without any reference to the somewhat difficult historical questions connected with the subject. The remarks near the close, upon the policy to be hoped for from Protestant England in behalf of the Christians of Syria, must be regarded as my own.

I. CHRISTIAN SECTS.

The Christian population of Syria and Palestine embraces, according to the best and most careful esti-

mates, between four and five hundred thousand souls. It is divided into the following eight sects; viz. Greeks, Greek-Catholics; Maronites; Syrians or Jacobites, Syrian-Catholics; Armenians, Armenian-Catholics; Latins.

GREEKS.

The most numerous of all the Christian sects are the Greeks. They are so called in Syria, merely because of their professing the Greek faith, and belonging to the Greek church. There are now no traces, either in their spoken language nor in the language of their public services, of any *national* affinity with the Greek people. They are Arabs, like the other Arabs of the country. Nor, on the other hand, are there any indications of a *Syriac* origin in any part; with the single exception of Ma'lûla and its vicinity, on Anti-Lebanon, north of Damascus. In this region, the dialect now spoken, as well as the old church-books, long since indeed disused, show that the inhabitants are originally of the Syriac race. With this exception, the language of the Greek Christians of Syria, both as spoken and as used in their churches, is Arabic.

The spoken Arabic differs so little from the language of books, that all books written in a plain style, are intelligible to the common people.[1] Hence it will be seen, that these Christians enjoy the great privilege, of having their religious worship conducted in a language which they understand, — a privilege denied to those of the same church, who speak the Greek tongue, and to every other Christian sect indeed in Western Asia, except their countrymen and relatives, the Greek-Catholics. Perhaps, however, it should be added, that

[1] This important remark is from the pen of Mr. Smith, who has had the very best opportunities of forming a correct judgment.

their church-books, contain many untranslated technical terms, from the Greek; and that on particular occasions, or for the sake of variety, certain portions of the service, or even the whole service, is sometimes said in Greek.

This is most frequently the case, when the high clergy officiate. It is an important fact, that nearly fi not quite all the bishops of this sect, are Greeks by birth, and foreigners in the country; — a circumstance which shows how great an influence the see of Constantinople exerts, in the ecclesiastical affairs of Syria. It is a fact to be lamented. These bishops rarely learn to speak the Arabic language well; of course they cannot preach; and their medium of intercourse with the people in conversation is very imperfect. There naturally fails to take place that unity of national feeling between the bishop and his flock, which might lead to national improvement, especially in education. A Greek bishop from abroad, able only to stammer Arabic, and perhaps not reading it at all, and regarding it only as a barbarous dialect (a feeling which is inherent in almost every Greek by birth), cannot be expected to take much interest in promoting a system of national education among his flock. It is a natural result, though not arising exclusively from the cause here brought to view, that nothing of the kind is done. If a bishop thinks of establishing a school, as the object of his own particular patronage, it will be a school for teaching Greek, ancient or modern; and generally the apparent ruling motive, even for such a step, will be, that he may have around him a sufficient number of persons acquainted with the Greek, to assist him, when he performs the services of the church in that tongue.

There exists, in the whole country, no school for

the education of the Greek clergy. The parish priests are taken from the ranks of the common people, with no other preparation for their sacred office, than the ceremony of ordination. They are generally selected, each by the parish which he is to serve, from among themselves; and the usual ordination-fee to the bishop, rarely fails to secure the administration of that rite, according to their wishes. These priests are universally married, and differ not in character from the rest of the people; frequently occupying themselves with the same handiwork, from which they obtained their livelihood before assuming the ecclesiastical character. They are often the schoolmasters of their villages; if that can be called a school, which consists of some half-a-dozen boys coming together at irregular hours, and bawling over their lessons, right or wrong, while their master is engaged in working at his trade.[1]

The doctrines and ceremonies of the Greek church in Syria, are the same as in other countries; and therefore need not be described here.

In its ecclesiastical organization, the Greek church in Syria is divided into the two patriarchal dioceses of Antioch and Jerusalem; an arrangement which has existed ever since the fifth century.[2] These are, nominally, both independent of the Greek patriarch of Constantinople; but are really, to a *great* extent, under his control.

The head of the diocese of Antioch, is ordinarily styled "Patriarch of Antioch and of all the East;" and on certain occasions, more fully, "Patriarch of Antioch, Syria, Cilicia, and all the East." The Syrian bishoprics under his jurisdiction are the following: 1. *Beirût*, which is the largest; and its occupant is styled

[1] See the description of a Greek-Arab schoolmaster, Vol. II. p 134.

[2] See Vol. II. pp. 23, 24.

also "Bishop of Phenicia on the coast." 2. *Tripolis.* (Tarâbulus). 3. *'Akkâr.* 4. *Laodicea* (el-Lâdikîyeh). 5. *Hamah.* 6. *Hums* (Emessa). 7. *Saidanâya* and *Ma'lûla.* 8. *Tyre,* including Hâsbeiya and Râsheiya.[1]— Aleppo formerly belonged also to the patriarchate of Antioch. But it was severed from it not many years ago, on occasion of a dissension between the Greeks and Greek-Catholics of that city; and has ever since remained under the immediate ecclesiastical government of Constantinople. The Patriarch of Antioch usually resides at Damascus; and from this circumstance is ordinarily spoken of by the people, as the Patriarch of Damascus. He also is a Greek by birth.

The jurisdiction of the patriarchate of Jerusalem begins at 'Akka, and extends over the whole of Palestine, both west and east of the Jordan. The following are the bishoprics subject to it: 1. *Nazareth.* 2. *'Akka.* 3. *Lydda.* 4. *Gaza.* 5. *Sebaste.* 6. *Nâbulus.* 7. *Philadelphia* (es-Salt). 8. *Petra* (Kerak). Of these bishops, only the bishop of 'Akka resides within his own see; all the rest remain shut up in the convents at Jerusalem. The patriarch himself is also a non-resident, living at Constantinople; and never, so far as we could learn, visiting his diocese. His place is represented, and the business of the patriarchate transacted, by a board of bishops (Wakîls) at Jerusalem.[2]

GREEK-CATHOLICS.

The sect of Greek-Catholics had its origin in a secession from the Greek church in Syria; which was brought about by Roman Catholic influence, not far from a century ago. Until recently, this sect existed only in Syria; but has now extended itself into Egypt.

[1] See above, p. 400.

[2] See the account of the Greeks at Jerusalem, their convents, and bishops, Vol. II. pp. 89—91.

The Greeks who have elsewhere submitted themselves to the pope, have generally become amalgamated with the Latin church. The Greek-Catholics of Syria, on the contrary, are a sect by themselves, constituting an oriental papal church. They take indeed the occidental view of the procession of the Holy Spirit, believe in purgatory and the pope, eat fish in Lent, and keep a smaller number of fasting days than the Greeks; but otherwise, they subjected themselves to few changes, in passing from one jurisdiction to the other. They still enjoy the same privilege as their countrymen of the Greek church, in having their religious services performed in their native Arabic tongue. They observe the oriental calendar; receive the sacrament of the Lord's supper, in both kinds, as formerly; and their priests are still allowed to marry. This, however, is not done so universally, as among the Arab-Greek clergy.

They have long had their own patriarch; but until the country came under the more tolerant government of Egypt, he uniformly resided in Mount Lebanon; where the local authorities have, for many years, been under papal influence. He has now removed to Damascus; was fully acknowledged by the Egyptian government; and has extended his diocese into Egypt. The high clergy of this sect are mostly Arabs by birth, and at the same time educated at Rome. They thus unite a natural attachment to their countrymen, with some degree of European cultivation; and the result is a certain elevation of their sect. The patriarch has also established a college for teaching different languages and branches of science; which however seems, as yet, to have accomplished very little.[1]

[1] While in Cairo I once attended the service of the Greek-Catholics, in company with Messrs. Lieder and Smith, where the patriarch was

The sect embraces a large proportion of the most enterprising and wealthy Christians in Syria, and possesses great influence. Especially do its members occupy more than their due proportion of offices under the government. Some of them were now in high favour; and this secured for the sect, at the present time, great consideration.

A convent belonging to the Greek-Catholics, at esh-Shuweir in Mount Lebanon, has for many years possessed an Arabic printing-press; which supplies their own church, and also the Greeks, with most of their church books.[1]

MARONITES.

The sect of the Maronites furnishes decisive evidence of a Syriac origin. Its ecclesiastical language is wholly Syriac; though none now understand it, except as a learned language. The Maronites also not unfrequently write Arabic in the Syriac character.[2] They acknowledge no affinity with any other sect in the country, except through a common relationship to the pope. They are disposed to be exclusive, and also conceited in the idea of their unparalleled orthodoxy; and are not much liked by their neighbours, even of the papal church; being generally accused of narrow-mindedness.

The Maronites are characterized by an almost un-

present, conducted the service, and afterwards preached a sermon. All was in Arabic. The room was small and crowded; the people stood and listened attentively to the discourse; but on a motion of the hand by the patriarch, all squatted down upon their feet. He was a man of noble mien; his manner dignified, full of gesture, and impressive. His sermon, according to the judgment of my companions, was well-ordered, logical, full of good sense and practical force. — On the origin of this sect, see Smith and Dwight's Res. in Armenia, i. pp. 61, 62.

[1] This is the celebrated press of the convent Mâr Yôhanna, which has been in operation ever since A. D. 1733. See Volney's account of the press and the books printed, Voyage, vol. ii. pp. 174—184. Schnurrer, Bibliotheca Arabica, p. 379. seq.

[2] See also Burckhardt's Travels, p. 22.

equalled devotedness to the see of Rome, and the most implicit obedience to their priests. It may be doubted, whether there is to be found, any where, a people who have so sincere and deep a reverence for the pope, as the Maronites of Syria. Yet they have their own distinct church establishment; and also some usages which are not tolerated in the papal church in Europe. They follow indeed the occidental calendar; observe the same rules of fasting as the European papists; and celebrate in the same manner the sacrament of the Lord's supper. But they have some saints of their own, and especially their patron saint, Mâr Mârân, not elsewhere acknowledged in the papal church. And every candidate for the priesthood, who is not already under the vow of celibacy, is allowed to marry before ordination; so that most of their parish clergy are actually married men. They have many bishops; and at their head a patriarch, who styles himself "Patriarch of Antioch." His usual residence is the convent of Kanôbîn, on Mount Lebanon, back of Tripolis.

They are found in cities and large towns, as far north as Aleppo, and as far south as Nazareth. But they are at home, as cultivators of the soil, only in Mount Lebanon; unless with very few exceptions. This mountain they inhabit, more or less, throughout its whole range, from its northern end above Tripolis to the region of Safed. But their strong-hold is Kesrawân, a district separated from that of Metn on the south by Nahr el-Kelb, and bounded on the north by the district of Jebeil. Of this tract they are almost the only inhabitants. Throughout the whole of the country governed by the Emîr Beshîr, they are more numerous than any other sect. The balance of power, which was formerly kept up between them and the Druzes, is now entirely destroyed; the latter

having become far inferior in numbers and strength.[1] This is the result of the conversion of the ruling family of Emîrs, the house of Shehâb, who were formerly Muslims, to the Maronite faith. Their example had great influence; and has been followed by the two largest branches of another family of Emîrs of Druze origin; so that now almost all the highest nobility of the mountain are Maronites.[1]

In the elementary instruction of the common people, the Maronites are quite as deficient as the other Christian sects in the country. But for a select number, and especially for clerical candidates, the patriarch has established a college at 'Ain Warkah in Kesrawân, which takes a higher stand than any other similar establishment in Syria. It deserves great praise, for the thorough manner in which it initiates at least some of its pupils, into the knowledge of their native Arabic tongue. They also study Syriac, Latin, and Italian.[2]

SYRIANS OR JACOBITES.

The same evidence of a Syriac origin, which exists in the case of the Maronites, is found also among the Jacobites. Though they now speak in Syria only Arabic, yet their church-service is in Syriac. Indeed, the common name, by which they are known in the country, is simply *Suriân*, that is, Syrians. The epi-

[1] For the history and character of the Maronites, see Le Quien, Oriens Chr. iii. pp. 1—100. Niebuhr, Reisebeschr. ii. pp. 425. seq. 455. seq, Volney, Voyage, ii. p. 8. seq. Paris, 1787. Schnurrer de Ecclesia Maronitica, 2 Progr. Tübing. 1800; also German in Stäudlin and Tzschirner's Archiv für Kirchengesch. i. 1. Schnurrer, Bibl. Arab. p. 309. seq. Gesenius, Notes on Burckhardt, p. 492.

[2] See more on this school in Burckhardt's Travels, p. 185. — Seetzen and Burckhardt mention also the Maronite printing-press at the convent of Kasheiya three hours from Kanôbîn, where their church-books in the Syriac language were printed. It was established in A.D. 1802. Seetzen in Zach's Mon. Corr. xiii. p. 553. Burckhardt, p. 22.

thet Jacobite it is not customary to add; as there are in the country no Syrians of the orthodox Greek rite from whom it is necessary to distinguish them (though at Ma'lûla and in its vicinity there probably existed such a community not many generations ago); and the seceders to the papal church are sufficiently designated by the term Catholics.

The number of the Jacobites in Syria is very small. A few families in Damascus and in Nebk, the village of Sŭdŭd[1], and a part of the village of Kuryetein, a small community in Hums, with a few scattered individuals in two or three neighbouring villages, a similar community in Hamah, and probably a smaller one in Aleppo, constitute nearly or quite the whole amount of the sect.

They are subject to the Jacobite patriarch, who resides in Mesopotamia; and from him they receive their bishops. One of these latter has his residence at the convent of Mâr Mûsa near Nebk. The Jacobites are looked upon by all other sects in the country as heretics; and as such, and because they are few and poor, they are generally despised.

SYRIAN-CATHOLICS.

The Syrian-Catholics bear the same relation to the Jacobites, as the Greek-Catholics do to the Greek church. They are Romish converts, who still retain the oriental rite and the use of Syriac in their churches.

[1] The large village of Sŭdŭd lies in the desert east of the road from Damascus to Hums. To reach it, my companion left the great road at Deir 'Atîyeh north of en-Nebk, from which Sŭdŭd is a short day's journey; and then fell into the same road again at Hasya. In the name Sŭdŭd we may recognise the Zedad (צְדָד) of the Old Testament, on the northern extremity of the Promised Land; Num. xxxiv. 8. Ezek. xlvii. 15. — The ancient Riblah mentioned in the same connection and elsewhere, is found again in the present Ribleh, a village ten or twelve hours S. S. W. of Hums on the river el-'Âsy (Orontes), in the northern part of the great valley el-Bŭkâ'a. Num. xxxiv. 11. 2 Kings, xxiii. 33. xxv. 6, &c. See App. pp. 161. 172.

The community in Aleppo has long existed in its present relation to the pope. But the Syrian-Catholics of Damascus and of Râsheiya in Jebel esh-Sheikh, are recent converts. Except in these places, there are not known to be any other communities of this sect among the people of Syria. In Mount Lebanon, however, there are two or three small convents inhabited by Syrian-Catholic monks.

ARMENIANS.

The Armenians in Syria are properly to be regarded as foreigners. Yet they have been there so long, that the country has become their home; and they must not be overlooked in speaking of the native Christian sects. They are found only as merchants and mechanics in cities and large towns; and nowhere as cultivators of the soil. Their character, religious, intellectual, and national, is the same as elsewhere, and need not be described. Their number is very small.

Their ecclesiastical establishment is distinct from that of Constantinople. At their head is a patriarch, who is styled "Patriarch of Jerusalem," and whose diocese embraces also Egypt.[1]

ARMENIAN-CATHOLICS.

These are seceders from the Armenians to the papal church; as the Greek-Catholics are from the Greek church. Like them, too, the Armenian-Catholics still adhere to the oriental rite, and have changed few of their original ceremonies or dogmas. They are few in number; but have their patriarch, who resides in a convent at Bzummâr, on Mount Lebanon.[2] It is worthy of remark, that this patriarchate existed here

[1] See more respecting this patriarch in Smith and Dwight's Researches in Armenia, i. pp. 40. 62.

[2] See Burckhardt's Travels in Syria, &c. p. 186.

under the protection of the government of this mountain, long before the sect was acknowledged and had its patriarch at Constantinople.

LATINS.

Native Roman Catholics, of the occidental rite, are very few in Syria. They exist only in connection with the convents of the Terra Santa at Jerusalem, Bethlehem, St. John in the Desert, Nazareth, and perhaps a few other places. They are ecclesiastically dependent on the convents, and form parishes under the immediate charge of the monks. Their language is Arabic, like that of all the other native inhabitants of the country.

There are also Latins at Aleppo; but whether of native or foreign descent, was not known.

CONVENTS.

Convents of native monks are very rare in Syria, except in the district of Mount Lebanon. Besides the Jacobite convent at Mâr Mûsa near Nebk, and the Greek convents of Saidanâya, and of Mâr Jirjis north of Tripolis, there is hardly another known to be inhabited by natives. All the convents in and around Jerusalem, Bethlehem, Ramleh, Yâfa, and in other cities, whether Greek, Armenian, or Latin, belong entirely to foreigners, and are occupied by them.

But while such is the case with the other parts of Syria, one of the most remarkable features of Mount Lebanon, is its multitude of convents. They are seen perched upon its rocks and scattered over its sides in every direction; even a glance at the map is sufficient to excite astonishment. While monasticism has declined, and almost gone out of date, in so many other countries; it continues here to flourish in its

pristine vigour, if not in its pristine spirit. The numerous convents are many of them small establishments; but they are well filled with monks, and abundantly endowed. There are also convents of nuns. The greatest number belong to the Maronites[1]; but all the other sects above mentioned, excepting the Jacobites, have each, at least, one convent, and most of them several.

PROTESTANTS.

Protestants do not exist in Syria as a native sect, nor in any other part of the Turkish empire; nor are they, as such, tolerated. The government recognises and tolerates certain known sects of Christians; and the members of these, are allowed to transfer their relations from one sect to another, whenever they may choose. But Protestants are not among these sects; and therefore no one is legally allowed to profess Protestantism. It is by the operation of this principle of the Turkish government, and by this alone, that the rise of Protestantism in Syria is checked. Very many persons, from time to time, show a strong disposition to throw off the domination of their priests, and claim their right to the liberty of the Gospel. Probably at one time (A.D. 1839), nearly the whole nation of the Druzes would have declared themselves Protestants, and put themselves under Protestant instruction, could they have had secured to them, in that profession, the same rights as are enjoyed by the other Christian sects.

That England, while she has so deep a political interest in all that concerns the Turkish empire, should remain indifferent to this state of things in

[1] The Maronite convent of Kanôbin is said to have been built by Theodosius the Great, and was already the seat of the patriarch before A.D. 1445. See Le Quien, Oriens Chr. iii. p. 63.

Syria, is a matter of surprise.[1] France has long been the acknowledged protector of the Roman Catholic religion, in the same empire; and the followers of that faith find in her a watchful and efficient patron; quite as efficient since the revolution of July as before. The consequence is, that wherever there are Roman Catholics, France has interested partisans; and were she to land troops in Syria to-morrow, every Roman Catholic would receive them with open arms, including the whole Maronite nation, now armed and powerful. In the members of the Greek church, still more numerous, but not now armed, the Russians have even warmer partisans. In Syria, the famed power of Russia is their boast; and though this feeling is carefully concealed from the Muslims, and would not be expressed to an Englishman, it often amounts almost to enthusiasm. Hence, wherever Russia sends her agents, they find confidential friends and informants; and were she to invade the country, thousands would give her troops a hearty welcome.

But where are England's partisans in any part of Turkey? Not a single sect, be it ever so small, looks to her as its natural guardian. Her wealth and her power are indeed admired; her citizens, wherever they travel, are respected; and the native Christians of every sect, when groaning under oppression, would welcome a government established by her, as a relief. Yet in this, they would not be drawn by any positive attachment, but forced by a desire to escape from suffering. England has no party in Syria bound to her by any direct tie.

Far different would be the case, did there exist in Syria a sect of Protestant Christians. There is no

[1] The following remarks were first penned in A. D. 1839; but I do not perceive that the recent revolution and reversion of Syria to the immediate authority of the Sultan, detract at all from their force.

other Protestant power to whom such a sect could look for protection, nor would they wish to look elsewhere; for England's protection, whenever granted, is known to be more efficient than any other. To secure the existence of such a sect, the English government needs to take but a single step, and that unattended by difficulty or danger. It needs simply to obtain, for native Protestants, the same acknowledgment and rights, that are granted to other acknowledged Christian sects. Such a request, earnestly made, the Turkish government could not refuse. And were it done, but few years would probably elapse, before many in Syria would bear the Protestant name; and, it is hoped, would also be sincere and cordial adherents of the Protestant faith.

II. MUHAMMEDANS AND OTHER SECTS.

I add here merely the names of the other religious sects in Palestine and Western Syria, not Christians.

The *Muhammedans*, who constitute the lords of the country and the mass of the population, are Sunnites of the orthodox faith, and require no description.

The *Metâwileh* (Sing. Mutawâly) have their chief seat in the district Belâd Beshârah, and the vicinity, and have been already noticed. They are of the sect of 'Aly, and their faith is kindred to that of the Shiîtes (Shî'ah), the Muhammedans of Persia; but they are here regarded as heretics.[1]

The *Druzes* (ed-Derûz, Sing. ed-Derazy) are at home upon Mount Lebanon; but dwell also as far south as the district of el-Jebel west of Safed, in some parts of Haurân, and around Damascus. They were formerly masters of the country of Mount Lebanon

[1] Sale's Koran, Prelim. Disc. c. viii. Niebuhr, Reisebeschr. ii. p. 270. seq. 426. seq. Volney, Voyage, ii. p. 77. seq. Paris, 1787. See above, pp. 373, 374. 376.

and the adjacent coast; but are now surpassed in numbers and power by the Maronites, as already described. The Druzes appear to have sprung up out of one of the many Muhammedan sects (the Karmathians) of the centuries before the crusades; and the insane Hâkim, Khalif of Egypt, is regarded as their deity.[1] The Druzes keep their religious tenets and practices secret; though they have formerly professed themselves to be Muhammedans. Not a few of their books, however, containing the dogmas of their religion, have found their way by the fortune of war, or other chances, to the libraries of Europe, particularly to Rome and Paris; and from these De Sacy compiled his work upon this people, the last-published production of his long and learned career. In the course of the insurrection of 1838, many of their books were also seized by the Egyptians; one or two of which were purchased by the missionaries at Beirût, and others are said to have reached Europe. After the return of peace, the Druzes came in throngs to put themselves under Christian instruction; and although the motive at the moment was perhaps political, yet had it been possible to take proper advantage of the movement, it might probably have resulted in an extensive and beneficial change in their relations.[2]

The *Nusairiyeh*[3] are also regarded as the offspring of one of the early Muhammedan sects, probably the Karmathians. They too keep their religion a secret; and often conform externally to the faith of those by whom they are surrounded, whether Mussulmans or Christians. Their chief seat is the range of mountains

[1] See Vol. II. p. 45.

[2] On the Druzes, see especially, De Sacy, Exposé de la Réligion des Druzes, &c. 2 tom. Paris, 1838, 8vo. Also Niebuhr, Reisebeschr. ii. p. 428. seq. Volney, Voyage, ii. p. 37. seq. Par. 1787. Burckhardt's Travels, pp. 193—205. Gesenius, Notes on Burckhardt, pp. 523, 524.

[3] Usually called *Ansairiyeh*, by a vulgar corruption.

extending on the north of Mount Lebanon towards Antioch; which takes from them the name of Jebel en-Nusairîyeh; but they are found scattered in villages, as far south as the vicinity of Bâniâs. The accounts respecting them are as yet very imperfect.[1]

The *Ismaelites* (Isma'îlîyeh) were originally a religious-political subdivision of the Shîites (Shî'ah); and are now the comparatively feeble remains of the people, who became too well known in the time of the crusades, under the name of the Assassins. They likewise possess a secret mystical religion; and still have their chief seat, as formerly, in the castle of Masyâd or Masyâf, on the mountains west of Hamah.[2]

[1] See Barhebr. Chron. Syr. p. 173. Assemani Biblioth. Oriental. tom. ii. p. 318., where an account of their origin is given. Pococke, Spec. Hist. Arab. ed. 1. pp. 25. 265. Maundrell, under March 4th, Niebuhr, Reisebeschr. ii. p. 439. seq. Volney, Voyage, ii. p. 1. seq. Burckhardt's Travels, pp. 151. 155. seq. Gesenius, Notes on Burckhardt, p. 517. — This people was visited in 1840 by the Rev. Mr. Thomson of Beirût; whose report, however, adds little to our previous information respecting them. See the Missionary Herald for Feb. and March, 1841.

[2] See Von Hammer's Gesch. der Assassinen, Stuttg. 1818. Wilken, Gesch. der Kr. ii. p. 240. seq. Quatremère, Notice Historique sur les Ismaëliens, in Fundgr. des Orients, iv. p. 339. seq. Also Niebuhr, Reisebeschr. ii. p. 444. seq. Burckhardt's Travels, p. 150. seq. Gesenius, Notes on Burckhardt, p. 514—517. — Abulfed. Tab. Syr. p. 20. Schultens, Index in Vit. Salad. art. *Masiata.*

NOTES AND ILLUSTRATIONS.

Note XL. Page 48.

Itineraries. In April, 1835, the Rev. Mr. Smith made a journey from Beirût along the coast to Yâfa, and thence to Jerusalem. There were ladies in the party, and they travelled leisurely. The following Nos. 1. and 2. are from imperfect notes of that Journey. No. 3. is from the Rev. Mr. Lanneau, drawn up from his own notes; and gives the usual rate between Jerusalem and Yâfa. In comparing Nos. 2. and 3. the leisure travelling of one party must be taken into account; as well as the fact, that in one case the direction of the journey was up the mountain, and in the other down.

1. *From 'Akka to Yâfa.*

	H.	m.		H.	m.
From 'Akka			River Zŭrka	1	40
River Na'mân		20	Kaisârîyeh		35
" el-Mukŭtta'"	2	15	A river		55
Haifa		30	River Abu Zabûra	1	50
Convent on Carmel	1		Mŭkhâlid	2	
'Athlît	3	20	A brook [Nahr Arsûf]	1	50
A village	1	40	el-Haram	2	40
Tantûra		45	Nahrel-'Aujeh [or Betras]	2	05
River Belka			Yâfa	2	05

2. *From Yâfa to Jerusalem.*

	H.	m.		H.	m.
From Yâfa			Kubâb, on the first hills	2	
Yâsûr	1		Lâtrôn, foot of Wady 'Aly	1	
A village	1		Sârîs, top of the mountain	2	30
Ludd	1	35	Kuryet el-'Enab, in a valley		40
er-Ramleh		45	Jerusalem	3	30

3. *From Jerusalem to Yâfa.*

	H.	m.		H.	m.
From Jerusalem			Kubâb	1	
Kŭlônieh	1	30	Ramleh	2	
Kuryet el-'Enab	1	30	Sŭrafend		30
Sârîs	1		Beit Dejan	1	
Bâb el-Wady	1		Yâsûr		30
Lâtrôn	1		Yâfa	1	

Note XLI. Page 159.

Caparcotia, *Kefr Kûd.* Carolus à St. Paulo makes Caparcotia to have been a bishopric of Palæstina Secunda; Geogr. p. 307. Amst. 1711. fol. This is an error. Among the signatures at the Synod of Jerusalem A. D. 536, appears the name of Δημήτριος ἐπίσκοπος Χαρακμώβων, which in the Latin reads "Demetrius episcopus *Chartnianus*, vel *Carpathenus*." For this, the author above named proposes to read *Caparcotenus;* and thus makes out a new bishopric, instead of the Charac Moab of the Greek. See Labb. Concil. V. col. 283. Harduin, Concil. II. col. 1418. Le Quien, Oriens Chr. iii. p. 718.

The Reviewer of Raumer's Palæstina in the Münchner Gelehrte Anzeigen, Dec. 1836, No. 243. col. 911., 912, suggests, that this Caparcotia is probably the same place which afterwards was called Maximianopolis, an episcopal city of Palæstina Secunda. See Reland, Pal. p. 215. 220. 891. Le Quien, Oriens Chr. iii. p. 703. The latter city seems to have perished before the Muhammedan conquest; as the name is not found in the later Latin Notitiæ. According to Jerome, it occupied the place of the ancient Hadad-rimmon, and stood in the plain of Megiddo, not far from Jezreel. Hieron. Comm. in Zech. xii. 11., "Adadremmon urbs est juxta Jezraëlem, — et hodie vocatur Maximianopolis in campo Mageddon." Id. Comm. in Hos. i. 5., "Supra diximus Jezraëlem, quæ nunc juxta Maximianopolim est." —It follows from these passages, that Maximianopolis lay in the plain of Megiddo; which was apparently a portion of the great plain around the city Megiddo. Now we shall have occasion to see afterwards, that the ancient Megiddo was probably the same as the later Legio, which too is assumed by the Reviewer; and therefore the site of Maximianopolis is to be sought in the vicinity of the present Lejjûn. This position is remote from Kefr Kûd, and inconsistent with the identity of the two places.

The Reviewer endeavours to support his suggestion by the circumstance, that Caparcotia was an episcopal city, the name of which disappears after that of Maximianopolis was adopted. But we have seen above that the former never was the seat of a bishop. — He finds also another ground of support in the fact, that the Bordeaux pilgrim, in passing from Cæsarea to Scythopolis, does not mention Caparcotia, but has Maximianopolis about midway. The Peutinger Tables have from Cæsarea to Caparcotia 28 m. p. and thence to Scythopolis 24 m. p. or in all 52 Roman miles. The Itin. Hieros. gives from Cæsarea to Maximianopolis 20 m. p. thence to Stradela

(Jezreel) 10 m.p. and thence to Scythopolis 12 m.p. in all 42 Roman miles. Here then is a difference of 10 miles in the whole distance. The Reviewer, taking it for granted that the road in both cases is the same, assumes an error of 8 miles in the Tables between Cæsarea and Caparcotia; and thus endeavours to make out the identity of the latter with the Maximianopolis of the pilgrim.

A much simpler explanation, as it seems to me, lies in the probable fact, that the specifications of the Tables and of the Itin. Hieros. refer to different routes. Assuming, as above, the site of Maximianopolis near el-Lejjûn, the pilgrim passed into the great plain near the latter place by the usual route; and then had from Maximianopolis to Stradela (Jezreel, Zer'în) ten miles. This accords well with the present distance between el-Lejjûn and Zer'în, which was said to be about 3½ hours; and this would be the direct and shortest road between Cæsarea and Scythopolis. But the route by Kefr Kûd, as appears from an inspection of the maps, would necessarily include a circuit southwards; since that place lies considerably south of the latitude of Cæsarea; and the road would then naturally pass near Jenîn, and so over Mount Gilboa, far on the right of Jezreel. The circuit would probably be nearly or quite enough, to account for the specified difference of ten Roman miles.

I must confess, therefore, that I see no ground for supposing Caparcotia and Maximianopolis to have been identical. All the evidence we have, seems to show the contrary. Add too the fact, that Jerome says Maximianopolis was the same as the ancient Hadad-rimmon, and gives no hint of its having borne the name of Caparcotia.

Note XLII. Page 322.

Earthquake at Safed. The following is the report of Mr. Thomson mentioned in the Text, so far as it relates to Safed. He reached that place on the 18th of Jan. 1837. The earthquake took place on the 1st of the same month. See Missionary Herald for Nov. 1837, p. 436. seq.

"Just before we began to ascend the mountain of Safed, we met our consular agent of Sidon, returning home with his widowed sister. His brother-in-law, a rich merchant of Safed, had been buried up to his neck by the ruins of his fallen house, and in that awful condition remained several days, begging and calling for help, and at last died before any one was found to assist him! As we ascended the steep

mountain, we saw several dreadful rents and cracks in the earth and rocks, giving painful indications of what might be expected above. But all anticipations were utterly confounded, when the reality burst upon our sight.

"Up to this moment I had refused to credit the accounts; but one frightful glance convinced me, that it was not in the power of language to overstate such a ruin. Suffice it to say that this great town, which seemed to me like a bee-hive four years ago, and was still more so only eighteen days ago, is now no more. Safed *was*, but is not. The Jewish portion, containing a population of five or six thousand, was built around and upon a very steep mountain; so steep, indeed, is the hill, and so compactly built was the town, that the roofs of the lower houses formed the street of the ones above, thus rising like a stairway one over another.. And thus, when the tremendous shock dashed every house to the ground in a moment, the first fell upon the second, the second upon the third, that on the next, and so on to the end. And this is the true cause of the almost unprecedented destruction of life. Some of the lower houses are covered to a great depth, with the ruins of many others which were above them. From this cause it also occurred, that a vast number who were not instantaneously killed, perished before they could be dug out; and some were taken out five, six, and one (I was told) seven days after the shock, still alive. One solitary man, who had been a husband and a father, told me, that he found his wife with one child under her arm, and the babe with the breast still in its mouth. He supposed the babe had not been killed by the falling ruins, but had died of hunger, endeavouring to draw nourishment from the breast of its lifeless mother! Parents frequently told me, that they heard the voices of their little ones crying papa, mamma, fainter and fainter, until hushed in death; while they were either struggling in despair, to free themselves, or labouring to remove the fallen timber and rocks from their children.

"What a dismal spectacle! As far as the eye can reach, nothing is seen but one vast chaos of stones and earth, timber and boards, tables, chairs, beds, and clothing, mingled in horrible confusion. Men every where at work, worn out and wo-begone, uncovering their houses in search of the mangled and putrified bodies of departed friends; while here and there, I noticed companies of two or three each, clambering over the ruins, bearing a dreadful load of corruption to the narrow house appointed for all living. I covered my face and passed on through the half-living, wretched remnants of Safed. Some were weeping in despair, and some laughing in callousness still more distressing. Here an old man sat solitary on the

wreck of his once crowded house; there a child was at play, too young to realise that it had neither father nor mother, brother nor relative, in the wide world. They flocked around us—husbands that had lost their wives, wives their husbands, parents without children, children without parents, and not a few left as the solitary remnants of large connections. The people were scattered abroad, above and below the ruins, in tents of old boards, old carpets, mats, canvass, brush, and earth, and not a few dwelling in the open air; while some poor wretches, wounded and bruised, were left among the prostrate buildings, every moment exposed to death from the loose rocks around and above them.

"As soon as our tent was pitched, Mr. C. and myself set off to visit the wounded. Creeping under a wretched covering, intended for a tent, the first we came to, we found an emaciated young female lying on the ground, covered with the filthiest garments I ever saw. After examining several wounds, all in a state of mortification, the poor old creature that was waiting on her lifted up the cover of her feet, when a moment's glance convinced me that she could not possibly survive another day. The foot had dropped off, and the flesh also, leaving the leg-bone altogether bare! Sending some laudanum to relieve the intolerable agony of her last hours, we went on to other but equally dreadful scenes. Not to shock the feelings by detailing what we saw, I will only mention one other case; and I do it to show what immense suffering these poor people have endured, for the last eighteen days. Clambering over a heap of ruins, and entering a low vault by a hole, I found eight of the wounded crowded together under a vast pile of crumbling rocks. Some with legs broken in two or three places, others so horribly lacerated and swollen as scarcely to retain the shape of mortals; while all, left without washing, changing bandages, or dressing their wounds, were in such a deplorable state, as rendered it impossible for us to remain with them long enough to do them any good. Although protected by spirits of camphor, breathing through my handkerchief dipped in it, and fortified with a good share of resolution, I was obliged to retreat. Convinced, that while in such charnel-houses as this, without air but such as would be fatal to the life of a healthy person, no medicines would afford relief, we returned to our tent, resolving to erect a large temporary shed of boards, broken doors, and timber, for the accommodation of the wounded. The remainder of our first day was spent in making preparations for erecting this little hospital.

"*Jan. 19th.* This has been a very busy day, but still our work

advanced slowly. We found the greatest difficulty to get boards and timber; and when the carpenters came, they were without proper tools. In time, however, we got something in the shape of saws, axes, nails, and mattocks; and all of us labouring hard, before night the result began to appear. The governor visited and greatly praised our work, declaring that he had not thought such a thing could have been erected; and that the government had not been able to obtain half so good a place for its own accommodation. Some of the wounded were brought and laid down before us, long before any part of the slight building was ready for their reception; and are now actually sheltered in it, although it is altogether unfinished. After dark, I accompanied the priest, to visit the remainder of the Christian population of Safed. They were never numerous, and having lost about one half of their number, are now crowded into one great tent. Several were wounded; to these we gave medicine. Some were orphans, to whom we gave clothing; and the poor people had their necessities supplied, as well as our limited means would justify. Among the survivors is a worthy man, who has long wished to be connected with us, and in whom we have felt much interest. He applied about a year ago to have his son admitted to our high school; but he was then too young. When I left Beirût, it was my intention to bring this lad with me on my return, should he be alive; but, alas! the afflicted father has to mourn not only his death, but that of his mother, and of all his beloved family but one.

"The earth continues to tremble and shake. There have been many slight, and some very violent shocks, since we arrived. About three o'clock to-day, while I was on the roof of our building nailing down boards, we had a tremendous shock. A cloud of dust arose above the falling ruins, and the people all rushed out from them in dismay. Many began to pray with loud and lamentable cries; and females beat their bare breasts with all their strength, and tore their garments in despair. The workmen threw down their tools and fled. Soon, however, order was restored, and we proceeded as usual. I did not feel this shock, owing to the fact that the roof of the shed was shaking all the time. Once, however, the jerk was so sudden and violent, as to affect my chest and arms precisely like an electric shock.

"*Jan. 20th.* Having finished our work, collected the wounded, distributed medicine and clean bandages for dressing the wounds, and hired a native physician to attend the hospital, we left Safed about half-past one o'clock P. M., and after a pleasant ride of five hours and a half, encamped before the ruins of Tiberias.

"The destruction of life at Tiberias has not been so great, in proportion to the population, as at Safed; owing mainly to the fact, that Tiberias is built on a level plain, and Safed on the declivity of the mountain. Probably about seven hundred perished here, out of a population of twenty-five hundred; while at Safed, four thousand out of five thousand Christians and Jews were killed; and not far from one thousand Mussulmans.

FIRST APPENDIX.

BOOKS, MAPS, AND ITINERARY.

A.

CHRONOLOGICAL LIST OF WORKS

ON

PALESTINE AND MOUNT SINAI.

THE following List comprises, with slight exceptions, only such works as have been consulted in the preparation of these volumes. It is, I believe, nearly, if not quite complete, down to the time of Breydenbach and Felix Fabri, in A.D. 1483. Of the works subsequent to that period, only the more important or more popular are given. Yet the list even of these is fuller than any other extant; though by no means complete. The Royal Library at Berlin, which I have had the privilege of using, is rich in this department; and contains a large number of works on Palestine, from the sixteenth century and onward, which I have not found quoted in any catalogue. True, most of them only repeat each other, and are of little value; as is also the case with many of the more modern books of travels. Yet an enumeration of them all would certainly belong to a catalogue which should claim to be complete. — A full account of some of the earlier travellers may be seen in BECKMANN's *Literatur der ältern Reisebeschreibungen*, 2 vols. Götting. 1808—1810.

The works of Josephus, the chief source next to the Bible for the History and Antiquities of Palestine, are in all cases cited after the edition of Havercamp, 2 vols. fol. Amsterd. 1726. The divisions are the same in the edition of Oberthür, 3 vols. 8vo. Leipz. 1782—1785. The portions of the geographical work of Ptolemy (fl. 250), which relate to Palestine, are given in full by Reland, Palæstina, p. 426, seq. The same is also the case with that part of the *Tabula Peutingeriana* which comprises the Holy Land; ibid. p. 421. This remarkable Table owes its name to Peutinger, a

scholar and statesman of Augsburg, who was long its possessor. It is a rude chart or delineation of the military roads of the Roman empire, with the distances between the towns, constructed not later than the fourth century, and sometimes referred to the reign of Theodosius the Great, about A. D. 380. Hence it occasionally also bears the name of *Tabula Theodosiana.* Mannert, and others, place its construction under the reign of Alexander Severus, between A.D. 222 and 235. The present copy, the only one known to exist, appears to have been made in the twelfth or thirteenth century. It is a long narrow chart, wound on two rollers, one at each end; and is preserved with great care in the Imperial Library at Vienna. Scheyb first published it fully in *fac simile,* fol. Vienna, 1753; and Mannert again, fol. Lips. 1829.

The first of the following Lists includes only works by authors who had themselves travelled or resided in Palestine, &c. The second comprises geographical descriptions by other writers. The year prefixed to a work is the actual date of the journey or residence in Palestine. Where this is indefinite, *c.* for *circa* is added. A star (*) is likewise put before the more important works.

I. Itineraries, Travels, &c.

* *c.* 330—400. Eusebii et Hieronymi *Onomasticon Urbium et Locorum S. S. Græce et Lat. ed. J. Bonfrerio,* fol. Par. 1631, 1639; also in Hieron. Opp. ed. Martianay, tom. ii.—*Ed. J. Clerico,* fol. Amst. 1707, appended to Sanson's *Geogr. Sacra.* Reprinted in Ugolini Thesaur. tom. v.—The work of Eusebius was written in Greek, and translated into Latin by Jerome, with many changes and additions. See Text, vol. i. sec. vii., near the beginning.

The three following Itineraries were published together by P. Wesseling, with Notes, in 1 vol. 4to., Amst. 1735.

I. Antonini Augusti *Itinerarium;* a mere list of names and distances. The date is not known; but the work is obviously later than the Antonines. The portion relating to Palestine is given by Reland; Palæst. p. 416, seq.

II. * 333. Itinerarium Hierosolymitanum *seu* Burdigalense; from Bourdeaux to Jerusalem. The date is known by the mention (under Constantinople) of the Consuls Zenophilus and Dalmatius. Reland has given the names and distances of the places mentioned in Palestine; but not the description of Jerusalem and the vicinity, which is important. Palæst. p. 415.—There are earlier editions

of this Itinerary; and the text of Wesseling is reprinted in the Appendix to Châteaubriand's *Itinéraire.*

III. HIEROCLIS GRAMMAT. *Synekdemus, Græce,* a list of places in Palestine and elsewhere. The date is not known; but the tract is assigned by Wesseling to the early part of the reign of Justinian, c. 530; Prolegom. p. 626.

* *c.* 373. AMMONII MONACHI *Relatio de Sanctis Patribus Barbarorum Incursione in Monte Sinai et Raithu peremptis, Gr. et Lat.* in 'Illustrium Christi Martyrum lecti Triumphi, ed. F. Combefis,' Lut. Par. 1660. 8vo. p. 88.

* *c.* 400. St. NILI MON. EREMITÆ *Narrationes quibus Cædes Monachorum Montis Sinai describitur, Gr. et Lat.* in 'Sancti Patris NILI Opera quædam nondum edita, ed. Petro Possino,' Lut. Par. 1639. 4. Lat. in Acta Sanctor. Jan. tom. i. p. 953.[1]

c. 600. *Itinerarium* B. ANTONINI MARTYRIS (seu PLACENTINI) *ex Museo Menardi,* Juliomagi-Andium (Angers) 1640. 4. Printed from another manuscript in the Acta Sanctorum Maii, t. ii. p. x. Ugolini Thesaur. tom. vii. — The date of this Itinerary is uncertain; but it appears to be later than the time of Justinian (ob. 565) and earlier than the Muhammedan conquests.

* *c.* 697. ADAMNANUS (*ex Arculfo*) *de Locis Sanctis Libri III. ed. Gretsero,* Ingoldst. 1619; reprinted in Gretseri Opp. tom. iv. Ratisb. 1734. Printed also in Mabillon, Acta Sanctor. Ord. Benedict. Sæc. iii. p. ii. p. 499. — Arculfus, a French bishop, returning from a pilgrimage to Jerusalem, was cast away upon the island of Iona on the western coast of Scotland; where Adamnanus was then Abbot of the celebrated monastery. The latter wrote down this account of Palestine from the relation of Arculfus; and presented it, in A. D. 698, to Alfred, king of Northumberland. The tract of the Venerable Bede, *de Locis Sanctis,* printed in his works, is merely an abstract of this work of Adamnanus. See Beckmann, vol. ii. p. 508, seq.

c. 765. St. WILLIBALDI *Vita seu Hodœporicon,* containing a notice of his pilgrimage to the Holy Land; printed in Canisii

[1] There exists a small tract ascribed to EUCHERIUS, bishop of Lyons in the 5th century, entitled: *Epistola ad Faustinum de Situ Judææ urbisque Hierosolymitanæ,* printed in Labb. Biblioth. nov. Manuscriptor. tom. i. p. 655—657. Ugolini Thesaur. tom. vii. But Eucherinus apparently was never in Palestine; and the tract is drawn from Josephus, Jerome, and others, and has little intrinsic value.

Thesaur. Monumentor. Eccl. et Hist. ed. Basnage, tom. ii. p. i. p. 99, seq. Also in Mabillon, Acta Sanctor. Ord. Benedict. Sæc. iii. p. ii. p. 365. The latter editor gives the date A. D. 786. — St. Willibald was born in England, and became bishop of Eichstädt, in Germany, A. D. 742. There exist two recensions of this tract, both of which are given by Mabillon. See *Brocardus*, below.

c. 870. Bernhardi (Sapientis Monachi) *Itinerarium in Loca Sancta*, in Mabillon Acta Sanctor. Ord. Benedict. Sæc. iii. p. ii. p. 523. Printed also from a MS. in the Cotton Library in "Relations des Voyages de Guil. de Rubruk, Bernard le Sage, et Sæwulf, par F. Michel et T. Wright," 4to. Paris, 1839. p. 201, seq. — Mabillon's copy contains only the very brief Itinerary of Bernard and his two companions; that of Michel and Wright gives also a more particular account of the sacred places, which is merely written out from the tract of Adamnanus, probably by a later hand. Bernard relates that he received the benediction of the pope Nicholas in the beginning of his journey; doubtless the first of that name, who died A. D. 867: for there was no other pope Nicholas until A. D. 1059. This justifies the date of A. D. 870, which is assigned to this Itinerary by William of Malmsbury, *de Regibus Anglor.*, cap. 2. See Beckmann, ii. p. 518. The Cotton and Oxford MSS. give the date erroneously, A. D. 970.

1096—1125. Fulcherii Carnotensis *Gesta Peregrinantium Francorum cum Armis Hierusalem pergentium;* in Bongar's "Gesta Dei per Francos," p. 381. More complete in Du Chesne, Scriptores Francic. tom. iv. p. 816. Paris, 1641. — Fulcher of Chartres, a monk or presbyter, accompanied Robert Duke of Normandy to Palestine in the first crusade, A. D. 1096. His history extends from A. D. 1095 to A. D. 1124.[1]

1102–3. Sæwulfi *Relatio de Peregrinatione ad Hierosolymam et Terram Sanctam;* printed for the first time in Michel and Wright's "Relations des Voyages de Guil. de Rubruk, &c." Paris, 1839. 4to., p. 237, seq.

c. 1125. Daniel (Igoumen), *Journey to the Holy Land.* — Daniel was a Russian Abbot (Ἡγούμενος) who visited Palestine in the beginning of the twelfth century. His journal is one of the earliest documents of the old Slavonic language, and was first printed in "Puteshestwia Russkich ludei w tchuja zemli," or

[1] The histories of Fulcher, William of Tyre, and Jacob de Vitry, are inserted in this list on account of the many valuable topographical notices contained in them.

"Travels of the Russians in foreign Lands." St. Petersburg, 1837. 8.

* *c.* 1150. EL-EDRÎSI *Geographia Universalis*, containing an account of Palestine about the middle of the twelfth century. Extracts in Arabic, Rome, 1592, 4to. Madrid, 1799, 8vo. French, *Géographie d'*EDRISI, *par P. A. Jaubert*, tom. i. Paris, 1836, 4to. The part which treats of Syria is printed in Arabic and Latin in Rosenmüller's Analecta Arabica, p. ii. Lips. 1828.

* 1160–73. BENJAMIN TUDELENSIS *Itinerarium*, Travels of Benjamin of Tudela, a Spanish Jew. Often printed, e. g. *Hebraice cum Vers. et Notis Const. l'Empereur*, Lugd. Bat. 1633. 8. French, *Voyages de Rabbi Benjamin, &c. par J. P. Baratier*, 2 tom. Amst. 1734. 8; also in another version in Bergeron's Voyages, tom. i. la Haye, 1735. 4. Eng. *Travels of Rabbi Benjamin*, Lond. 1783. 12mo. Hebrew and English by A. Asher, with Notes, 2 vols. Berlin, 1840. This last is the best edition of all. — Rabbi Benjamin has often been reproached as being full of inaccuracies and fables, and as never having visited the countries he describes. But the former faults are common to the writers of that age; and I have found his account of Palestine, so far as it goes, to be that of an eye-witness, and quite as accurate and trust-worthy as any of the narratives of those days.

c. 1175–80. R. PETACHIÆ *Peregrinatio, &c. Heb. et Lat.* in Wagenseil, "Exercitationes sex varii Argumenti," Altorf, 1687. 4. Alt. et Norimb. 1719. 4. Hebrew and French, *Tour du Monde, ou Voyages du R. Pethachia, par M. E. Carmoly*, Paris, 1831. 8. — Rabbi Petachia was a Jew of Ratisbon; his Itinerary is of far less value than the preceding work of Rabbi Benjamin.

1175. GERHARDI, *Friderici I. in Ægyptam et Syriam ad Saladinum legati, Itinerarium*, A. D. 1175; in the "Chronica Slavonica Helmoldi et Arnoldi Abbatis Lubicensis," ed. Bangart, Lub. 1702. 4. p. 516, seq. — Gerhard travelled from Egypt to Damascus by way of Sinai and the east side of the Dead Sea, passing through Bostra. The Itinerary is inserted by Arnold of Lübeck in his Chronicle; it is brief, and of little importance.

* 1182–85. WILLERMUS (GUIL.) TYRENSIS, *Historia Rerum in Partibus transmarinis gestarum, &c., seu Historia Belli Sacri;* printed Basel 1549. ib. 1560. ib. 1583. Also in Bongar's Gesta Dei per Francos, Hanov. 1611. fol. — This writer, the chief and

[1] It is not certain that Edrîsi had himself visited Syria, but his description is of too much importance not to be mentioned here.

most important historian of the crusades, was made archbishop of Tyre in A. D. 1174. He commenced his history in A. D. 1182, (see lib. i. 3.) and brought it down in twenty-two books from the commencement of the crusades to the raising of the siege of Kerak by Saladin, A.D. 1184. This work contains many valuable topographical notices.

1185. JOANNES PHOCAS *de Locis Sanctis, &c. Gr. et Lat.* in the *Symmikta* of Leo Allatius, Colon. Agr. 1653. 8. Venet. 1733. fol. The Latin version is also printed in the Acta Sanctorum, Maii, tom. ii. p. i. — Phocas was a Cretan by birth, and lived as a monk in Patmos. He makes no allusion to the crusaders. The above date is that assigned by L. Allatius.

* *c.* 1200. BOHAEDDIN, *Vita et Res gesta Saladini, Arab. et Lat. ed. A. Schultens; cum Ind. Geograph.* Lugd. Bat. 1735. fol. and with a new title-page, ibid. 1755. — Saladin died A. D. 1193. Bohaeddin was his secretary and companion. The Geographical Index of Schultens is valuable for the Arabic topography of Palestine and Syria.

c. 1200. GAUFRID (JEFFREY) VINISAUF, *Iter Hierosolymitanum Regis Anglorum Richardi I.;* in Historiæ Anglic. Scriptores, ed. Gale, tom. ii. p. 247, seq.

1211. WILLEBRANDI AB OLDENBORG, *Itinerarium Terræ Sanctæ*, printed in the *Symmikta* of Leo Allatius, Colon. Agr. 1653. 8. Venet. 1733. fol.—The author was Canon at Hildesheim.

* *c.* 1220. JACOBI DE VITRIACO *Historia Hierosolymitana*, Duaci (Douay), 1597. 8vo. Also in Bongar's Gesta Dei per Francos, Hanov. 1611. fol. and in Martini et Durand. Thesaur. nov. Anecdot. tom. iii. Lut. Par. 1717.—The writer, a French priest, became bishop of 'Akka, and composed his history about A. D. 1220, after the first capture of Damietta, in A. D. 1219. He died A. D. 1240. See Histoire Lit. de France, t. xviii. p. 224.

To the twelfth and thirteenth centuries belong also the following Itineraries and Collections, six in number:

I. EUGESIPPUS *de Distantiis Locorum Terræ Sanctæ, Gr. et Lat.* in the *Symmikta* of Leo Allatius, Colon. Agr. 1653. 8. Venet. 1733. fol.—To this tract Allatius has prefixed the date A. D. 1040; but the writer, on the very first page, speaks of the fortress Mons Regalis in Arabia Petræa as having been built up by King Baldwin I. of Jerusalem; and this took place in A. D. 1115. See Will. Tyr. xi. 26.

II. EPIPHANII HAGIOPOLITÆ *Enarratio Syriæ, Urbis Sanctæ, &c.*

Gr. et Lat. in the *Symmikta* of Leo Allatius, as above. — The writer was a Syrian monk. The date of the tract is uncertain; but it seems to be later than that of Phocas, and earlier than the destruction of the monasteries on Mount Tabor just after the middle of the thirteenth century.

III. Johannis Wirzburgiensis *Descriptio Terræ Sanctæ*, in Pezii Thesaur. Anecdotor. tom. i. p. iii. p. 483. — Fabricius places this writer in the early part of the 12th century, Meusel in the 13th. The tract has little value.

IV. * *Gesta Dei per Francos, &c.* (ed. J. Bongars,) Hanoviæ, 1611. fol. — This volume contains, besides the histories of Fulcher, William of Tyre, and Jacob de Vitry, various tracts by contemporary authors on the history of the crusades, e. g. Raimund de Agiles, Albert Aquensis, Guibert, and others.

V. * Reinaud, *Extraits des Historiens Arabes relatifs aux Guerres des Croisades.* Paris, 1829. 8.

VI. In Hakluyt's Voyages, vol. ii. part i., are contained historical notices of many English pilgrims and crusaders to the Holy Land during the same centuries; but they afford no geographical details of any great value.

c. 1247. Jacobi Pantaleonis *Liber de Terra Sancta.* — This writer, a French priest, became Latin Patriarch of Jerusalem in A. D. 1252. The tract here cited is mentioned by Adrichomius, p. 287.; but I have found no other notice of it, and cannot learn that it was ever printed. See le Quien, Oriens Christ. iii. p. 1257.

* *c.* 1283. Brocardi (Borcardi, Burchardi) *Locorum Terræ Sanctæ Descriptio*, Venet. 1519. 8vo. Printed also in *Sim. Grynæi* Novus Orbis Regionum, &c. fol. Basil. 1532. ibid. 1555. *Ed. R. Reineccio*, Magdeb. 1587. 4, along with the Itinerary of B. de Saligniaco. *Ed. J. Clerico*, appended to Euseb. et Hieron. Onomasticon, fol. Amst. 1707, after the edition of Grynæus, and reprinted in Ugolini Thesaur. tom. vi. A different recension is given by *Canisius* in Thesaur. Monumentor. Eccl. et Histor., ed. Basnage, tom. iv. p. 9. German in Reissbuch des heil. Landes. — This tract of Brocardus appears to have been a favourite in the convents, and was frequently transcribed. Indeed the monks would seem to have often occupied themselves in writing out this and other like tracts in a different form and style; thus giving, as it were, a new recension of them. There are many manuscripts of Brocardus extant; and even the printed copies exhibit, according to Beckmann, not less than four

such recensions. I have myself compared the editions of Reineccius, le Clerc, and Canisius; and although the facts and the order of them are in general the same, yet the language is different; while each has many additions and omissions as compared with the rest. Indeed, two different writers of this name have sometimes been assumed, in order to account for this discrepancy; though without sufficient ground. Compare the parallel, though less striking cases, of St. Willibald and St. Bernard above. In like manner, there is great uncertainty as to the date. All editors refer the tract to the thirteenth century; some to the early part, and some to the close; but the weight of authority seems to lean towards the latter period, or about 1280. Adrichomius assigns the year 1283, p. 287. See Beckmann, l. c. vol. ii. p. 31, seq. Brocardus himself speaks of Mount Tabor as desolated, which took place in A. D. 1263; cap. vi. p. 175. — The edition referred to in the present work is that of Le Clerc.

* 1300–30. ABULFEDÆ *Tabula Syriæ, Arab. et Lat. ed. J. b. Köhler*, Lips. 1766. 4. Also *Descriptio Arabiæ, Ar. et Lat. ed. J. Greaves*, in Hudson's Geographiæ Vet. Scriptores minores, tom. iii. Oxon. 1712. 8.—Abulfeda was emîr of Hamah, in Syria, and describes the country as an eye-witness. A complete edition of his whole geographical work, in the original Arabic, was commenced in Paris, in 1837, by Reinaud and Mac Guckin de Slane.

* 1321. MARINUS SANUTUS, *Liber Secretorum fidelium Crucis*, &c., printed in the "Gesta Dei per Francos," tom. ii. — The author was a noble Venetian; had travelled much in the East, and apparently visited Palestine; and busied himself for many years with a plan for the recovery of that country by the Christians. The third book contains a description of the Holy Land. The year A. D. 1321 was that in which he presented his work to the Pope. See p. 1.

1322–56. *The Voiage and Travaile of Sir* JOHN MAUNDEVILLE, *Kt.*, extant in many manuscripts and editions, in English, French, Italian, German, and Latin; latest edition, Lond. 1839. 8. German in Reissbuch des heil. Landes.—Sir John has been usually regarded as a teller of marvellous stories; but having followed his route from Egypt to Jerusalem, I must do him the justice to say, that his stories are not more marvellous than those of most other pilgrims of those days; while his book, thus far, is quite as correct as most modern travels in the same regions, and much more amusing.

1324–25. *Travels of* IBN BATUTA, translated from the Arabic by Prof. Lee, Lond. 1829. 4. — The part on Palestine occupies only four pages, pp. 19—22.

1336. GUILIELMI DE BALDENSEL *Hodœporicon ad Terram Sanctam*, printed in Canisii Thesaur. Monumentor. ed. Basnage, tom. iv. p. 331. Not without merit. See Beckmann, i. p. 226.

* 1336–50. LUDOLPHI (seu PETRI) DE SUCHEM *Libellus de Itinere ad Terram Sanctam*, Venet. sine anno, 4to. German, RUDOLF VON SUCHEM, *Von dem gelobten Land und Weg gegen Jherusalem*, sine loc. [Augsb.] 1477. 4to. Also in Reissbuch des heil. Landes. There is a Latin manuscript of this work in the Royal Library at Berlin; and a German one at Hamburg. — Ludolph (German Rudolf) or Peter, was vicar (Kirchherr) at Suchem in the diocese of Paterborn. His journal is written with great simplicity, and has something of the marvellous; but is decidedly the best Itinerary of the fourteenth century.

1346. RUDOLPH DE FRAMEYNSPERG, *Itinerarium in Palæstinam, ad Montem Sinai, &c.*, printed in Canisii Thesaur. Monumentor. Eccl. ed. Basnage, t. iv. p. 358. — This tract occupies only two folio pages; and would not be worth mentioning, except for the sake of completeness.

c. 1349. STEPHEN of Novgorod, *Journey to the Holy Land about* A.D. 1349. In the Russian Travels described above under *Daniel*, A.D. 1125.

To the 14th or 15th century belongs apparently the anonymous tract *de Locis Hierosolymitanis*, Gr. et Lat. in the *Symmikta* of Leo Allatius, Colon. Agr. 1653. 8. Venet. 1733. fol. — The tract is written almost in modern Greek; and this and the contents show it to be quite late.

1420. SOSIM (Hierodiaconus), *Journey to the Holy Land;* in the Russian Travels cited above under *Daniel*, A.D. 1125.

1449. STEPH. VON GUMPENBERG (und Andere), *Wahrhaftige Beschreybung der Meerfarth in das heil. Land*, Frankf. 1561. 4. Also in Reissbuch des heil. Landes. — Of little value.

1466. BASILIUS (a merchant of Moscow), *Journey to the Holy Land;* in the Russian Travels cited under *Daniel*, A.D. 1125.

c. 1475. JELAL ED-DÎN, *History of the Temple of Jerusalem. Translated from Arabic MSS. by Rev. James Reynolds.* Lond. 1836. 8vo.—A mass of Muhammedan legends, with very slight notices of facts; a work very far inferior in value to that of Mejr ed-Dîn in 1495.

1476. HANS VON MERGENTHAL, *Reise und Meerfahrt Herrn Albrechts Herzog zu Sachsen in das heil. Land. nach Jerusalem*, Leipz. 1586. 4. Leyd. 1602. 4.

1479-80. HANS TUCHER's *Reyssbeschreibung*, Augsb. 1482. fol. Nurnb. 1482. 4. ib. 1483. 4. Augsb. 1486. fol. Frankf. 1561. 4. Also in Reissbuch des heil. Landes.

1481–83. *Voyage van Ioos van Ghistele*, te Ghend, 1557. 4. ib. 1572. 4. — Ioost van Ghistele, a Flemish nobleman, travelled to Palestine in 1481–83, accompanied by his chaplain, Ambrose Zeebout. The latter wrote this description of the journey in the old Flemish dialect.

* 1483–84. BERNH. DE BREYDENBACH, *Itinerarium Hierosolymitanum ac in Terram Sanctam*, Mogunt. 1486. fol. Spiræ, 1490, fol. ib. 1502, fol. German, *Die heiligen Reisen gen Jherusalem, &c.* Maynz, 1486. fol. Augsb. 1488, fol. Also in Reissbuch des heil. Landes. Printed likewise in French and Dutch. — Breydenbach was Dean of the cathedral in Mayence; and travelled to Jerusalem, and thence to Mount Sinai, with the Count of Solms and several others. This journal has been highly esteemed; but is less exact than that of his contemporary, Felix Fabri. See the next article.

* 1483–84, FELIX FABRI (i. e. Schmidt), *Eigentliche Beschreybung der Hin- und Wiederfarth zu dem heil. Land gen Jerusalem*, sine loc. 1556. 4. Also in Reissbuch des heil. Land. — Felix, a Dominican friar and preacher at Ulm, first visited the Holy Land in A.D. 1480. In 1483 he again went thither, in company with Hans Werli von Zimber and others. From Jerusalem to Sinai, this party and that of Breydenbach travelled together. On comparing the two accounts, I find that of Fabri to be more full and accurate; and wherever there is a discrepancy (as at Hebron), the latter is to be preferred. There is not the slightest ground for the supposition sometimes made, that this work and that of Breydenbach were originally the same. See the preface to the edition of 1556.

NOTE. Thus far the list of printed works is nearly, if not quite, complete. About this time pilgrimages to the Holy Land, or at least descriptions of them, seem to have become more frequent. Nobles travelled thither with a suite of attendants; and several meagre journals of this kind and at this period are contained in the *Reissbuch*. Such are the Itineraries of Alexander Palatine of the Rhine, and of

John Lewis, Count of Nassau, in 1495; and that of Bogislaus X., Duke of Pomerania, in 1496. — Henceforward the list comprises only the more important or popular works.

* 1495. MEJR ED-DIN, *History of Jerusalem*, translated from the Arabic into French by Von Hammer in Fundgruben des Orients, vol. ii. pp. 81. 118. 375, &c. — The author speaks of writing in A. H. 900. i. e. A. D. 1495.; see p. 376. This is the fullest Arabic description of the Holy City.

1507–8. MARTINI A BAUMGARTEN in Braitenbach *Peregrinatio in Egyptum, Arabiam, Palæstinam, et Syriam*, Norimb. 1594. 4. English, in Churchill's Coll. of Voyages, Lond. 1704. — Brief, but evidently the remarks of an intelligent observer.

1507–8. GEORGII (Prioris Gemnicensis) *Ephemeris, sive Diarium Peregrinationis Ægypti, Montis Sinai, Terræ Sanctæ et Syriæ;* printed in Pezii Thesaur. Anecdot. t. ii. p. iii. p. 453.

1507–8. ANSELMI *Descriptio Terræ Sanctæ*, in Canisii Thesaur. Monumentor. Eccl., ed. Basnage, t. iv. p. 776. — The author was a Franciscan monk, of the Minores de Observantia. The tract has little value.

1516. BERN. AMICO, *Trattato delle Piante e Imagine de' sacri Edifizi di Terra Santa, disegnati in Jerusalemme*, Roma, 1609. fol. Firenze, 1620, fol. — The author was Præses (vicar) of the Holy Sepulchre in 1516. The work has been chiefly esteemed on account of the plates; which, however, have very little merit.

1519. LUDWIG TSCHUDI von Glarus, *Reyss und Pilgerfarth zum heiligen Grab*, St. Gallen, 1606. 4.

1522. BARTHOL. DE SALIGNIACO *Itinerarium Hierosolymitanum et Terræ Sanctæ Descriptio*, Lugd. Segus. 1526. 4. Also Magdeb. 1587. 4., appended to Brocardus. — The author divides his little work into *Tomes* instead of Sections.

* 1546-49. PIERRE BELON du Mans, *Observations de plusieurs Singularitez et Choses mémorables trouvées en Grèce, Asie, Judée, Egypte, Arabie*, &c. Paris, 1553. 8. ibid. 1555. 8. Augmentez, Paris, 1588. 4. Latin, Antv. 1589. 8. English, Lond. 1693. 8. Extracts in German in Paulus's Sammlung der Reisen, &c., th. i. ii. — Belon was an intelligent and accurate observer.

1552–59. BONIFACII a Ragusio *Liber de perenni Cultu Terræ Sanctæ*, Venet. 1573. 8. — Bonifacius was a Franciscan, and was Guardian of the Holy Sepulchre for nine years. He also bears the title "episcopus Stagni." The work is often quoted by Quaresmius;

but I have been able to find no other trace of it. See Quaresm. Elucid. t. i. Præf. p. xxxv. Wadding, Annal. Minorum, A. D. 1342. lxxii.

1565-66. Joh. Helffrich, *Bericht von der Reise aus Venedig nach Hierusalem, in Aegypten, auf den Berg Sinai, &c.* Leipz. 1581. 4. Also in Reissbuch des heil. Landes.

* 1565–67. Christoph. Furer ab Haimendorf, *Itinerarium Ægypti, Arabiæ, Palæstinæ, Syriæ, &c.* Norimb. 1620. 4. German, *Reisebeschreibung in Aegypten, Arabien, Palaestina,* &c. Nurnb. 1646. 4.

* 1573–76. Leonh. Rauwolf, *Aigentliche Beschreibung der Reyss so er ain die Morgenläender, fürnehmlich Syriam, Iudäam, &c. selbst vollbracht.* 3 Theile, Augsb. 1581. 4. Frankf. 1582. 4. With a 4th or botanical part, Laugingen, 1583. 4. Also in Reissbuch des heil. Landes. English, in Ray's Coll. of curious Voyages and Travels, vol. i. Lond. 1693. 8. ib. 1705. 8.—Rauwolf was a physician and botanist; and his journal is one of the most important in the sixteenth century. See Beckmann, l. c. vol. i. p. 1. vol. ii. p. 170.

1576–81. Salom. Schweigger's *Beschreibung der Reyss aus Tübingen nach Constantinopel und Jerusalem,* Nürnb. 1608. 4. ibid. 1614. 1619. 1639. 1664. 4. Also in Reissbuch des heil. Landes, ed. 2.—Schweigger was a Protestant theologian of Tübingen. His work affords little information.

1579–84. Hanns Jac. Breuning von und zu Buochenbach, *Orientalische Reyss in der Turkey, &c. benanntlich in Griechenland, Egypten, Arabien, Palaestina, und Syrien,* Strasb. 1612. fol.—The author has occasionally copied Rauwolf. The book is now very rare. See Beckmann, vol. i. p. 269.

1683–84. Nic. Christoph. (Principis) Radzivil *Jerosolymitana Peregrinatio, primum a Th. Tretero ex Polonico Sermone in Latinum translata,* Brunsberg, 1601, fol. Antv. 1614. fol. German, *Hierosolymitanische Reyse und Wegfahrt,* Mainz, 1602. 4. Also in Reissbuch des heil. Landes, Edit. 2.

* 1586. Jean Zuallart (Giovanni Zuallardo), *Il devotissimo Viaggio di Gierusalemme,* Roma, 1587. 4. ib. 1595. 8. ib. 1597. 8. Afterwards in French by the author, enlarged, *Très-devot Voyage de Jerusalem, &c.* Anvers, 1608. 4.; and with a new title, ib. 1626. 4. German, under the title: *Joh. Schwallart's Deliciæ Hierosolymitanæ, oder Pilgerfahrt in das heil. Land,* Cölln, 1606. 4.; also in Reissbuch des heil. Landes, Edit. 2.—Zuallart was a Fleming by

birth; and made his journey to Jerusalem after having resided at Rome. His book was first printed several times in Italian at Rome; but he afterwards returned to his native country, and published the work anew in French in an improved form at Antwerp. Both the Italian and French editions have quite a number of engravings of objects in and around Jerusalem, apparently from his own drawings; which, though having little merit, became very popular. In the 6th book are collected the prayers, hymns, &c. repeated and chanted by the monks at the various holy places.

* To this period belongs the *Reyssbuch des heiligen Landes*, Frankf. 1584. fol. This is a collection of the Journals of various travellers in the Holy Land, in the German language, either original or translated, made by Sigismund Feyerabend, a bookseller of Frankfort, and hence sometimes known as the *Feyerabendsche Sammlung*, "Feyerabend's Collection." Of the authors already enumerated, the original Reissbuch contains *Brocardus*, *Maundeville*, *Rudolf von Suchem*, *Gumpenberg*, *Tucher*, *Breydenbach*, *Felix Fabri*, *Helffrich*, and *Rauwolf*, besides nine others; in all eighteen. — Another edition, with a second part containing the journals of *Schweigger*, *Radzivil*, and *Zuallart* (Schwallart), somewhat abridged, appeared under the title: *Bewahrtes Reissbuch des heiligen Landes, &c.* Frankf. 1609. fol. Also with only a new title-page, Frankf. 1629. Nürnb. 1659.

1589. De Villamont, *Voyages* [en Italie et en Palestine], Paris, 1600. 8. ib. 1604. 8. Arras, 1605. 8. Lyon, 1606. 8. Paris, 1614. 8.

c. 1590. Pant. d'Aveyro, *Itinerario da Terra Santa et todas suas Particularidades*, Lisboa, 1593. 4. ib. 1600. 4.

* 1598–99. Joh. Cotovicus (Kootwyk), *Itinerarium Hierosolymitanum et Syriacum*, Antv. 1619. 4. — Kootwyk was Doctor of Laws at Utrecht, and a close and judicious observer. His work is more complete and important than any other of the sixteenth or preceding centuries. Yet he seems to have made considerable use of the *Voyage* of Zuallart; his engravings, at least, are all exact copies of those contained in that work. He is very full in respect to the monastic rites and ceremonies; and gives the prayers and hymns repeated by the monks at the various holy places; but these also seem to have been copied by him from Zuallart's sixth book.

1598–99. Don Aquilante Rocchetta, *Peregrinatione di Terra Santa, &c.* Palermo, 1630. 4.—The plates are from Zuallart.

1609–27. Will. Lithgow, *Discourse of a Peregrination from*

Scotland to the most famous Kingdoms in Europe, Asia, and Africa, Lond. 1632. 4. ibid. 1646. 4. Dutch, Amst. 1652. 4. — Negligent and of little value.

* 1610–11. GEORGE SANDYS's *Travailes, containing a History of the Turkish Empire, &c., a Description of the Holy Land, of Jerusalem, &c., with fifty graven Maps and Figures,* fol. Lond. 1615, 1621; sixth ed. 1658, &c. Dutch, Amst. 1654. 4. ib. 1665. 4. Germ. Frankf. 1669. 8. — The author writes with quaint simplicity and undoubted fidelity. The engravings, which refer to Jerusalem and the vicinity, are copied directly from Cotovicus, though ultimately from Zuallart.

1614–26. PIETRO DELLA VALLE, *Viaggi descritti da lui medesimo in Lettere famigliari,* 3 tom. Roma, 1650–53. French, Paris, 1661. 4. ibid. 1664. 4. ibid. 1745. 8. Amst. 1766. 8. &c. English, Lond. 1665. fol. Dutch, Amst. 1664–65. 4. German, Genf, 1674. fol. — Easy and superficial. The author was the first to procure for Europe a copy of the Samaritan Pentateuch.

c. 1615. HENRY TIMBERLAKE, *A true and strange Discourse of the Travels of two English Pilgrims towards Jerusalem, Gaza, Grand Cairo, &c.* Lond. 1616. Also in the Harleian Miscellany, vol. i. p. 327.

* 1616–25. FRANCISCI QUARESMII *Historica, theologica, et moralis Terræ Sanctæ Elucidatio,* 2 tom. fol. Antv. 1639. — Quaresmius was from Lodi in Italy, and resided in Jerusalem as a member of the Latin convent at two different times. In his address to the reader on the last leaf of the second volume, he tells us that the work was commenced in A. D. 1616, and completed about 1625, in Jerusalem; comp. tom. i. p. ix. He then returned to Italy, and endeavoured to get his manuscript printed; but without success. He was now sent out a second time to Jerusalem, as Guardian, or "Terræ Sanctæ Præsul et Commissarius apostolicus," and held this office during the years 1627, 8, 9. On his subsequent return to Europe, circumstances led him to Flanders, where the printing of his work was begun in 1634, and completed in 1639. He appears afterwards to have become Procurator General of the order of the Franciscans, and their Provincial in the province of Milan. See Morone, Terra Santa nuov. illustr. t. ii. p. 380. 383, seq. The work of Quaresmius is very indefinite and interminably prolix. It has very little value in a topographical respect; but is important for the history of the Catholic establishments in the Holy Land, and as giving the state of the Latin tradition at the time when it was written.

1627. F. Ant. del Castillo, *El devoto Peregrino, y Viage de Tierra Santa*, Madrid, 1656. 4. — The plates are borrowed from Zuallart.

1635–36. Georg Christoff Nëitzschitz, *Siebenjährige Weltbeschauung*, [1630—37,] *herausgegeben von C. Jäger*, Bautzen, 1666. 4. Nürnb. 1673. 4. Magdeb. 1753. 4. — This work has more of pretension than of merit.

1644–47. Bernardin Surius, *Le pieux Pélerin, ou Voyage de Jérusalem*; Brusselles, 1666. 4. — The author was Præses (Vicar) of the Holy Sepulchre.

* 1646–47. Balth. de Monconys, *Journal des Voyages, publié par son Fils*, 3 tom. Lyon, 1665. 4. Paris, 1677. 4. ib. 1695. 12mo. 5 tom. The first volume contains the travels in Egypt, Mount Sinai, Palestine, and Syria. — The author was a diligent observer, especially in what relates to the arts and sciences among the Orientals.

* 1651–52. J. Doubdan, *Le Voyage de la Terre Sainte*, Paris, 1657. 4. 1661. 4. The first edition bears only the initials J. D. The second has the name in full. — The author was Canon of St. Denis; and his work exhibits learning and research.

1651–58. Mariano Morone da Maleo, *Terra Santa nuovamente illustrata*, 2 parti, Piacenza, 1669. 4. — The author was Vicar and acting Guardian of the Holy Sepulchre for seven years, and a particular friend and disciple of Quaresmius; see p. ii. p. 381. 383, seq.

1655. Ignatius von Rheinfelden, *Neue Jerosolymitanische Pilgerfarth, oder kurze Beschreibung des gelobten heiligen Landes*, Würzb. 1667. 4. — The author was a Capucin friar.

1655–59. Jean de Thevenot, *Relation d'un Voyage fait au Levant . . . et des Singularitez particulières de l'Archipel, Constantinople, Terre-Sainte, &c.* Rouen et Paris, 1665. 4. English, Lond. 1687. — Also, *Suite du Voyage du Levant*, Paris, 1674. 4. *Voyage de l'Indostan*, Paris, 1684. 4. All reprinted under the title: *Voyages tant en Europe qu'en Asie et Afrique*, 5 tomes, Paris, 1689. 8. Amst. 1705. 12mo. ib. 1712. 12. ib. 1727. 8. &c. German, *Reisen in Europa, Asia, und Afrika*, Frankf. 1693. 4. English, *Travels in the Levant, &c.* Lond. 1687. fol. — Thevenot has long had to suffer the imputation of not having himself visited the countries he describes; but of having compiled his work from the accounts of other travellers, both oral and written, and especially those of d'Arvieux. So Moreri,

Dict. Historique, tom. x. p. 138. Paris, 1759. This, however, is now said to be an error, which arose from confounding him with *Nicolas Melch. de Thevenot*, who, about the same time, published a collection of travels by various authors, under the title *Relation de divers Voyages curieux, &c.*, 2 tom. en 4 part. fol. Paris, 1664. ib. 1672. ib. 1696. See the Biographie Universelle, art. THEVENOT, *Jean et Melchisédek*. Rosenmüller, Bibl. Geogr. i. i. p. 75—77. Meusel, Biblioth. Histor. ii. i. p. 257. x. ii. p. 171. — D'Arvieux himself bears testimony to the fact of Thevenot's having been in Palestine, and relates his having been captured by a Maltese corsair and brought into Haifa; he speaks, too, of having afterwards aided Thevenot in his further journies, and of his death in the East. See D'Arvieux, Mémoires, Paris, 1735, tom. i. p. 284. tom. iii. p. 349. Comp. Thevenot's Voyages, Amst. 1727, tom. ii. p. 660, seq.

* 1658–65. LAUR. D'ARVIEUX, *Voyage dans la Palestine, vers le Grand Emir, Chef des Arabes du Désert, connus sous le Nom de Bédouins, &c. fait par Ordre du Roi Louis XIV. Avec la Description de l'Arabie par Abulfeda, traduite en Français par M. de Roque*, Paris, 1717. 8. Amst. 1718. 8. German by Rosenmüller, *Die Sitten der Beduinen-Araber*, Leipz. 1789. 8. Dutch, Utrecht, 1780. 8. English, Lond. 1718. 8. ib. 1723. 8. — D'Arvieux resided as a member of the French factory at Sidon from 1658 to 1665; and died as consul at Aleppo, A. D. 1702. His account of the Bedawîn is regarded as one of the best. His travels in general, including the above journey, are found in the following work: *Mémoires du* CHEV. D'ARVIEUX, *contenants ses Voyages à Constantinople, dans l'Asie, la Syrie, la Palestine, &c., recueillis de ses Originaux, par Labat*, Paris, 1735. 8. 6 tomes. German, *des Herrn von Arvieux hinterlassene merkwürdige Nachrichten u. s. w.* Kopenh. u. Leipz. 1753. 8. bde.

1666–69. FRANZ FERD. VON TROILO, *Orientalische Reisebeschreibung, &c. nach Jerusalem, in Egypten, und auf den Berg Sinai*, Dresden, 1676. 4. Leipz. u. Frankf. 1717. 8. Dresden u. Leipzig, 1733. 8. — The author was a Silesian nobleman, well-meaning, but credulous.

1672–83. CORN. DE BRUYN (LE BRUN), *Reyzen door den Levant, &c.* Delft, 1699. fol. French, *Voyage au Levant, &c.* Paris, 1714. fol. Paris et Rouen, 1725. 4. 2 tom. — The author was a Flemish artist; and the numerous engravings from his drawings consti-

tute the chief merit of his work; although this is not great. He professes to have borrowed freely from Della Valle, Thevenot, Dapper, and others.

* 1674. Mich. Nau, *Voyage nouveau de la Terre Sainte*, Paris, 1679. 12. Apparently with only a new title-page, Paris, 1702. 1744. 1757.—For the use of this volume I am indebted to the Library of the University of Göttingen.

1684. Heinr. Myrike's *Reise von Constantinopel nach Jerusalem und dem Lande Kanaan; mit Anmerkungen von J. H. Reitz*, Osnabr. 1714. 8. Itzstein, 1719. 8. ib. 1789. 8. Dutch, Rotterd. 1725.—The author was chaplain of the Dutch embassy at Constantinople.

1688. De la Roque, *Voyage de Syrie et du Mont Liban*, 2 tom. Paris, 1722. 12. Amst. 1723. 12.

* 1697. Henry Maundrell, *Journey from Aleppo to Jerusalem at Easter*, 1697. Oxford, 1703. 8. ib. 1707., and often. French, Utrecht, 1705. 12. Paris, 1706. 12. German, Hamb. 1706. 8. ib. 1737. 8.; also in Paulus's Sammlung, th. i. Dutch, by Münterdam, 1705. 8.; also in Halma's 'Woordenboek van het H. Land,' Franeck. 1717. 4.—Maundrell was chaplain of the English Factory at Aleppo. His book is the brief report of a shrewd and keen observer; and still remains perhaps the best work on those parts of the country through which he travelled. His visit to Jerusalem was a hasty one; and he here saw little more than the usual routine of sacred places pointed out by monks.

1697–98. A. Morison, *Relation historique d'un Voyage au Mont de Sinai et à Jérusalem*, Toul. 1704. 4. German, *Reisebeschreibung, &c.* Hamb. 1704. 4.—The author styles himself 'Chanoine de Bar le Duc.' His work is full; but not to be compared in other respects with that of his contemporary, Maundrell.

* 1700–23. Van Egmond en Heyman, *Reizen door een gedeelte van Europa . . . Syria, Palaestina, Aegypten, den Berg Sinai, &c.* 2 deelen, Leyd. 1757–58. 4. English, *Travels, &c. by Van Egmond and Heyman*, 2 vols. Lond. 1759. 8.—*John Heyman* was Professor of Oriental Languages in the University of Leyden, and travelled in the East from 1700 to 1709. *J. E. van Egmond van der Nyenburg* was Dutch Ambassador at Naples, and travelled in 1720–23. Many years afterwards, the journals of both were reduced to the form of letters by J. W. Heyman, physician in Leyden; but in such a way that the observations of the two travellers are not distinguished. This work ranks among the best on Palestine.

1722. *A Journal from Grand Cairo to Mount Sinai and back again. Translated from a Manuscript written by the* [Franciscan] *Prefetto of Egypt, by* Rob. Clayton, Bishop of Clogher, Lond. 1753. 4. ib. 1753. 8. Reprinted in Pinkerton's Coll. of Voyages and Travels, vol. x. Also, as an Appendix to Maundrell's Journey, Lond. 1810. German, *Tagereise, &c. übersetzt von Cassel,* Hannov. 1754. 8.

* 1722. Thomas Shaw's *Travels, or Observations relating to several parts of Barbary and the Levant,* Lond. 1738. fol. ib. 1757. 4. Edinb. 1808. 8. Also in Pinkerton's Coll. of Voyages and Travels, vol. xv. French, *Voyages, &c.* 2 tom. la Haye, 1743. 4. German, *Reisen, u. s. w.* Leipz. 1765. 4.—Dr. Shaw was chaplain of the English Factory at Algiers from 1720 to 1732; and travelled in Egypt and Palestine in A. D. 1722. He afterwards became Professor of Greek at Oxford; and died in 1752. His observations are judicious and valuable.

1737–38. Jonas Kortens *Reise nach dem gelobten Lande, Aegypten, Syrien, und Mesopotamien,* Altona, 1741. 8. With three Supplements, Halle, 1746. 8. With four Suppl., Halle, 1751. 8.—Korte was a bookseller at Altona. His work shows him to have been without learning and somewhat credulous. What he saw, he describes with honest simplicity; but he also relates much on hearsay, without distrusting the accuracy of his informers.

* 1737–40. Richard Pococke's *Description of the East, and some other Countries,* 2 vols. in 3 parts, fol. Lond. 1743–48. ibid. 1770. 4. German by Windheim, Erlangen, 1754, 4. 3 bde. Revised by Breger, ibid. 1771. Dutch by Cramer, Utrecht, 1780. French, without the maps and plates, Paris, 1772. 12. 6 tom.—Pococke was in Palestine in 1738; and died in 1765, as Bishop of Meath. He was a classical scholar, but not a good biblical one; and had but a slight knowledge of the Arabic. He is not always a strictly faithful reporter; and the judgment of Michaelis is correct, that Pococke the eye-witness is to be carefully distinguished from Pococke the transcriber of other travellers or of ancient authors. He not unfrequently describes in such a manner, as to leave the impression that he is telling what he himself saw; while a closer inspection shows that he has only drawn from other books. Yet his work is one of the most important on Palestine. See Michaelis, Oriental. Biblioth. th. viii. s. 111. Rosenmüller's Bibl. Geogr. i. i. p. 85. The plans and views which accompany this work were obviously made only from recollection, and are

wretched. The plans of Sinai and Jerusalem, for instance, can hardly be said to have the slightest resemblance to their originals; and only serve to mislead the reader. So too the professed copies of the Sinaitic Inscriptions.

* 1749–53. FRIDR. HASSELQUIST, *Iter Palæstinum: eller Resa til' Heliga landet, &c.* Stockholm, 1757. 8. German, *Reisen nach Palästina von* 1746 *bis* 1752, *herausgegeben von Linnaeus*, Rostock, 1762. English, *Voyages and Travels in the Levant, &c.* Lond. 1766. 8. French, Paris, 1769.—The author was a pupil of Linnæus, to whom most of his letters are addressed. He was sent out to make collections in Natural History, and died on his way back, at Smyrna. From his reports and papers, Linnæus added an Appendix on the Natural History of Palestine; which is still perhaps the most complete scientific treatise extant on the subject.

1754–55. STEPHAN SCHULZ, *Leitungen des Höchsten auf den Reisen durch Europa, Asia und Africa, &c.* Halle, 1771–75. 8. 5 bde. The Journey in Palestine is found in vol. v.—Schulz travelled as a Missionary to the Jews; and afterwards became Pastor at Halle. His Journal is prolix and trivial in the extreme. An abstract (much improved) is given in Paulus's Sammlung, th. vi. vii.

1760–68. GIOV. MARITI, *Viaggi per l' Isola di Cipro e per la Soria e Palestine*, &c. Luca e Firenza, 1769–71. 8. 5 tom. French, Neuwied, 1791. 8. tom. i. ii. In German, abridged, Altenb. 1777. 8.—The author was a Florentine ecclesiastic, an *Abate*.

* 1761—67. CARSTEN NIEBUHR, *Beschreibung von Arabien*, Copenh. 1772. 4. French, *Description de l'Arabie*, Copenh. 1773. 4. Amst. 1774. 4. Paris, 1779. 4.—A larger work is: *Reisebeschreibung nach Arabien und andern umliegenden Ländern*, bd. i. ii. Copenh. 1774–78. 4. bd. iii. Hamb. 1837. French, tom. i. ii. Paris, 1776–80. 4. Amst. 1776–80. 4. Berne, 1770. 8. English by Heron, abridged, *Travels through Arabia, &c.* Lond. 1792. 4. 2 vols.—Niebuhr is the Prince of Oriental travellers; exact, judicious, and persevering. His visit to Jerusalem and the Holy Land was brief and hurried; so that he saw little more than the monks chose to show him. It is contained in the third volume, published nearly sixty years after the other two. His plan of Jerusalem is very imperfect.

1783–85. C. F. VOLNEY, *Voyage en Syrie et en Egypte, &c.* Paris, 1787. 8. 2 vols. 4th ed. ibid. 1807. English, *Travels, &c.*

2 vols. Lond. 1787. 8. German, 3 bde. Jena, 1788–90. The work is a series of Essays, lively and imaginative, yet containing much valuable information.

1792–98. W. G. BROWNE, *Travels in Africa, Egypt, and Syria, &c.* Lond. 1799. 4. German, Leipz. u. Gera, 1800. 8.

1800–2. EDW. DAN. CLARKE, *Travels in various Countries of Europe, Asia, and Africa,* Lond. 1811, &c. 4to. 5 vols. 4th ed. Lond. 1816–18. 8vo. 11 vols. Dr. Clarke was only seventeen days in Palestine, having landed at 'Akka, June 29th, 1801, and embarked again at Yâfa, July 15th. His work exhibits diligent research in books, the notes being often worth more than the text; but there is a great lack of sound judgment. Some of the author's extravagant hypotheses and rash assertions have been elsewhere alluded to. See Vol. I. Notes XXV. and XXVIII.

1803–7. ALI BEY, *Travels in Morocco,...Egypt, Arabia, Syria, &c.* Lond. 1816. 4. 2 vols.—The author was a Spaniard named *Domingo Badia y Leblich,* who travelled as a Muhammedan. He was in Palestine in 1807. See Vol. II. pp. 140. 259.

* 1803–10. ULRICH JACOB SEETZEN, *Briefe, &c.* in Zach's 'Monatliche Correspondenz,' scattered through many volumes. The most important letters are in vol. xvii., xviii. xxvi., xxvii. A few less important extracts are also contained in the Fundgruben des Orients, vol. i. pp. 43. 112. ii. pp. 275. 474. iii. p. 99. Some portions of these letters were translated into English under the title: "*A Brief Account of the Countries adjoining the Lake of Tiberias, the Jordan, and Dead Sea,*" Lond. 1813. 4.—Seetzen was judicious, enterprising, and indefatigable. He died by poison in Arabia in 1811. What we have from him are only occasional and hasty letters. His Journals have never been published; but have now lain for some fifteen years or more in the hands of Prof. Kruse of Dorpat, formerly of Halle. I have been informed by those who have examined the manuscripts, that they contain few important general facts beyond those already given to the public in the letters. The following list of the journals and other papers of Seetzen, so far as recovered, has been communicated to me in manuscript by Prof. Ritter. They are understood to have been written out by Seetzen himself, chiefly at Cairo. They were received in Germany about 1822 or 1823; and preparations were made for their immediate publication. It is much to be regretted that these were broken off.—I. Journey from Aleppo to Damascus.—II. Journey through Haurân.—III. Journey from Da-

mascus through Anti-Lebanon and Lebanon, to Ba'albek, Tripolis, and back.—IV. Account of Arabic Literature and Manuscripts; and a Glossary of unusual Arabic words.—V. Journey from Damascus to Tiberias; then through 'Ajlûn and the Belka to Kerak, and round the south end of the Dead Sea to Jerusalem. A sketch of this journey is given in his letters, Zach's Monatl. Corr. vol. xviii. pp. 331, seq. 417, seq.—VI. Journal of his residence at Jerusalem; and of a journey to Yâfa, 'Akka, Sûr, Nazareth, and back to Jerusalem.—VII. Journey around the whole of the Dead Sea, and back to Jerusalem. Of this no account whatever has been published.—VIII. Journey from Jerusalem to Hebron, and across the Desert to Sinai. A sketch is contained in Zach, l. c. vol. xvii. p. 132, seq.—IX. Journey from Sinai to Suez and Cairo.—Thus far the complete Journals. Letters describing his researches in Egypt, and his subsequent journey in the peninsula of Mount Sinai, are found in Zach, l. c. vol. xxvi. xxvii.

1806–7. F. A. DE CHÂTEAUBRIAND, *Itinéraire de Paris à Jérusalem, &c.* Paris, 1811. 8. 3 tomes; and often. English, *Travels, &c.*, Lond. 1811. 8. 2 vols. German, Leipz. 1812. 8. 3 bde.—Eloquent and superficial. The references to authorities are for the most part worthless. See Vol. I. Note XXVIII.

* 1809–16. JOHN LEWIS BURCKHARDT, *Travels in Syria and the Holy Land*, Lond. 1822. 4. German, *Reisen in Syrien, &c. mit Anmerkungen von W. Gesenius*, Weimar, 1823–24. 8. 2 bde.—This work contains all the Journies of Burckhardt in Syria, Palestine, and Mount Sinai. His other travels do not belong here. As an oriental traveller, Burckhardt stands in the very highest rank; accurate, judicious, circumspect, persevering. He accomplished very much; yet all this was only preparatory to the great object he had in view, viz. to penetrate into the interior of Africa. He died suddenly in 1817, at Cairo.

1811. J. FAZAKERLEY, *Journey from Cairo to Mount Sinai, and Return to Cairo;* in R. Walpole's Travels in various Countries of the East, Lond. 1820. p. 362.—This Journey was made in company with Mr. Gally Knight.

1815. WILLIAM TURNER, *Journal of a Tour in the Levant*, Lond. 1820. 8. 3 vols. The account of Palestine is in vol. ii.

1815–16. OTTO FR. VON RICHTER, *Wallfahrten im Morgenlande, herausgegeben von J. P. G. Ewers*, Berlin, 1822. 8.—The narrative is brief; but marks a careful observer. The author died at Smyrna in 1816.

1816. J. S. BUCKINGHAM, *Travels in Palestine*, Lond. 1821. 4.

ib. 1822. 8. 2 vols. — *Travels among the Arab Tribes, &c.*, Lond. 1825. 4. ib. ed. 2. 8vo. 2 vols. — Both together in German, *Reisen, &c.*, Weimar, 1827. 8. 2 bde.

1816–18. Rob. Richardson, M. D., *Travels along the Mediterranean and Parts adjacent, during the Years* 1816, 17, 18. Lond. 1822. 8. 2 vols. — Well written, but often inaccurate.

1817. T. R. Jolliffe, *Letters from Palestine, &c.* 2 vols. Lond. 1819. 8. 3d edit. Lond. 1822. 8. — German by Bergk, *Reise in Palästina u. s. w.* Leipz. 1821.

1817–18. Le Comte de Forbin, *Voyage dans le Levant en* 1817 *et* 1818. Paris, 1819. fol. With splendid plates. Also without plates, Paris, 1819. 8. The work has more value for the arts than for science.

* 1817–18. Irby and Mangles, *Travels in Egypt and Nubia, Syria and Asia Minor, during the Years* 1817 *and* 1818. *Printed for private distribution.* Lond. 1822. 8. — Well written and full of accurate information. It is much to be regretted that the work was never published; and it still would bear reprinting. For the use of this volume I am indebted to the Library of the Royal Geogr. Soc. London; though I was able afterwards myself to obtain a copy.

* 1818. Th. Legh, *Excursion from Jerusalem to Wady Mûsa,* in Macmichael's "Journey from Moscow to Constantinople in the Years 1817, 18." Lond. 1819. 4. chap. iv. p. 185. Reprinted in the (American) Biblical Repository, Oct. 1833, vol. iii. p. 613.

1820–21. J. M. A. Scholz, *Reise in die Gegend zwischen Alexandria und Peraetonium, ... Egypten Palästina, und Syrien,* Leipz. u. Sorau, 1822. 8. — The author is Catholic Professor of Theology at Bonn. His work contains good information relative to the Catholic establishments in Palestine.

1820–21. F. Henniker, *Notes during a Visit to Egypt ... Mount Sinai, and Jerusalem,* Lond. 1823. 8. — Hasty and superficial.

1821. John Carne, *Letters from the East,* 2 vols. 8vo. Lond. 3d edit. 1830. Also, *Recollections of Travels in the East,* 2 vols. 8vo. Lond. 1830.

1821–22. J. Berggren, *Resor i Europa och Oesterländerne,* 3 delen, Stockholm, 1826–28. 8. German, *Reisen in Europa und im Morgenlande, aus dem Schwedischen,* 3 bde. Leipz. u. Darmst. 1828–34. 8.

1823. Rev. Wm. Jowett, *Christian Researches in Syria and the Holy Land,* Lond. 1825. 8. Boston, 1826. 12.

* 1826–31. Ed. Rüppell, *Reisen in Nubien Kordofan, und*

den Peträischen Arabien, Frankf. 1829. 8. , Also, *Reise in Abyssinien*, 2 bde. Frankf. 1838–40. 8. The latter work includes another excursion to the peninsula of Sinai in 1831, undertaken in order to determine more accurately the elevation of the mountains. See Vol. I. p. 103.

* 1828. LEON DE LABORDE, *Voyage de l'Arabie Petrée*, par Laborde et Linant, Paris, 1830–34. fol. English, *Journey through Arabia Petræa, &c.* Lond. 1836. 8. ib. 1838. 8. — The chief value of the French original consists in its splendid plates; of which the text is for the most part explanatory. The English work is a smaller compilation, containing only a portion of the plates on a reduced scale.

* 1829. A. PROKESCH (Ritter von Osten), *Reise ins heilige Land im Jahre* 1829. Wien, 1831. 8.

1830–31. MICHAUD ET POUJOULAT, *Correspondence d'Orient in* 1830–31. 7 tom. Paris, 1834. 8.

1832–33. ED. HOGG, M. D. *Visit to Alexandria, Damascus, and Jerusalem, during the successful Campaign of Ibrahim Pasha.* 2 vols. Lond. 1825. 12.

1833. REV. SPENCE HARDY, *Notices of the Holy Land, &c.* Lond. 1835. 8.

1833. REV. VERE MONRO, *A Summer Ramble in Syria*, 2 vols. Lond. 1835. 8.

* 1834. (MARMONT) DUC DE RAGUSE, *Voyage en Hongrie . . . en Syrie, en Palestine, et en Egypte*, 5 tom. Paris, 1837. 8. Bruxelles, 1837–39. 12. —Valuable chiefly in a political and military respect.

1836. J. L. STEPHENS, *Incidents of Travels in Egypt, Arabia, and the Holy Land, by an American.* 2 vols. 12mo. New York, 1837. Lond. 1837. Several editions.

1836. REV. C. B. ELLIOTT, *Travels in the three great Empires of Austria, Russia, and Turkey*, 2 vols. Lond. 1838. 8. —The journey in Syria and Palestine is described in the second volume.

1836–38. REV. J. D. PAXTON, *Letters on Palestine and Egypt, written during a Residence there in the years* 1836-37-38. Lexington, Ky. 1839. 8. Lond. 1839. 8.

1837. LORD LINDSAY's *Letters on Egypt, Edom, and the Holy Land*, 2 vols. Lond. 1838. 12. Third edit. Lond. 1839. 12.

1837. JOSEPH SALZBACHER, *Erinnerungen aus meiner Pilger reise nach Rom und Jerusalem im Jahre* 1837. 2 bde. Wien, 1839. 8. — The author is 'Domcapitular' or Canon of St. Stephen's Ca-

thedral, Vienna. His work contains the latest information as to the Catholic establishments in Palestine.

1837. G. H. von Schubert, *Reise nach dem Morgenlande*, 3 bde. Erlangen, 1838–40, 8. — One main object of this journey was Natural History. The author is Professor in the University at Munich.

1838. John Bowring, *Report on the Commercial Statistics of Syria. Presented to both Houses of Parliament.* Lond. 1840, fol.— Dr. Bowring travelled in Egypt and Syria in 1838, as the accredited agent of the British Government, for the purpose of collecting information on the trade and commerce of those countries. The Report contains a large and valuable body of facts.

II. Works on the Geography of Palestine.[1]

1590. Christ. Adrichomius, *Theatrum Terræ Sanctæ, cum Tabulis geograph.* Colon. Agr. 1590. fol. ibid. 1593, 1600, 1613, 1628, 1682. — The author was a Dutch ecclesiastic, a native of Delft, and died at Cologne in 1585. He follows chiefly Brocardus; but gives at the end of the volume a list of many other authors consulted.

* 1646. Sam. Bochart *Geographia Sacra, seu Phaleg et Canaan*, Cadomi (Caen), 1646, fol. Frankf. 1674. 4. Lugd. Bat. 1692, fol. ibid. ed. Villemandy, 1707, fol.

1665. Nic. Sanson, *Geographia Sacra ex V. et N. Test. desumta et in Tabulis quatuor concinnata*, Paris, 1665. Cum Notis Clerici, Lugd. Bat. 1704, fol. — Sanson, a celebrated French geographer, died A.D. 1667.

1677. Olf. Dapper's *Naukeurige Beschrijving van gantsch Syrie, en Palestyn of Heilige Lant, &c.* Rotterd. 1677, fol. Amst. 1681, fol. German, *Asia, oder Beschreibung des gantzen Syrien und Palestins oder gelobten Landes*, Amst. 1681, fol. Nürnb. 1689, fol. A great mass of materials thrown together without judgment.

* 1701. Christoph. Cellarius, *Notitia Orbis Antiqui seu Geographia Plenior*, 2 tom. 4to. Lips. 1701–5. Auxit J. C. Schwarz, ib. 1731–32., with new title, ib. 1772–73. — Syria and Palestine are contained in the second volume.

[1] The date prefixed refers to the time of first publication.

1708. Ed. Wells, *An Historical Geography of the New Test.* 2 vols. Lond. 1708. 8. ib. 1712. 8.; several times reprinted. Also, *An Historical Geography of the Old Test.* 3 vols. Lond. 1712. 8. &c. Both works in Germ. by Panzer, Nürnb. 1765. 8. 4 theile.

* 1714. Hadr. Reland, *Palæstina ex Monumentis veteribus illustrata,* Traj. Bat. 1714. 4. Norimb. 1716. 4. Reprinted in Ugolini Thesaur. Antiq. Sacr. t. vi. — This yet remains the standard classic work on Palestine, as far down as to the era of the crusades. A new edition, including the results of modern researches, would be still more valuable.

1758–68. Will. Alb. Bachiene, *Heilige Geographie, &c.* 6 deelen, Utrecht, 1758–68. 8. German, by G. A. Maas, *Historische und Geographische Beschreibung von Palästina, &c.* ii. th. in 7 bde. Cleve u. Leipz. 1766–75. 8.

* 1785. Ant. Friedr. Busching's *Erdbeschreibung.* th. v. *Palästina, Arabien, &c.,* Altona, 1785. 8. With a new title-page, as th. xi. abth. 1. Hamb. 1792. — One of the best treatises on the modern geography of Palestine.

1790. Ysbrand van Hamelsveld, *Aardrijkunde des Bijbels, &c.* Amst. 1790. 8. 6 deelen. German, by Jänisch, *Biblische Geographie,* Hamb. 1793–96. 8. 3 bde. — The translation was never completed.

1799. Conrad Mannert, *Geographie der Griechen und Römer.* th. vi. abth. 1. *Arabien, Palästina, Syrien,* Nürnb. 1799. 8. Edit. 2. Leipz. 1831.

1817. C. F. Klöden, *Landeskunde von Palästina,* Berlin, 1817. 8.

* 1818. Carl Ritter, *Die Erdkunde, &c.* th. ii. *West Asien,* Berlin, 1818. 8. — Of high value, especially for the Physical Geography of Palestine. A new edition, wholly re-written, may be hoped for soon.

* 1820. G. B. Winer, *Biblisches Realwörterbuch,* Leipz. 1820. 8. Re-written, much enlarged, and improved, Leipz. 1833–38. 8. 2 bde. —The geographical articles are written with great care.

1826. E. F. Karl Rosenmüller, *Biblische Geographie,* 3 bde. Leipz. 1823–28. 8. The second volume is occupied with Palestine. —This work appears to have been compiled hastily, and without extensive research.

* 1835. Carl von Raumer, *Palästina,* Leipz. 1835. 8. New edition, enlarged and much improved, Leipz. 1838. — The work is compiled with great diligence, and forms an excellent Manual.

JERUSALEM.

1747. J. B. D'ANVILLE, *Dissertation sur l'Etendue de l'ancienne Jérusalem et de son Temple*, Paris, 1747. 8. Reprinted in the Appendix to Châteaubriand's *Itinéraire.*

1833. JUSTUS OLSHAUSEN, *Zur Topographie des alten Jerusalem*, Kiel, 1833. 8.

1838. F. G. CROME, *Jerusalem*, in Ersch und Gruber's Encyclopädie, sect. ii. th. 15. p. 273—321. This is the most complete and valuable essay on the ancient and modern Topography of the Holy City

B.

MEMOIR

ON

THE MAPS ACCOMPANYING THIS WORK.

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THE entire transformation wrought in the Geography of the greater part of Palestine, and the countries adjacent on the South, by the discoveries of Messrs. Robinson and Smith, and the materials collected by them; and also the great changes exhibited in the maps drawn out by me from these materials, in comparison with all former labours of the like kind; seem to require a full report upon all the important points of the construction, and an enumeration of the other sources to which reference has been made.

If, however, I here confine myself within narrower limits than might perhaps be expected, after the example of other similar Memoirs; especially in respect to positions astronomically fixed, on which, indeed, the whole construction rests; this has arisen, partly from the fact, that almost every thing relating to these topics is embodied in its proper place in the work itself; and partly, because the very valuable Memoir of Berghaus accompanying his map of Syria, in which all these points are handled in sufficient detail, leaves little more at present necessary, than to notice occasional deviations from his results; there having been no new observations published since that time. In like manner, minute discussions respecting particular positions, determined by connecting different routes and calculating the triangles arising from their construction (as is done in great detail by Berghaus in the same Memoir), seemed here to be out of place. Indeed, on the one hand, access to new materials has shown that many of those po-

sitions, apparently so nicely calculated, are wholly untenable; and on the other hand, the routes of Robinson and Smith, which, in minute specification of every kind, leave far behind them the reports of all other oriental travellers, even of Burckhardt himself, have been naturally adopted as the highest authority, in connection with the survey-maps of Jacotin and Moresby, with which they well accord. Nothing more seemed therefore to be demanded, for the most part, than simple construction, and an orderly insertion of the new materials between the points astronomically ascertained.

In respect to the construction of the routes of Robinson and Smith, the greatest possible attention and care has of course been bestowed in laying down the lines of travel. These were all at first drawn out on a scale of $\frac{1}{200,000}$ of the natural length, or 4·1112 Paris lines to the geogr. mile of 60 to a degree. The environs of Jerusalem, and the central region of Sinai were laid down on a scale four times as large, or $\frac{1}{50,000}$. Afterwards the drawings were reduced to the scales of $\frac{1}{100,000}$, $\frac{1}{200,000}$, $\frac{1}{400,000}$ respectively; and the topographical details inserted, and also such other surveys and routes as seemed to be of value. The whole of the drawings, both during their progress and after their completion, were revised by Professor Robinson with great minuteness and care; and then reduced to half the size preparatory to engraving. The engraver, Mr. H. Mahlmann of Berlin, himself a skilful and well-known geographer, has executed his part of the work with great fidelity, accuracy, and elegance; and the utmost care has been taken on the part both of Professor Robinson and myself, to ensure correctness in the minutest particulars, and especially in the orthography. In all these respects, it is hoped, that every reasonable expectation will not fail of being satisfied.

The other materials employed, besides those thus collected by the two travellers, consist principally in former maps and journals. The maps chiefly used have been those of Jacotin, Seetzen, Moresby, Laborde, Ehrenberg, and Bird; the two latter in manuscript. The fine map of Berghaus has likewise done good service, as a ready means of obtaining first impressions, and also from the rich materials employed in its construction. The more important journals consulted, were those of Burckhardt, Irby and Mangles, and Laborde; partially, also, those of Buckingham, Berggren, Prokesch, Bertou, and several others of less note. These will all be named in the proper places; so far as this is not already done in the body of the work. It will be likewise understood, that such of these Itineraries as had already been used by Berghaus with so much good fruit,

especially those of Burckhardt and Buckingham on the east of the Jordan, and so far as they fall within the limits of our maps, have been constructed anew with the utmost exactness, in order to bring them as closely as possible into orderly connection with the other well settled parts of the map. Yet it was not possible to obtain constructions from these Itineraries, on which the same dependence could be placed, as in those parts laid down from the routes of Robinson and Smith, or in the maps of Jacotin and Ehrenberg; not indeed even from those of Burckhardt, in consequence of the frequent imperfect, uncertain, or positively erroneous specifications of bearings and distances.*

In respect to the rate of travel, or the value of the measure of time as compared with the measure of distance, I need only refer to the calculations of Berghaus, communicated in Note VII. at the end of Vol. I. According to these, the average value of the hour with camels is very uniformly equivalent to 2, or more exactly to 2·09. geogr. miles of 60 to the degree; that is, 30 hours to a degree. This was found to be correct for the construction of the routes between Cairo, Suez, Sinai, 'Akabah, and Hebron; and proved likewise to be very exact for laying down the position of Petra, already approximately known from the routes of Burckhardt and Laborde. — For the less uniform value of the hour with horses and mules, varying considerably according to the nature of the ground, the average result, from the construction of the routes in Palestine, particularly those between Jerusalem, Hebron, Gaza, and Ramleh, and from Jerusalem northwards to Safed, (all of which fall partly within the limits of Jacotin's survey,) was found to be 2·4 geogr. miles, or 25 hours to a degree. But in very mountainous and difficult districts, as along the western coast of the Dead Sea, or between Jerusalem and Taiyibeh, and around Beit 'Ûr, this value was reduced to 2·2, or even to 2 geogr. miles; while, on the contrary, in quite level regions, as on the plains between Tell es-Sâfieh and Gaza, or in the Ghôr around Jericho, the length of the hour had to be extended to 2·8, or even to 3 geogr. miles.

* Examples of such errors in Burckhardt are the positions of Ma'în near Hesbân, Tell el-Kâdy near Bâniâs, Kŭl'at esh-Shŭkîf, and others. The two first mentioned places are wrongly laid down from Burckhardt on Berghaus's Map.

Sheets I. II.

Peninsula of Mount Sinai and Arabia Petræa.

Plan of Sinai.

1. Carton. *Routes from Cairo to Suez. Esh-Shŭrkiyeh* or *Goshen.* That portion of this Carton lying off the route of our travellers, and especially the part of the Delta contained in it, is reduced from the *Carte de la Basse Egypte, dressée par P. Coste, Architecte du Viceroy Muhammed 'Aly*, 1827, on a scale of $\frac{1}{600,000}$. The longitude is of course corrected according to that of Cairo, as more exactly determined by Daussy.[1] The other routes between Cairo, Belbeis, Râs el-Wâdy, and Suez, are inserted from Jacotin's large map of this region in the *Description de l'Egypte*, compared with Laborde's map of Arabia Petræa. Ancient geographical names are introduced only so far as they are connected with the main object of the Carton; but without any aim at completeness.

2. *Peninsula of Mount Sinai. General Map.* The line of coast along both the Gulfs of Suez and 'Akabah, is taken from the recent survey of the Bombay Marine[2]; with a correction of longitude, however, according to Rüppell's very careful observations for the positions of Suez and 'Akabah. Indeed, these have been made the basis of all our construction, and regarded as absolutely fixed points.[3] The English chart has precisely the same difference, both of latitude and longitude, between these two places; while its absolute longitude carries them 5 or 6 minutes farther east. This deviation is probably to be ascribed to some error, either in the assumed longitude of Bombay, from which point that of 'Akabah and Suez was determined by chronometer; or else in the chronometer itself.[4] This correction being made, the other positions along these coasts discussed by Berghaus, accord well with the same Chart. There is therefore no necessity for dwelling upon them here; especially as the route of our travellers came in contact with none of them. The position of the Con-

[1] Connoissance du Temps, 1832, p. 54.

[2] "Chart of the Red Sea; compiled from a stasimetric Survey executed in the years 1830-33 in the Hon. Company's Ship Palinurus, by Comd. R. Moresby and Lieut. F. G. Carless." The scale of this chart is very little larger than that of our map.

[3] See Berghaus's Memoir, p. 29, seq.

[4] See the text, Vol. I. p. 248.

vent of Mount Sinai, as given by the construction of the routes between it and Suez and 'Akabah, and by the bearings from Jebel Mûsa and Jebel Kâtherîn upon the Island Tîrân, (the situation of which is known from the same Chart of Moresby and from Rüppell's notices,) was found to be almost precisely the same, as that directly resulting from Rüppell's astronomical observations.[1]

The greater portion of the routes of Robinson and Smith in the peninsula, covers the same ground as the Itineraries of Burckhardt and Laborde. The comparison of these latter, however, has not yielded much fruit; nor have they any claim to the same degree of exactness; as is obvious from an inspection of Laborde's *Carte de l'Arabie Petrée*. In like manner, the other routes of Laborde and Burckhardt in the peninsula[2], which have been inserted with the greatest possible accuracy, — the former from his own maps and plans, and the latter from a careful construction of his Itinerary, with a diligent comparison of the two where they coincide, — can make no pretension to the same degree of correctness as those of our travellers. In many instances, after every effort, the construction remained doubtful; as in the case of the Wadys Solâf and Abu Tâleb, and the tract further south between Jebel Murdâm and Wady Urta'. Here Burckhardt's notes are not very intelligible, and seem not to be accurate; at least, they cannot easily be brought to harmonize with Laborde. The bearings taken by Smith from Jebel Mûsa and Jebel Kâtherîn, served in many cases to control and correct these routes of Burckhardt and Laborde; and those of Burckhardt from Um Shaumer and Serbâl were found to be of use in the construction.

In respect to the delineation and shading of the mountains, the parts adjacent to the routes of Robinson and Smith are filled out as minutely as possible, according to their description. So too in the case of Burckhardt. The parts taken from Laborde are given according to his map, but only in the immediate vicinity of his road; without any regard to the merely fanciful delineations, with which the intervening space of the same maps are so bountifully decked out.[3] All these bear the impress neither of correctness in the detail, nor

[1] See text, Vol. I., p. 135.

[2] Other travellers in the peninsula give no topographical details whatever, of any importance, which are not also contained in these routes.

[3] On this map, so beautifully executed in other respects, the plateau-formation so predominant in the peninsula, intersected by deep vallies, is wholly lost sight of; the delineation exhibiting every where the character of sharp isolated heights and peaks.

of truth to nature in general. The mountains on the western coast of the Gulf of Suez, and along the eastern shore of the Gulf of 'Akabah, are copied from Moresby's Chart as the only existing authority; without, however, laying claim to any great accuracy. The names too of several points along these coasts are borrowed from the same chart; and as the orthography is not certain, they are given in a lighter style of engraving.

3. *Plan of Sinai.* The special plan of the central region of Sinai is constructed partly from the notices of our travellers during their wanderings over the plain er-Râhah, the mountains of Moses and St. Catharine, and through the adjacent Wadys; but is founded more particularly on the bearings of the neighbouring mountains as taken from those three points, which thus furnished a net of triangles. In this way the relative positions of the plain, the convent, Jebel Mûsa, Jebel Kâtherîn, the mountains ed-Deir, Humr, Zebir, Sŭmr et-Tînia, el-Ghŭbsheh, Sŭlsŭl Zeit, es-Surey, el-Furei'a, Um Lauz, Um 'Alawy, and the passes of Nŭkb Hâwy and Wady Suweirîyeh, are determined with great exactness; so that this plan may be regarded as very correct and deserving of confidence. Laborde's delineation of the same region, on the contrary, does not correspond to a single one of these exact bearings; and may be pronounced a complete failure.

4. *From 'Akabah to Hebron.* The construction of this route, if laid down precisely according to the angles of the course and the value of the hour at 2 G. M. would give the position of Hebron in lat. 31° 32′ N., and long. 32° 38′ 46″ E. from Paris, or 34° 59′ 10″ E. from Greenwich; as appears from the map of this route by Berghaus in the London Geographical Journal, vol. ix. 1839.[1] But the distance from 'Akabah to Hebron is too great, and the angles upon this route not always sufficiently exact, to be available for fixing with certainty the position of Hebron. The true situation of that place is found from the construction of the routes between Hebron, Jerusalem, Ramleh, and Gaza; most exactly, however, by that from Jerusalem by way of the Frank Mountain and Beni Na'îm to Zîf, passing near by Hebron. The general result gives for the position of Hebron, lat. 31° 32′ 30″ N., and long. 32° 47′ 56″ E. from Paris, or 35° 8′ 20″ E. from Greenwich; consequently, more than 9 minutes further

[1] See also Berghaus, Geogr. Almanach für 1840, pp. 532. 534.

east than Berghaus has it.[1] Hence the whole route from 'Akabah to Hebron had to be moved more eastward; especially in the northern part beyond Jebel 'Arâif.

The southern part of this route in the immediate vicinity of 'Akabah, and particularly the pass leading up the western mountains, exhibits so much of detail in the character of the ground, as to require a special delineation in a separate Carton. The scale of it is four times as large as that of the general map.

5. *Desert et-Tîh.* The important and (as it seems) trustworthy notices furnished by Tuweileb, as to the routes from the Convent and Suez, through the desert et-Tîh to Gaza and Hebron[2], bring to light many new positions in a region hitherto almost unknown; and harmonize in general well among themselves and with all other accounts. These routes, therefore, in connection with the positions of Jebel Ikhrimm, Yelek, and Helâl, as determined from the route of our travellers; and with the routes of Burckhardt, Rüppell, and Lord Prudhoe, which intersect them vertically in a direction between east and west; serve very well for an approximate determination of the course of the more important Wadys or water-beds of the desert; and especially that of Wady el-'Arîsh, as to which there has heretofore been so much uncertainty. Still, with only such materials to build upon, the construction of this portion of our map must fall very far short of the other parts in exactness; and the more so, as the routes of the three European travellers can here by no means be fully depended on. In that of Lord Prudhoe, for instance, the specified distance between Nŭkhl and Wady Rawâk (2 hours) seems to be at least three or four hours too short; unless, perhaps, an intervening point has been omitted. In Burckhardt's route, again, the distance between Tŭrf er-Rukn and Nŭkhl is too short; the former point (Darfureck of Rüppell) being determined by the bearings of Robinson and Smith. It is singular that Burckhardt should nowhere have noted, that from Emshâsh in Wady el-Jerâfeh to Tŭrf er-Rukn, both of which points are fixed by the route of our travellers, his course, which before and afterwards was westerly, here varied to

[1] Hence the azimuth of Hebron on the horizon of Jerusalem is found to be S. 17° W. or S. 27° W. by compass. — Seetzen's azimuth, therefore, S. 4° W. was only 13° too far east; and not 36°, as assumed by Berghaus.

[2] See all these collected in Note XXII. at the end of Vol. I.

S.S.W.[1] Hence, in the construction of his route, both Walker and Berghaus have laid down his course throughout as directly west; by which means Tŭrf er-Rukn has been brought much too far north.[2]

As Tuweileb's distances are given only in days' journeys; and these again are regulated by the occurrence of water in the desert, and consequently are very unequal, varying from 6 to 10 hours in length; it is obvious that his routes could only be laid down conjecturally in the map. Still, as they include several points known from the routes of the other travellers, such as the passes er-Râkineh and el-Mureikhy, Nŭkhl, Bîr eth-Themed, the Wadys Ghureir, Mushehhem, Rawâk, Jebel Ikhrimm, Yelek, Helâl, Wady el-'Ain, Wady Khŭbarah, and others; all these serve to give them a character of somewhat greater certainty. In the case of a few of the Wadys, however, crossed by all these routes, the direction remains doubtful; such are Wady Ghureir and Wady Mushehhem, as to which there is only the probability, that they belong to the basin of the Jerâfeh. As to Wady Khŭbarah, it would seem that of the two Arab reports respecting it, that one deserves the preference, which makes it run to the 'Arîsh; inasmuch as it is crossed north of Jebel Helâl by the route leading by Nŭkhl to Gaza, which could not well be possible if it ran to the Sŭny or the Sheri'ah.[3] The course also of Wady es-Sŭny, into which Wady es-Seba' is said to run, is by no means definitely

[1] Probably because his companions wished to strike the Haj-road; and regulated their course also according to the watering-places of the desert. This latter circumstance, in routes through the desert, often occasions great deviations from a straight course.

[2] In this part of Berghaus's map, the route of Rüppell along the Haj-road, is carried far out of its place towards the north, in order to make it coincide with that of Burckhardt. On Rüppell's own map, it is laid down correctly; as is shown by the route of Robinson and Smith, which is the same as far as to Mufârik et-Turk. In like manner Berghaus's position of Nŭkhl is too far north; its latitude as deduced from Tuweileb's routes is the same as that resulting from the routes of Rüppell and Lord Prudhoe. The notices of Tuweileb are indeed not very specific; yet as his routes were from south to north, they are here to a certain extent applicable.

[3] See Vol. I. pp. 298, 299. — The great map of Jacotin exhibits a delineation of Wady el-'Arîsh for the distance of several hours above its mouth, made from the report of Bouchard, who visited it for this purpose. This sketch appears to be tolerably exact. At that point the valley branches into two large Wadys; of which the western seems to be Wady el-'Arîsh, and the eastern, Wady Khŭbarah.

known. The Arabs indeed call it a branch of the Sherî'ah; but one might easily be inclined to regard it as the great water-bed, which, according to Jacotin's map, runs down to the sea not far south of the Sherî'ah. Otherwise, this water-bed or Wady remains without a name; for of all the Wadys into which the smaller water-courses crossed by the route of our travellers empty themselves, no name, except that of the Sŭny is applicable to this place.

The coast from el-'Arîsh to Gaza is taken from the map of Jacotin.

6. *Route between Hebron and Petra. Wady el-'Arabah.* By a construction of the routes from Hebron to Petra and back, Berghaus found the difference of longitude on the former to be 33′ 13″; on the latter, 32′ 58″; mean difference, 33′ 5″.[1] But after fixing some of the points on the way thither, near the S. end of the Dead Sea, by means of angles from 'Ain Jidy, 'Ain Terâbeh, and Râs el-Feshkhah[2]; and after taking into account also the bearings of Mount Hor from various points in the same route; this difference of longitude was diminished still 3′ 16″ more, so as to amount in all only to 29′ 49″. Hence the longitude of Petra is found to be 33° 17′ 45″ E. from Paris, or 35° 38′ 9″ E. from Greenwich; presenting nearly a mean between Laborde's longitude, 43′ 20″ E. from 'Akabah, or 33° 23′ 50″ E. from Paris, and that deduced by Berghaus from Burckhardt's Itinerary from Kerak southwards, 33° 14′ 52″ E. from Paris.[3]

On the other hand, the latitude of Petra derived by Berghaus from the same source, 30° 15′ 30″, is much too small; as is also that of Moore, 30° 19′, obtained from an astronomical observation. The construction of Robinson and Smith's routes gave 30° 26′; Laborde, coming from 'Akabah, has 30° 24′. The mean of these two, 30° 25′, is adopted on our map, without further regard to the other varying results.

[1] Berghaus, Geogr. Almanach, 1840, p. 534.

[2] See below, Sheet IV., No. 2.

[3] Memoir zur Karte von Syrien, p. 35.

[4] The position of Petra as thus given, is also the only one which harmonises tolerably with the specifications of the Peutinger Tables; which, when correct, are the more to be trusted, because they rest on exact measurements along the public Roman roads. See text, Vol. II., Sect. XII., near the close of the History of Petra, note. — The estimate of Berghaus (Memoir, p. 35.) is founded on an error; he having confounded the stations of Ailah and Ad Dianam on the Peutinger Tables, and thus made the distance between Ailah and Petra 16 Rom. miles too small.

The routes of Bertou, from Hebron through Wady el-'Arabah to 'Akabah, and back by way of Petra, have also been taken into the account; and I have been at the pains of constructing them anew from his specifications of the course and distance, communicated by himself in the Paris *Bulletin de la Soc. de Géogr.* 1839; with more exactness, indeed, than they appear to have been laid down for the map given in the same Bulletin, and in the Journal of the London Geographical Society, Vol. IX. 1839.[1] Yet, as the specification of the course is often omitted or is apparently wrong[2], the routes of this traveller could not be employed for fixing accurately the position of Petra; and could only be filled in, as I was best able, between the points otherwise determined. In this way they were of some service for settling more precisely several points in and around Wady el-'Arabah; such as the passes of Wady Yemen and er-Rŭbâ'y, the fountains el-Ghamr, el-Melîhy, Ghŭdyân, &c.

Of the whole region East of Wady el-'Arabah, excepting the immediate neighbourhood of Petra (which our travellers also visited), the southern part extending from Petra to 'Akabah is copied from the map of Laborde as the only authority; with a comparison of Burckhardt's route from Petra by way of Ŭsdakah, 'Ain Dâlegheh, and Wady Ghŭrŭndel, and thence across the western desert.[3] The northern part, from Petra to Kerak, rests upon a new construction of Burckhardt's routes in this region, compared with the reports of Irby and Mangles. These last, though unfortunately not minute enough to admit of an independent construction, yet afford many details of importance; such as the position of the ruins Ghŭrŭndel or the ancient Arindela, and the ancient Roman road from thence to Shôbek.

7. *Arab Tribes.* The names of the Bedawîn tribes upon this map, are inserted in the districts where they usually encamp, according to the information collected by Robinson and Smith;

[1] It is singular that this traveller always notes by compass only the angle of his course, and this much oftener than is necessary; while he never gives the bearings of remoter points along his route, e. g. of Mount Hor, which he had before his eyes for a great part of the way. Such bearings would have been of important use in the construction of his route.

[2] The routes of Bertou in some parts cover the same ground with those of Robinson and Smith, and can thus be controlled by the latter.

[3] From this route were likewise obtained the positions of Wady and Jebel Beyâneh, and of Wady Lehyâneh in the western desert, between the 'Arabah and the route of Robinson and Smith.

with which the accounts of other travellers fully coincide. Of course any fixed position or exact boundary, is out of question, from the very nature of these wandering tribes.

Sheet III.

Jerusalem and its Environs.

1. *The City.* As the measurements of Robinson and Smith did not contain materials enough for the construction of an entirely new Plan of the Holy City, they could be employed only for correcting and completing the best of the plans already extant, viz. that of Catherwood, which has been adopted as a basis.[1] The materials in question have a bearing chiefly upon the more exact measurement of the city walls from one gate or projecting corner to another; upon the direction of the wall from the Yâfa Gate north-westwards (which hitherto has been erroneously given on all plans as due west), and the consequent slight change in the position of the Latin convent[2]; and upon the more accurate delineation of the vallies of Hinnom and Jehoshaphat with their fountains and reservoirs, as also of the Mount of Olives. For the first time, too, the shading of the hills, both within the city and in its immediate vicinity, is exhibited with precision and accuracy. This, however, could not be done with like fulness in respect to the Mount of Offence, and the northern summit of the Mount of Olives, for want of sufficient materials; and the further course also of the valley of the Kidron from the elbow

[1] The plan of Catherwood, with some exceptions, is nearly identical with that in the German edition of Berggren's *Reisen*, Leipz. u. Darmst. 1828; and both appear to have been reduced from Sieber's large Plan of Jerusalem, Prague, 1818. In all that relates to the Haram, that of Catherwood is correct and complete; it having been made out from drawings and measurements taken on the spot. The shading of the ground is very imperfect in all.

[2] The same error in the walls is already corrected in a plan sketched by Dr. Westphal, about fifteen years ago. A very imperfect reduction from that sketch, with false and arbitrary shading, was published in the first *Jahrgang* of the Hertha. For the use of the sketch of Westphal and of his original materials, we are indebted to the kindness of Dr. Parthey of Berlin, with whom Westphal travelled. These contain angles between each end of the eastern wall of the Latin convent and nine mosks of the city, the church of the Holy Sepulchre, and several points of the city wall, all taken with the sextant with great exactness and noting single minutes. By means of these it was possible to fix several points very definitely; and particularly the position of the Latin convent.

below the well of Nehemiah eastwards, is not entirely certain. In respect to the few ancient names inserted, the reader may consult the text of Vol. I. Sect. VII., where the subject is treated of at length. The many mere legendary names, which figure upon most other plans of Jerusalem, are of course intentionally omitted on ours.

On the high ground N. N. W. of the city, a base ($a\,b$) of 660 English feet, was measured by Prof. Robinson, the position of which is known by the distance and bearings of each end from the N. W. corner of the city wall, and by bearings from each end upon the dome of the church of the Holy Sepulchre. This served again for the determination of a longer base between the Wely on the Mount of Olives (A) and a heap of stones just S. of the northern summit of the same mountain (B); a direct measurement being here impossible from the nature of the ground. By means of angles from a and b upon A and B, and from A and B upon the dome of the church of the Holy Sepulchre, as also the direction between the points A and B, there was obtained from four different values for the length of $A\,B$, the mean length of 4278 English feet, or 1426 yards. This base was intended to serve for calculating the distances of several important positions in the vicinity of Jerusalem, visible from its two extremities; but seems to be too short to afford any certain results for distances of five geogr. miles or more, even with the greatest possible accuracy of which the compass is susceptible in measuring angles. Indeed the construction has shown, that almost all the distances thence derived, were too great; and they are therefore not taken into account. Still, the double observations from A and B contributed, in connection with others, to fix very definitely the positions of Neby Samwîl, the Frank Mountain, and the north end of the Dead Sea.

2. *Environs of Jerusalem.* In constructing this map, after determining the position of the Latin convent, by a mean deduced from the best observations, to be in lat. 31° 46′ 43″ N., and long. 32° 52′ 36″ E. from Paris, or 35° 13′ E. from Greenwich [1], the plan of the city and its immediate neighbourhood was reduced and inserted as the central point. Then the routes southward to Bethlehem, and northwards by er-Râm to Beitîn, were first laid down; since both of them lead for their whole length over toler-

[1] See text, Vol. I. p. 381.

ably even ground, and therefore admit a greater uniformity in the reduction of the measure of time to that of distance, than other routes in more mountainous regions; and further, having been traversed more than once by our travellers, they afford also greater certainty in respect to the time. From the intermediate points along these routes, it was then possible to lay down, by means of the many bearings taken in this region, a complete net of triangles extending over almost the whole district comprised in this map; for which the particular parts of the same routes then served as bases. By this means the construction of the other routes was greatly facilitated and rectified, leading as they do for the most part through very mountainous districts, (like that by 'Anâta and Jeba' to Taiyibeh, and that to Neby Samwîl and el Jîb,) and therefore not admitting the same precision in respect to the measure of time. In this way the positions especially of Tekû'a, the Frank Mountain, Bethlehem, Beit Jâla, Neby Samwîl, el-Jîb, Râm-Allah, el-Bîreh, Beitîn, er-Râm, Deir Dîwân, and Taiyibeh, may now be regarded as very definitely fixed, at least relatively to the position of Jerusalem; and will probably never undergo much change, except with this.

By means of Robinson and Smith's bearings, a great number of other points lying between their routes were in like manner determined. Use was also made of some other sources, in order to fix more definitely several of the positions. Thus for Sôba, Kŭstŭl, Kŭlônieh, and Kuryet el-'Enab, an earlier Itinerary of Smith was consulted, as also Prokesch; for Beit Sŭfâfa, esh-Sherâfât, Mâlihah, and 'Ain Kârim, the distances and bearings of Prokesch; for Deir el-Musŭllabeh and Sâtâf, Berggren; for el-Welejèh, Beit Sûrîk, el-Kubeibeh, and Beit 'Enân, Doubdan and Pococke.

The shading upon this map, in some parts which our travellers could not overlook, is perhaps filled out with more minuteness than can strictly be vouched for. Yet even here it is given only according to the best authorities and most exact notices extant.

Sheets IV. V.

Palestine.

1. *Region South and South-west of Jerusalem.* — With the Environs of Jerusalem was first connected the route to Gaza. The position of this latter place is laid down according to Jacotin's map, with a

correction of the longitude according to that of Cairo and Yâfa, as already made by Berghaus on his map. This gives for Gaza lat. 31° 27′ 30″ N., and long. 32° 7′ E. from Paris, or 34° 27′ 24″ E. from Greenwich; a position which accords well with the ancient Itineraries. As, however, a construction in the proportion of 2·4 G. M. to the hour, would have brought Gaza several minutes further north and east, the value of the hour in the level regions between Gaza and the foot of the mountains of Judah, had to be enlarged to 3 geogr. miles.

It was likewise possible to determine very accurately the position of Beit Jibrîn upon this route; inasmuch as the travellers came to it a second time in returning from Gaza by another road. This again aided in ascertaining the situation of Hebron, especially its longitude; by means of the two routes from Beit Jibrîn by Idhna and Teffûh, and from Idhna by el-Burj and Dûra, to Hebron. In this way there resulted the same position for Hebron, as was found by the route from Jerusalem to Tekû'a and Beni Na'îm, a place an hour and a half distant from Hebron, and from thence to Zîf; for fixing which latter point again, the route from Hebron to Petra could also be applied. The route from Jerusalem by Tekû'a, in connection with the distance between Hebron and Jerusalem on the direct road, and the ancient specification of this distance, 22 Roman miles, afforded the means for fixing with tolerable exactness the latitude of Hebron at 31° 32′ 30″ N., differing from Moore's latitude by observation (31° 31′ 30″) only by one minute. The hilly nature of the ground along the direct road between Hebron and Jerusalem, shut out any wide view, and prevented the travellers from accurately noticing the angle of their course. Hence this route could not be employed in determining the position, or at least the longitude, of Hebron.

Of the points lying off the routes of the travellers, all are laid down which could be sufficiently determined by two or more bearings; and besides these, some are occasionally inserted, where there was only a single bearing, and an estimate of the distance. These last are all marked with a note of doubt (?). A few sites on both sides of the road between Jerusalem and Hebron are added from Seetzen's map; they were all found in the proper places in the Arabic lists of our travellers; and as they are surrounded by known points, the insertion of them would not seem liable to any great error. Yet they too have a note of doubt (?).

2. *Dead Sea and Ghôr.* Three methods presented themselves for determining the longitude of several points on the western

coast of the Dead Sea: viz. the construction of the route from Hebron to Petra, which touches the south end of the sea; of that from Kurmul to 'Ain Jidy near the middle of the western coast; and of that from Deir Dîwân on the north of Jerusalem to Jericho, and thence to the northern end of the sea. The fixed points thus obtained along the coast of the sea were all connected with each other by bearings; by which means a much greater degree of exactness was attainable. There proved to be, indeed, a very gratifying coincidence in the results. The northernmost route was ultimately adopted as the basis, as being the most certain; because the highest point, where it crosses the mountain ridge north of Jebel Kŭrŭntŭl, is very definitely marked both by the time and by four bearings; and the short distance from this point to Jericho by way of 'Ain Dûk, Tawahîn es-Sukkar, and 'Ain es-Sultân, all which points are connected with each other and with Jericho by bearings, leaves scarcely room for an error equal to one quarter of a geogr. mile. The position of Jericho, therefore, the castle in lat. 31° 51′ 15″ N. and long. 35° 29′ 4″ E. from Greenwich, may be regarded as very exact. [1]

From Jericho, it was an easy matter to determine the mouth of the Jordan; although here, too, in the level tract of the Ghôr, it was necessary to enlarge somewhat the value of the hour. Should the mouth of the Jordan and el-Helu be laid down in longitude perhaps a quarter of a minute too far east, this error is again compensated in the position of Râs el-Feshkhah, by means of a bearing of this promontory taken from Jericho. For the latitude we have the means of very exact determination, in the bearings of the north end of the Dead Sea taken from the Mount of Olives and Taiyibeh; and these harmonise entirely with the results obtained from the construction of the route.

The route from Râs el-Feshkhah to 'Ain Jidy could not be laid down, until after the latter point had been definitely fixed; the mountainous and difficult nature of this region rendering the angles of the course more uncertain, and the measure of time less exact. The very considerable curve towards the west in el-Hŭsâsah, is con-

[1] Berghaus has only one geogr. mile more of direct distance from Jerusalem. His azimuth from Jerusalem, N. 70½° E. is also precisely the same with that found from the construction of Robinson and Smith's routes; a result surprisingly correct, and, considering the imperfect sources to which he then had access, very remarkable.

firmed by bearings from that point upon Tekû'a, the Frank Mountain, and the Mount of Olives. The pass of 'Ain Jidy was laid down by means of bearings from and upon Beni Na'îm and Kurmul, and the distance from Kurmul; and then the position of the fountain of 'Ain Jidy, or rather the point of observation on the shore (and consequently also the position of the pass), was further determined by bearings from Râs el-Feshkhah and 'Ain Terâbeh to the adjacent Râs Mersed. The longitude likewise of the latter point is given by the bearings from the two former. Hence 'Ain Jidy also is to be regarded as very correctly fixed.

By means of bearings from Râs el-Feshkhah, 'Ain Terâbeh, and 'Ain Jidy, the east and west ends of the salt mountain Khashm Usdum, near the south end of the Dead Sea, were now laid down; and in this way the position of the same points, as found by the route from Hebron to Petra, modified; the latter route unfortunately not being sufficiently exact for determining the longitude absolutely, on account of the difficult nature of the ground between es-Zuweirah el-Fôka and the sea. The latitude was found from this latter route alone. In this way the position of Khashm Usdum may in like manner be regarded as very exact; since the greatest possible error, arising from a slight want of coincidence in the angles, cannot amount to more than half a minute or a minute in longitude, and still less in the latitude. The same process served at the same time to verify the position of ez-Zuweirah el-Fôka, so important for the construction and delineation of the Dead Sea.

The western coast, from 'Ain Jidy to the south-western part of the sea, could be laid down only by some angles from the former point to Sebbeh and other places on the coast, and from estimates of distances by the eye; it remains therefore, in the detail, somewhat uncertain. Very exact and definitely fixed, on the other hand, are the north and south ends of the peninsula in the southern part of the sea, and the mouths of the Wadys Zŭrka Ma'în, el-Môjib, and ed-Dera'ah, by means of many bearings from 'Ain Jidy, 'Aid Terâbeh, Râs el-Feshkhah, es-Zuweirah el-Fôka, and the south end of the sea. The intervening stretches of the coast, however, and especially the isthmus connecting the peninsula with the eastern shore, could not be drawn with entire exactness. For the isthmus, the notices of Irby and Mangles were of service; but not their imperfect map.

The full construction of all the bearings and distances above

enumerated, served to show that the base of 500 yards, measured by the travellers at 'Ain Jidy, in order to find the breadth (and perhaps also the length) of the Dead Sea, was far too short, taken in connection with the imperfect nature of the instrument, to afford any certain results from the angles measured with the large compass at its two ends. The lines of distance calculated from these data are all too short; and may therefore here be left out of view.[1]

I have been the more full in detailing the construction of this particular region, because it is just here that our delineation deviates most strikingly from all former maps; and contains for the first time some sure data for the exact position and form of the Dead Sea.

The desert region between the meridian of Jerusalem on the west, and the Dead Sea and Jericho on the east, has never been explored, with the exception of the roads to Jericho. Hence the course of the Wadys could only be indicated very indefinitely. Even the position of the convent of Mâr Sâba, on the southernmost route from Jerusalem to the Jordan, is not fully certain; it is laid down from the reports of Mariti and of Medem and Parthey, as the best yet extant. The same uncertainty rests upon the course of the roads to Jericho; notwithstanding so many travellers have passed over them.

In the Ghôr north of Jericho only the position of the ruins el-'Aujeh is definitely fixed by several bearings; and also, as to its longitude, the mountain Kŭrn Sŭrtŭbeh; its latitude being known only from Bertou and a doubtful bearing from Mount Gerizim. More detailed notices of the Ghôr are contained in Bertou's Itinerary from Beisân to Jericho[2]; and as the sum total of his distances accords well with what we know from other sources, so the particular specifications of distance would seem to deserve credit. But as his names of the Wadys he passed are for the most part unintelligible, those only are inserted which became known to our travellers also from the report of the Arabs. In the absence of all better authority, the course of the Jordan is copied from the map of the same French traveller; with a comparison of the few notices respecting it furnished by Robinson and Smith, Burck-

[1] E. g. from 'Ain Jidy to the mouth of the Môjib the calculation gives 7·86 G. M., while the true distance is at least 9 G. M. See text, Vol. II., Sect. X., "Length and Breadth of the Dead Sea."

[2] Bulletin de la Soc. de Géogr. Sept. 1839.

hardt, Irby and Mangles, and Buckingham. It can, however, lay no claim whatever to exactness. The position also of Sukhot (Succoth) near Beisân is taken from Bertou; but can be regarded only as doubtful.

3. *Region between Jerusalem and the Mediterranean.* The position of Beit Nettîf having been determined by the route from Jerusalem to Gaza, it was found that the routes from Idhna by Beit Nettîf to Ramleh, and thence to Jerusalem, and the bearings from Tell es-Shâfieh upon 'Akir and Ramleh, and from Ramleh upon Neby Samwîl, all harmonizing entirely among themselves, resulted in fixing the position of Ramleh 1′ 45″ further south and 2′ further west, than it stands on the map of Jacotin, after correction for the longitude. In this way the distance from Yâfa remains the same; but the bearing of Ramleh from Yâfa, instead of being S. 52° E. as Jacotin has it, becomes only S. 39° E. As our travellers did not go to Yâfa, and that place was not visible from Ramleh at the time, the decision of this somewhat remarkable difference remains doubtful. Our construction, so far as it goes, exhibits throughout an entire harmony in all its parts; and therefore only two cases would seem to be possible: either Jacotin's map is here wrong, a circumstance which I should be slow to admit, since he himself was in Ramleh; or else the position we have assigned to Jerusalem is too far south. Against this latter supposition, besides the very exact astronomical determination of the latitude by Niebuhr and Corry, there is also this circumstance, that then the positions of Hebron and Gaza must also be carried further north; which, according to all other testimony, would not well be possible. The solution of this question must therefore be left to future researches. Meantime upon our map, I have ventured conjecturally to make the required correction of Jacotin.

For determining the position of 'Amwâs, the ancient Emmaus or Nicopolis, besides the bearing from Tell es-Sâfieh, I have used the distances given (very exactly as it would seem) in the ancient Itineraries, from Lydda, Jerusalem, and Eleutheropolis.[1] The way leading near 'Amwâs from Ramleh by Kubâb, Lâtrôn, and Kuryet el-'Enab to Jerusalem, is laid down according to Smith's former Itinerary and one from Lanneau.[2] These, however, do not specify the course, which is found only for Kubâb and Lâtrôn

[1] There is however still some doubt as to the position of 'Amwâs, arising out of later information, which reports it as lying further north. See text, Sect. XIII.

[2] See Note XL. end of Vol. II.

by means of Robinson and Smith's bearings from Ramleh and Beit 'Ûr.

The whole coast from Gaza to Yâfa, with the ancient cities Askelon, Azotus, and Jamnia, is taken from Jacotin's map, with the necessary correction for the position of Yâfa according to the observations collected by Berghaus.[1] With this the distances of the ancient Itineraries very well accord. The line of the coast, however, can be depended on, only in the part immediately south of Yâfa, where the French followed it for a time on their retreat. No survey of the Syrian coast has ever yet been made.

4. *Region east of the Jordan, viz. Kerak, el-Belka, and Jebel 'Ajlûn.* For all these districts, the Itineraries of Burckhardt have been the chief and indeed almost the only source of general information. They have been carefully constructed anew; and in many points filled out or corrected from the notices of Seetzen, Irby and Mangles, and Buckingham. The position of Kerak, moreover, was fixed by Robinson and Smith by means of four very careful bearings, all intersecting each other in one and the same point, taken from Hebron, ez-Zuweirah el-Fôka, 'Ain Jidy, and 'Ain Terâbeh. In like manner from bearings taken by them, the mouths of all the Wadys (except Seil Jerrah) running down to the Dead Sea from the east have been determined; and also that of Wady Sha'ib in the northern Ghôr. The course of the lower part of Wady Zŭrka Ma'în, with the warm springs of the ancient Callirrhoë, is known by the route of Irby and Mangles thither from Ma'în, and from the bearings taken by them to various points on the west of the Dead Sea. On the same authority, the position of Ma'în, which Burckhardt gives as S.E. of Hesbân, is corrected to S.W. For the region around es-Salt, in addition to Burckhardt, the notices of Seetzen and Buckingham have been used.[2]

[1] Memoir, p. 26.

[2] In the account of Burckhardt's return from 'Ammân to el-Fuhais, there occurs the singular error, that the distance from Sâfût (which itself lies 4 hours from 'Ammân) to el-Fuhais is given at 4½ hours; so that the length of the whole way back, which Burckhardt describes only as a more northern road, amounts to 8½ hours; while in going to 'Ammân from el-Fuhais he was only 4 hours on the way. The improbability of such a roundabout return, as to which Burckhardt says not a word; and also of a day's journey of 12½ hours, besides examining leisurely the ruins of 'Ammân; make it evident that we ought here to read 4½ hours from 'Ammân (not from Sâfût) to el-Fuhais, according to Burckhardt's usual mode of counting. This would give half an hour as the distance from Sâfût to el-Fuhais; which is further confirmed by Seetzen's map. See Burckhardt's Travels in Syria, pp. 361, 362.; compared also with pp. 356, 357.

In Jebel 'Ajlûn the position of Kŭl'at er-Rŭbŭd in particular is corrected by the bearing of Robinson and Smith from Taiyibeh; by that of Irby and Mangles from the point where they crossed the Jordan between es-Salt and Nâbulus; and also by the route of the same travellers from Beisân to Jerash. It thus comes to lie considerably further west, and somewhat further south, than on Berghaus's map. This causes again a change in the position of Jerash as laid down on the same map; and I have given it in lat. 32° 19′ 30″, approaching nearer to Moore's latitude by observation, 32° 16′ 30″; while Berghaus has it still 2 minutes further north. The whole district, too, between 'Ajlûn and Jerash on the south, and Irbid and Um Keis on the north, is brought somewhat further towards the S. W. as compared with Berghaus; this being fully allowed by the comparatively less degree of exactness in the reports of Burckhardt, Irby and Mangles, and Buckingham, respecting this region. The corrected position of el-Arba'în opposite Beisân is taken from Bertou's route. Um Keis or Gadara, according to the ancient Itineraries, lay XVI MP. from Tiberias, and XVI MP. from Scythopolis or Beisân; this brings it a slight distance further west than Berghaus has it.

5. *From Jerusalem to Nazareth.* This route, so often travelled and described by Frank tourists and pilgrims, could now for the first time be accurately constructed, from the observations and materials of Robinson and Smith. In this way the positions of important places, such as Nâbulus, Sebŭstieh, and Jenîn, have been essentially corrected, even as compared with the map of Berghaus. Besides the materials just mentioned, the earlier travellers were also consulted; and a former Itinerary of Smith afforded parallel notes of the several distances in time. The construction showed the data for this route to be very exact and certain, from the fact that it gave for Nazareth almost precisely the same position, which it occupies on the great map of Jacotin; the latter being here founded on trigonometrical survey. This point therefore is laid down in our map according to Jacotin; and the unimportant deviation in the construction, amounting to less than 2 G. M. in a line of 56 G. M. has been distributed throughout the whole route.

The positions of Nâbulus and Sebŭstieh, and consequently the whole route would have been still more certain, could there have been an accurate determination of the single point among all those in this region fixed by the bearings of Robinson and

Smith, which occurs also in the surer part of Jacotin's map, viz. Tûl Keram 3½ G. M. in the W. S. W. from Sebûstieh, apparently the same with the "Toun Karin" of Jacotin, 1¼ G. M. towards the north from Fer'ôn. But according to our construction, the two places come to lie 4 G. M. apart; and it would almost seem as if either Robinson and Smith, or Jacotin, had heard a false name for one or the other place. The latter, on various grounds, appears to me the most probable.[1]

The route from Jenîn by Tûbâs to Nâbulus, is from Berggren; but cannot be regarded as exact, on account of the very defective notation of distances.

6. *The Coast from Yâfa northwards. Districts of Haifa, 'Akka, Jenîn, Nâsirah, Tŭbarîyeh, Shâghûr, and Safed.* This whole region on our map, as likewise on that of Berghaus, is taken from the map of Jacotin. This latter here rests upon trigonometrical survey, and is for the most part deserving of entire confidence; of course with the necessary correction for the longitude according to astronomical observations made at Yâfa, Kaisârîyeh, Cape Carmel, and 'Akka; and also with a corrected orthography, so far as this was possible.[2] Nevertheless, even here, the route of Robinson and Smith from Jenîn to Safed furnished important additions and corrections; and just in this part, where their observations could be controlled by the most certain portion of Jacotin's map, (e. g. between Nazareth and Tiberias,) they were found to be uncommonly exact. Such corrections occurred especially in the eastern part of Jacotin's survey; so that of the six positions in this quarter, which Berghaus has inserted from Jacotin in his Table of Latitudes and Longitudes as well ascertained, only three proved to be tolerably accurate; viz. en-Nâsirah, Tŭbarîyeh, and Semakh.[3] Two of the others, Safed and Jisr Benât Ya'kôb, required only an unimportant correction; the latter according to the distance from the Lake of Tiberias as

[1] In Jacotin's map, the whole route from Jenîn by way of Sânûr and Nâbulus to Jerusalem, and also that from Ramleh to Jerusalem, are laid down with all their details, as it would seem, from very imperfect and in part erroneous information. This portion of his map is without the slightest value; and ought not to have been used in this form by Berghaus.

[2] See Berghaus's Memoir, p. 26. Names from Jacotin's map, of which the orthography could not be made out, are engraved in a lighter style. This is the case especially in the district of Haifa, of which our travellers obtained no list; and also occasionally in the district of Nâbulus and elsewhere.

[3] Berghaus, Memoir zu seiner Karte, p. 28.

given by Burckhardt and our travellers, and a bearing by these last from Benît. But the position of the third remaining place, Beîsân, which had been seen by Jacotin only from the Jisr Mejâmi'a, a distance of nearly three hours, has been carried very considerably further south, in consequence of the bearing of Tell Beisân from Zer'în as taken by Robinson and Smith. With this correspond also the very minute Itinerary of Bertou from Tŭbarîyeh to Beisân and Jericho, and Burckhardt's route from Nazareth by Beisân to es-Salt. From the same sources and Buckingham's route from Nazareth to es-Salt, the topography of the region between Beisân, Tabor, and Tŭbarîyeh, has been made more complete. The positions of the places on and around the Little Hermon and the mountains of Gilboa, and also in the southern part of the Plain of Esdraelon, between Jenîn, Zer'în, and Lejjûn, — most of which indeed are found on the map of Jacotin, but often in wrong situations,— are all definitely fixed by the very many and exact bearings taken by Robinson and Smith.

In like manner, the form of the Lake of Tiberias, especially on its north-western and northern parts, has undergone some change; it not having been included in the more accurate portion of the French survey. The construction here rests on the route of our travellers from Tiberias to the Jordan as it enters the lake, and also upon the many bearings taken at the chief points along the route; which in connection with the bearings of and from Tabor, Tell Hattîn, and Safed, afforded a very complete and consistent net of triangles extending over the whole lake. — The many valuable details which the route of the travellers presented in this region, so important for the geography of the Bible, and particularly for that of the New Testament, rendered it necessary to give here a separate Carton, on a scale twice as large as that of the general map.

In the district esh-Shâghûr, which the French passed through only on one route, the map of Jacotin (and consequently ours also) is naturally very imperfect.—In the region north of Safed, sketched by Paultré very hastily as it would seem, the same map exhibits many names, which although greatly corrupted, may still be recognised in part in the lists of our travellers. Yet the positions of all these places cannot be vouched for; in the case of Semû'y and Meirôn at least, the bearings of which from Safed were taken by Robinson and Smith, the French map is wrong.

Between Safed and the lake el-Hûleh, and on the west of that lake, several Wadys and the villages el-Mŭghâr and el-Wŭkâs are

laid down from Bertou's route. The names and situation of these villages are confirmed by the Arabic lists of our travellers.

7. *From Safed to Sûr.* Here again the route of Robinson and Smith leads through a region wholly unknown until within a few years, and even yet not fully described. It is therefore the more to be regretted, that in the idea that they were upon a well-known road, the travellers no longer continued their observations with the same fulness and accuracy as before. Indeed, the construction of this route precisely according to the specifications of the course, (Sûr being assumed as a point astronomically fixed,) would give for Safed a position four or five minutes further east, than is possible according to Jacotin's map, or according to the more southern routes of our travellers themselves. This deviation, which affects only the longitude and not the latitude, is caused by some want of exactness in the notation of the course; and has been distributed, as well as might be, along the whole route.[1] Yet the few points here fixed by the observations of Robinson and Smith, serve to show, that the part of Jacotin's map comprising this region, which too has been copied into Berghaus's map, was constructed on very imperfect information, and has no authority whatever. The position of Tershîhah alone has been taken from it; since this place (to judge from Jacotin's shading) is probably visible from the sea-coast; and the bearing of it, as taken by Robinson and Smith, accords well with the map.

8. *The Coast from 'Akka to Beirût.* The trigonometrical survey of Jacotin extended very little north of 'Akka; and hitherto there is extant no survey whatever of the Syrian coast. Indeed, in spite of its importance for science, as also for commerce and navigation, this still remains the least known of all the coasts of the Mediterranean.[2] In laying down this part of our map, therefore, there remained no way but that which Berghaus also has adopted, viz. that of inserting between the few points astronomically determined, the

[1] Unfortunately this uncertainty affects also the very important position of Kŭl'at esh-Shŭkîf; the bearing of which taken by Robinson and Smith from Haddâta, serves to determine it more nearly than before.

[2] Even upon the latest Chart of this part of the Mediterranean, "The Levant or the Eastern Basin of the Mediterranean, by the Hydrographic Office, Lond. 1839," the lines of the Syrian coast are drawn very indefinitely and without any details; whilst the coasts of Asia Minor and northern Africa are delineated with great exactness.

best and most trust-worthy routes of travellers. Here however I have ventured, on the authority of these routes and of the ancient Itineraries, to make some changes as compared with the map of Berghaus, even in those positions for which astronomical observations are extant; especially as these latter often differ very considerably among themselves. The three ancient Itineraries, (Antonini, Hierosolymitanum, Tabula Peutingeriana,) however seldom they may have been applied to such use, merit nevertheless just here the greatest confidence; both on account of their general mutual accordance in the specification of distances, and because the distances marked in them were from exact measurements along the ancient roads. And as the course of the ancient road through Phenicia, traces of which still remain in several places, was regulated by the direction of the coast, these Itineraries may here, with great facility and propriety, be taken into the account. — The changes above mentioned have respect to Sûr, Sŭrafend, Saida, and Beirût.

The ancient Itineraries agree in assigning the following distances along this road:

		It. Hieros.	It. Ant.	Tab. Peut.
From Ptolemais to Tyre, ('Akka to Sûr,)	M. P.	XXXII	XXXII	XXXII
From Tyre to Sidon, (Sûr to Saida,)	"	XXIV	XXIV	XXIV
From Sidon to Berytus, (Saida to Beirût,)	"	XXVIII	XXIX	XXX

Of these undermost values, that of the *Itin. Hieros.* appears to be the most exact. Reduced to geogr. miles, with a deduction of $\frac{1}{20}$ for the nature of the ground and small windings of the road, the numbers will stand as follows:[1]

	G. M.		Hours.	G. M.		G. M.
'Akka to Sûr	24·4	Smith in 1834	$10\frac{1}{2}$ =	25·2	or	24·
Sûr to Saida	18·2	Robinson and S.	8 =	19·2	or	18·3
Saida to Beirût	21·2	"	$9\frac{1}{6}$ =	22·	or	21·

A reduction of Robinson and Smith's measures of time to geographic miles, with a like deduction of $\frac{1}{20}$, gives the numbers in the right hand column, exhibiting a surprising coincidence with the ancient specifications; while on the map of Berghaus laid down from Gauttier's Latitudes, the distance from Sûr to Saida is greater than that between Saida and Beirût.

[1] This seems a sufficient deduction, as the ground along the coast is mostly level, though in some places difficult.

In accordance with these Itineraries, therefore, I have not hesitated to assume the latitude of Sûr, Saida, and Beirût as follows:

Sûr in lat. 33° 18′ 20″.—Gauttier has 33° 17′; Hell, 33° 20′ 53″.
Saida " 33° 33′ 20″.—Niebuhr has 33° 33′ 15″; Hell, 33° 33′ 40″; Gauttier, 33° 34′ 5″.
Beirût " 33° 50′ 30″, according to Gauttier's observation from Cape Beirût, 33° 49′ 45″.

The town has not the same latitude with the cape, as is assumed by Berghaus, but lies to the north-eastward of it.

Of the different portions of the coast, that from ez-Zîb to Sûr is laid down from Jacotin according to the route of Yial's march, corrected by the Itinerary of Smith in 1834. Between Sûr and Saida, the position of Sŭrafend with the ruins of the ancient Sarepta is now definitely settled by the route of our travellers; and shows that Hell's latitude of Râs Sŭrafend, 33° 30′, is either at least 3 minutes too great [1], or else has respect to some other point to which this name is wrongly given. The coast from Saida to Beirût is on Berghaus's map reduced from that of Ehrenberg. As however Ehrenberg did not himself visit this portion of the coast, but constructed it from other sources, I have not hesitated to give to this part also a somewhat different form, by carrying the positions of Râs Neby Yûnas and Râs Dâmûr very considerably further west. This was required by Buckingham's bearings taken from the former point.

9. *El-Hûleh, Wady et-Teim, and Jebel esh-Sheikh.* The delineation of these districts is derived chiefly from the following Itineraries, viz. Burckhardt's route from Ba'albek by way of Hâsbeiya and Bâniâs to Damascus; Buckingham's from Damascus across Anti-Lêbanon and by Râsheiya and Hâsbeiya to Bâniâs, and thence through Merj 'Ayûn and by Kŭl'at esh-Shŭkîf to Saida; Smith's in 1834, from Safed through Merj 'Ayûn and by Kŭl'at esh-Shŭkîf and Jezzîn to Beirût; and Bertou's in 1838 from Beirût by way of Jezzîn and Kŭl'at esh-Shŭkîf to Hâsbeiya and Bâniâs, and thence to Tiberias. All the important points in these reports are alluded to in the text of this work; and the fact also mentioned, that the positions of Kŭl'at esh-Shŭkîf and Kŭl'at Bâniâs are corrected by means of bearings taken by Robinson and Smith; and that the route from Bâniâs towards Damascus lying south of Burckhardt's,

[1] This is not improbable; since Hell, particularly in his latitudes, often differs greatly from Gauttier; e. g. at Tyre 3′ 53″.

and leading by the lake Phiala of the ancients, is from Irby and Mangles. It is therefore only necessary to remark further, that some of the positions not thus mentioned, especially in the Upper Wady et-Teim, are inserted from Seetzen's map.

10. *Mount Lebanon.* The Carton comprising the northern part of Mount Lebanon, to which the route of our travellers did not extend, has been added chiefly in order to make the greatest possible use of the valuable materials collected by the Rev. Mr. Bird, and contained in an unedited manuscript map kindly communicated by him to the author of this work. These materials consist principally in a multitude of places and positions hitherto wholly unknown. The sketch-map however was unfortunately not executed with sufficient exactness in respect to the distances, to admit of deducing from it any absolute positions. For this reason, the points astronomically determined were first laid down as a basis[1]; and then, with Prof. Ehrenberg's kind permission, his own very carefully constructed manuscript map was used, especially so far as it contained his own routes. Afterwards the routes of Burckhardt, Bertou, and others were introduced; and then the remaining positions from Bird's map were inserted with so much the greater certainty between those already known. Still, it could not be avoided, that several points, especially in the higher regions of the mountain, some of which were already marked in Bird's map as doubtful, should remain uncertain; and they are consequently so marked on the map. — Besides Lebanon proper, this part of our map thus drawn from Ehrenberg and Bird, comprises a portion of the Bŭkâ'a, between Bsherreh, Ba'albek, and Zahleh. The sources of the Nahr el-'Âsy (Orontes) in this part, are given from a paper of Mr. Barker in the Journal of the London Geographical Society, vol. viii. 1838.

The delineation of the Lower Bŭkâ'a rests upon Maundrell's route from Saida by Meshghŭrah, el-Kŭr'ân, and Jubb Jenîn to Damascus; Burckhardt's route from Zahleh to 'Anjar and Hâsbeiya, the notices of which are not very accurate; and that of the same traveller from Bârûk by Kefareiya, Jubb Jenîn and Aithy to Damascus. This last route I have laid down differently from Berghaus; carrying it to the northward of Hŭmmâra on Burckhardt's other route; because both this traveller and the lists of Robinson and Smith specify Sultân Ya'kôb and Hŭmmâra as lying south of Jubb Jenîn and Kâmid el-Lauz.

The route from Jebeil across Mount Lebanon to Ba'albek is from

[1] Berghaus's Memoir, p. 26.

Squire.[1] The north-eastern direction of the coast beyond Tarâbulus, (in consequence of which it makes a considerable curve between that place and Tartûs, while on Berghaus's map the coast runs almost directly north,) is required not only by the angle of Burckhardt's course on his route from Kŭl'at el-Husn to Tarâbulus, and Buckingham's bearing from Tarâbulus to Derrejah on that coast (N. E. by E.) but also by the distance between Tartûs and Tarâbulus in modern or Antaradus and Tripolis in the ancient Itineraries. The same appears too upon the maps of Ehrenberg and Bird; and likewise in the recent English Chart of 1839, already referred to.

In the delineation and shading of Mount Lebanon, I have chiefly followed the map of Ehrenberg. The abundant topographical details of the region just around Beirût, made it necessary to give a separate Carton on a scale twice as large as that of the map, in order to find place for every thing.

11. *Division into Provinces and Districts.* This has been done, by way of trial, from the Lists of Arabic names of places collected by Mr. Smith, and found in the Second Appendix to the present volume. Very often, however, the exact boundaries remained doubtful; partly because many known places do not occur in the lists; and partly because of several districts there yet exist no lists at all; e. g. Yâfa, Haifa, Belâd Beshârah, Belâd esh-Shŭkîf, &c. The boundaries of the subdivisions, in particular, were difficult to be determined accurately; and they are consequently for the most part omitted. Nevertheless, even this approximation to a more exact division, will afford a more definite and correct view, than has been the case with the attempts in all former maps, founded as they were on far more imperfect data.

H. KIEPERT.

Berlin, Sept. 1840.

[1] In Walpole's Travels in the East, vol. iv.

C.

ITINERARY.

I. FROM CAIRO TO SUEZ. (SECT. II.)

WITH CAMELS.

General Rate of Travel, 2 G. M. the Hour.

Monday, March 12th.

	Time.	H. m.	Course.
From Cairo, Bâb en-Nŭsr,			
1. Kâid Beg,	D. 5 p. m.	30	General Course,
2. Wady Liblâbeh,	A. 5 35	35	east.
3. W′ en-Nehedein,	7 05	1 30	
		Total 2 35	

Tuesday, March 13th.

	Time.	H. m.	Course.
From W′ en-Nehedein,	D. 6 45		
1. Jurf el-Mukâwa,	A. 8	1 15	
2. W′ Abu Hailezôn,	8 35	35	
3. W′ Ansûry,	10 55	2 20	
4. W′ el-'Ankebîyeh er-Reiyâneh,	12 20	1 25	General Course, east.
5. W′ el-'Ankebîyeh el-'Ateshâneh,	1 20	1	
6. W′ el-'Eshrah,	1 50	30	
7. W′ el-Furn,	2 20	30	
8. el-Mawâlih,	4 55	2 35	
		Total 10 10	

THERMOM. F. 10 a. m. 59° | Wind N.N.E. cold. Clear.
7 p. m. 57° |

Wednesday, March 14th.

	Time.	H. m.	Course.
From el-Mawâlih	D. 6 20		
1. W′ Jendal,	A. 9	2 40	
2. W′ Athîleh,	10	1	General Course,
3. W′ Hufeiry,	12 55	2 55	east.
4. Rejûm esh-Shawâghirîyeh,	2 10	1 15	
5. W′ Seil Abu Zeid,	4 05	1 55	
	Total	9 45	

Thermom. F.	Sunrise,	47°	Cloudy; then clear. Wind N. E. cold.
	10 a. m.	59°	
	2 p. m.	65°	
	Sunset,	62°	

Thursday, March 15th.

	Time.	H. m.	Course.
From W Seil Abu Zeid,	D. 6 05		
1. W′ Emshash,	A. 8 10	2 05	E. by S.
2. el-Muntŭla',	9 15	1 05	E. by S.
3. 'Ajrûd,	11 40	2 25	E. S. E.
4. Bîr Suweis,	2 50	3 10	S. E.
5. Suweis (Suez)	3 50	1	S. E.
	Total	9 45	

Thermom. F.	Sunrise,	44°	Clear and pleasant. Wind N. E.
	10 a. m.	62°	
	2 p. m.	71°	
	Sunset,	66°	

Whole distance from Cairo to Suez, 32¼ hours.

Other Routes from the Valley of the Nile to Suez.

1. Râs el Wâdy.
   Sûk et-Tell.
   Rejûm el-Khail.
   Suez.

2. Abu-Za'bel.
   el-Muntŭla'.
   'Ajrûd,
   &c.

3. Cairo.
   Birket el-Haj.
   Dâr el-Hŭmra.
   W′ Hufeiry,
   &c.

4. Cairo.
   el-Besâtîn.
   Gandali.
   W′ Seil Abu Zeid,
   &c.

5. Cairo.
   el-Besâtîn.
   Gandali.
   W′ Tawârik.
   'Ödheib.
   Suez.

6. Tibbin.
   W′ Tawârik,
   &c.

II. FROM SUEZ TO MOUNT SINAI. (SECT. III.)

WITH CAMELS.

Friday, March 16th.

		Time.	H. m.	Course.
From Suez,	D.	1 p. m.		
1. Mounds of ancient Canal,	A.	2 35	1 35	N. ½ E.
2. Point at N.E. corner of bay,		3	25	E.S.E.
3. Point opposite Suez,		4 35	1 35	S. by E.
4. Encampment,		5 10	35	S. by E.
		Total	4 10	
		From Suez direct about	1 30	

THERMOM. F.	Sunrise 48° / 10 a. m. 65° / 2 p. m. 75° / Sunset, 70° (at Suez.)	Clear and pleasant.	Wind N.

Saturday, March 17th.

		Time.	H. m.	Course.
From Encampment,	D.	6 20		
1. 'Ayûn Mûsa,	A.	8 30	2 10	General Course
2. W' er-Reiyâneh,		9 35	1 05	from S. by E. to
3. W' el-Kŭrdhîyeh,		11 35	2	S.S.E.
4. W' el-Ahtha,		1 05	1 30	
5. W' Sŭdr, middle,		4 10	3 05	
		Total	9 50	

THERMOM. F.	Sunrise, 52° / 10 a. m. 68° / 2 p. m. 74° / Sunset, 69°	Clear and pleasant.	Wind N. E.

Sunday, March 18th.

Remained encamped in Wady Sŭdr.

THERMOM. F.	Sunrise, 52° / 10 a. m. 68° / 2 p. m. 71° / Sunset, 66°	Clear.	Wind E.N.E.

Monday, March 19th.

		Time.	H. m.	Course.
From W' Sŭdr,	D.	6		
1. Wady Wardân,	A.	9 15	3 15	S. by E.
2. W' el-'Amârah,		12 45	3 30	S. S. E.

	Time.	H. m.	Course.
3. 'Ain Hawârah,	2 45	2	S.S.E.
4. Nukeia' el-Fûl,	3 15	30	S.S.E.
5. W' Ghŭrŭndel,	4 15	1	S.S.E.
6. Encampment in do.	4 45	30	S.W.
	Total	10 45	

Thermom. F.	Sunrise,	49°	Clear and pleasant. Wind N.W.
	10 a. m.	67°	
	2 p. m.	72°	
	Sunset,	68°	

Tuesday, March 20th.

	Time.	H. m.	Course.
From W' Ghŭrŭndel,	D. 6 10		
1. Wady Useit,	A. 8 25	2 15	S.E.
2. W' Thâl,	10 45	2 20	S.E. by S.
3. W' Shubeikeh,	11 45	1	S.
4. W' et-Taiyibeh, head,	12 15	30	S.
5. Sarbût el-Jemel, (S.E. cor.)	3 25	3 10	E.S.E.
6. Encampment in W' Humr.	5 10	1 45	E. by N.
	Total	11	

Thermom. F.	Sunrise,	59°	Clear and warm. Wind N.W. light; at evening, strong.
	10 a. m.	76°	
	2 p. m.	79°	
	Sunset,	76°	

Wednesday, March 21st.

	Time.	H. m.	Course.
From Encampment,	D. 6 20		
1. Head of Wady Humr,	A. 9	2 40	E.S.E. 1h 40′ E. 1h.
2. Top of ascent,	9 20	20	S.E. by E.
3. Debbet er-Ramleh,	10 45	1 25	E.S.E.
4. Point in the plain,	11 15	30	E.S.E.
5. Wady Sûwuk; foot of Sŭrâbît el Khâdim,	1 30 D. 4 45	2 15	S.
6. W' el-Khŭmîleh, (Encamp.)	A. 5 45	1	S.E.
	Total	8 10	

Thermom. F.	Sunrise,	64°	Clear and pleasant. Wind N.E. strong.
	10 a. m.	72°	
	2 p. m.	76°	
	Sunset,	68°	

Thursday, March 22d.

	Time.	H. m.	Course.	
From Encampment,	D. 6 30			
1. Angle of W′ Khŭmîleh,	A. 8	1 30	S. E.	
2. W′ Seih, open place,	9	1	S. E.	
	Lose 30 m.			
3. Head of W′ el-Bŭrk,	A. 12 15	2 45	S. by W. / S. S. E.	30′ / 2h 15′
4. W′ 'Âkir,	12 40	25	S. S. E.	
5. W′ Kineh, mouth,	1 15	35	S. E. by S.	
6. el-Lebweh, pass or plain,	3 15	2	S. E. by S.	
7. W′ Berâh, Encampment,	4 15	1	S. E. by S.	
	Total	9 15		

Thermom. F.	Sunrise,	54°	Clear and pleasant. Wind N. E.
	10 a. m.	68°	
	2 p. m.	69½°	

Friday, March 23d.

	Time.	H. m.	Course.
From Encampment,	D. 6 25		
1. Wady el-Akhdar,	A. 7 45	1 20	S. S. E. ½ E.
2. W′ esh-Sheikh,	8 45	1	S. S. E.
3. el-'Örf,	10 45	2	S. E. by S.
4. W′ Solâf,	12 15	1 30	S. S. E.
5. Nŭkb Hâwy, bottom,	1 15	1	S. E.
	Lose 1 h. 15 m.		
6. Nŭkb Hâwy, top,	3 30	1	S. by E.
7. Convent,	5 30	2	S. E. by S.
	Total	9 50	

Thermom. F.	Sunrise,	48°	Clear and pleasant. Wind N. W.
	10 a. m.	72°	
	2 p. m.	73°	

Whole distance from Suez to the Convent, 63 hours.

Saturday and Sunday, March 24th and 25th.

At the Convent.

March 24th.			March 25th.		
Thermom. F.	Sunrise,	56°	Thermom. F.	Sunrise,	57°
	10 a. m.	63°		10 a. m.	65°
	2 p. m.	65°		2 p. m.	67°
				Sunset,	65°

Both days clear. Wind N. W.

Monday, March 26th.

THER. F. Sunrise, 56° at Convent. 10½ a. m. 60° top of Sinai. 2 p. m. 65° Horeb, Basin. Sunset, 65° el-Arba'în.	Clear. Wind N.W. At 1 p. m. a slight shower on Sinai and Horeb.

Tuesday, March 27th.

THERMOM. F. Sunrise, 47° at El-Arba'în.
10 a. m. { 43° in shade, / 48° in sun, } top of St. Catharine.*
Clear. Wind N.W. cold and piercing.

Wednesday, March 28th.

At the Convent.

THERMOM. F.	Sunrise,	47°	Clear. Wind N.W.
	10 a. m.	64°	
	2 p. m.	62°	
	Sunset,	58°	

III. FROM MOUNT SINAI TO 'AKABAH. (SECT. IV.)

WITH CAMELS.

Thursday, March 29th.

		Time.	H. m.	Course.
From the Convent,	D.	1 p. m.		
1. Wady esh-Sheikh,	A.	1 25	25	N.N.W. ½ W.
2. W' es-Sebâ'îyeh, mouth,		2 15	50	E.N.E.
3. Tomb of Sheikh Sâlih,		3 30	1 15	N.N.E.
4. Encampment in W' es-Suweirîyeh,		4 10	40	N.E. by N.
		Total	3 10	

THERMOM. F.	Sunrise 49° 10 a. m. 65° 2 p. m. 66° Sunset, 60°	At Convent.	Clear and pleasant. Wind N.W.

Friday, March 30th.

		Time.	H. m.	Course.
From Encampment,	D.	5 55		
1. Top of Pass, (water-shed)	A.	6 40	45	N.E. by E.
2. Wady el-Örfân,		7 10	30	E. by S.

* The thermometer rose at first in the sun to 52° Fahrenh., but sunk to 48° on being exposed to the wind.

	Time.	H. m.	Course.
3. Jebel Fera', (entrance)	8 30	1 20	E.
4. Wady Sa'l, plain,	2	5 30	gen. E.
5. 'Öjrat el-Fŭras, (ridge)	3	1	N.E.
6. Encampment in branch of W' Mŭrrah.	3 30	30	N.E.
	Total	9 35	

THERMOM. F.	Sunrise,	38°	Clear. Sun very oppressive in Wady Sa'l. Wind in the morning N.E. afterwards S.W.
	10 a.m.	72°	
	2 p.m.	76°	

Saturday, March 31st.

	Time.	H. m.	Course.
From Encampment,	D. 5 50		
1. Wady Mŭrrah,	A. 6 15	25	N.E.
2. el-Burka',	6 55	40	E.N.E.
3. Rîdhân esh-Shŭkâ'a, (end)	8 15	1 20	N.E.
4. W' el-Ajeibeh,	9 30	1 15	E.N.E.
5. 'Ain el-Hŭdhera, (opposite)	11 10 / D. 2 15	1 40	E. by N.
6. Wady Ghŭzâleh, head	A. 3 30	1 15	gen. E.N.E.
7. Wady er-Ruweihibîyeh, Encamp.	4 30	1	gen. N.E.
	Total	7 35	

THERMOM. F.	Sunrise,	58°	Clear and sultry. Wind S.S.E.
	10 a.m.	80°	
	2 p.m.	77°	
	Sunset,	73°	

Sunday, April 1st.

Remained encamped.

THERMOM. F.	Sunrise,	62°	Clear and cloudy alternately.—Wind S.W.
	10 a.m.	84°	

Monday, April 2d.

	Time.	H. m.	Course.
From Encampment,	D. 5 30		
1. Wady running N.E.	A. 6 25	55	N.E. by E.
2. Wady running S.E.	7 15	50	N.E.
3. Wady es-Sŭmghy,	8	45	S.E.
4. A side Wady,	9 40	1 40	N.N.E.
5. Head of Wady es-Sa'deh,	10 20	40	S.E.
6. en-Nuweibi'a, fountain,	12 15	1 55	gen. E.N.E.

	Time.	H. m.	Course.
7. el-Wâsit,	1 30	1 15	
8. Nuweibi'a of the Terabîn	2 15	45	
9. Encampment,	D. 3 15		
	A. 4	45	
	Total	9 30	

General Course along the coast, N.N.E.

THERMOM. F.	Sunrise,	63°	Clear and cloudy alternately. —
	10 a.m.	69°	Wind N.E. strong.
	2 p.m.	76°	
	Sunset,	74°	

Tuesday, April 3d.

	Time.	H. m.	Course.
From Encampment,	D. 5 30		
1. Mŭrbŭt Ka'ûd el-Wâsileh,	A. 7 15	1 45	
2. Râs el-Burka',	10	2 45	
3. Abu Suweirah,	11 30	1 30	
4. Wady el-Muhâsh,	2 30	3	
5. End of et-Tîh,	3 30	1	
6. Wady el-Mukŭbbeleh,	4	30	
7. Wady el-Huweimirât, Encamped.	5	1	
	Total	11 30	

General Course of the coast, N.N.E.

THERMOM. F.	Sunrise,	64°	Clear and fine. Wind N.E. strong.
	10 a.m.	68°	
	2 p.m.	79°	
	Sunset,	76°	

Wednesday, April 4th.

	Time.	H. m.	Course.
From Encampment,	D. 6 15		
1. Wady el-Huweimirât, (northern,)	A. 7 15	1	
	D. 7 35		
2. Wady Merâkh, mouth,	A. 9 30	1 55	
3. W' el-Kŭreiyeh, or el-Kŭrey,	10 15	45	
4. W' el-Mezârîk,	10 45	30	
5. W' Tâba', (fountain)	11 30	45	
6. Râs el-Musry, (point)	12 15	45	
7. N.W. corner of Gulf,	2 15	2	
	D. 2 30		
8. Castle of 'Akabah,	A. 3 50	1 20	S.E.
	Total	9	

General Course of the western coast N.E.

THERMOM. F.	Sunrise,	62°	Clear and pleasant. Wind N.E. strong.
	10 a. m.	76°	
	Sunset,	74°	

Whole distance from the Convent to 'Akabah 50½ hours.

IV. FROM 'AKABAH TO JERUSALEM. (SECT. V.)

WITH CAMELS.

Thursday, April 5th.

	Time.	H. m.	Course.
From the Castle of 'Akabah,	D. 1 15		
1. Foot of W. Mountain,	A. 2 40	1 25	N.W.
2. Encampment,	4	1 20	W.N.W.
	Total	2 45	

THERMOM. F.	10 a. m.	70°	Clear. Wind N.E. strong.
	2 p. m.	74°	
	Sunset,	66°	

Friday, April 6th.

	Time.	H. m.	Course.
From Encampment,	D. 6		
1. Wady el-Musry,	A. 6 45	45	W.N.W.
2. Gate of Pass,	7	15	N.W.
3. Râs en-Nŭkb,	8 30	1 30	W.N.W.
4. Mufârik et-Turk, (fork,)	9 25	55	W.N.W.
5. el-Humeirâwât,	11 .	1 35	N.W.
6. Wady el-Khŭmîleh,	12 10	1 10	N.N.W.
7. W' el-'Adhbeh. Encamp.	3	2 50	N.N.W.
	Total	9	

THERMOM. F.	Sunrise,	56°	Clear and cold. Wind N. strong.
	10 a.m.	56°	
	2 p.m.	62°	
	Sunset,	56°	

Saturday, April 7th.

	Time.	H. m.	Course.
From Encampment,	D. 6 10		
1. Top of low ridge,	A. 6 55	45	N.N.W.
2. W' el-Ghaidherah,	9 30	2 35	N. by W.
3. Ghŭdhîr, (Pool,)	11 15	1 45	N. by W.
	D. 12		
4. Wady el-Jerâfeh,	A. 1 30	1 30	N. by W.
5. W' el-Ghubey	3	1 30	N. by W.

	Time.	H. m.	Course.
6. W′ Bŭtlihât,	3 30	30	N. by W.
7. W′ Ghŭdhâghidh, encamp.	4 45	1 15	N. by W.
	Total	9 50	

THERMOM. F.	Sunrise,	39°	Clear and cloudy alternately. — Wind S.W., at evening N.W. A smart shower at 2½ o'clock, and other showers round about.
	10 a. m.	61°	
	2 p. m.	56°	
	Sunset,	53°	

Sunday, April 8th.

Remained encamped.

THERMOM. F.	Sunrise,	35°	Clear. Wind W. strong. The coldest morning.
	10 a. m.	60°	
	2 p. m.	63°	
	Sunset	59°	

Monday, April 9th.

	Time.	H. m.	Course.
From Encampment,	D. 5 45		
1. W′ el-Haikibeh,	A. 8	2 15	N. by W.
2. W′el Kureiyeh,	10 10	2 10	N. by W.
3. W′ Abu Tîn,	12 50	2 40	N.N.W.
4. W′ el-Khŭrâizeh,	1 30	40	N.N.W.
5. W′ 'Arâif en-Nâkah,	2 30	1	N.N.W.
6. Ridge W. of Jebel 'Arâif,	3	30	N.N.W.
7. Plain of W′ el-Mâyein, N. side. Encamp.	4 30	1 30	N.
	Total	10 45	

THERMOM. F.	Sunrise,	38°	Clear and pleasant. Wind N.W.
	10 a. m.	65°	
	2 p. m.	72°	
	Sunset,	68°	

Tuesday, April 10th.

	Time.	H. m.	Course.
From Encampment,	D. 5 45		
1. Wady el-Lussân,	A. 6 35	50	N. by W.
2. W′ el-Muzeiri'ah, (bed)	7 15	40	N. by W.
3. W′ el-Jerûr,	9	1 45	N. by W.
4. Gap in a ridge,	10 30	1 30	N. by W.
5. W′ el-Jâifeh,	11 50	1 20	N.N.E.

	Time.	H. m.	Course.
6. W′ el-Kŭsâimeh, (wells)	A. 2 20 / D. 2 50	2 30	N.N.E.
7. W′ el-'Ain, (bed)	A. 4	1 10	N.N.E.
8. Encampment,	4 25	25	N.N.E.
	Total	10 10	

Thermom. F.	Sunrise,	64°	Hazy. Wind S.E. till 9 a. m., then N.W.
	10 a. m.	71°	
	2 p. m.	73°	

Wednesday, April 11th.

	Time.	H. m.	Course.
From Encampment,	D. 5 45		
1. Wady es-Serâm, Head,	A. 7 15	1 30	N.E. by N.
2. Wady es-Serâm, Plain,	8	45	N.E. by N.
3. 'Abdeh, or el-'Aujeh,	9 30 / D. 10 45	1 30	N.
4. Junction of road,	A. 12 15	1 30	N.E. by E.
5. W′ el Abyad, and Sheikh el-Amry,	1	45	N.E. by N.
6. W′ en Nehîyeh,	2 30	1 30	N.E. by N.
7. W′ er-Ruhaibeh,	3 45	1 15	N.E. by N.
	Total	8 45	

N.B. For other Routes from the Convent of Mount Sinai to Ruhaibeh and Gaza, see Note XXII. at the end of Vol. I.

Thermom. F.	Sunrise,	66°	Wind N.E. About 11 a. m. S. — A violent Simoom till 5 p. m. with thick haze; then N.W.
	12 m.	88°	
	2 p. m.	76°	
	Sunset,	66°	

Thursday, April 12th.

	Time.	H. m.	Course.
From Ruhaibeh,	D. 5 30		
1. W′ el-Kŭrn, (el-Khŭlasah)	A. 8 20 / D. 9 15	2 50	gen. N.E.
2. W′ el-Khŭ-za'y,	A. 10 45	1 30	N.N.E.
3. W′ el-Mŭrtŭbeh,	11 55	1 10	N.N.E.
4. Bîr es-Seba', (Beersheba,)	2 45 / D. 3 35	2 50	N.N.E.
5. Encampment,	A. 4 35	1	N.E.
	Total	9 20	

THERMOM. F.	Sunrise,	60°	Clear and pleasant. Wind S.W., then N. W.
	10 a. m.	72°	
	2 p. m.	73°	
	Sunset,	66°	

Friday, April 13th.

	Time.	H. m.	Course.
From Encampment,	D. 5 25		
1. Entrance of Mountains,	A. 8 45	3 20	N.E. by E.
2. edh-Dhoherîyeh,	11 35	2 50	N.E. by E.
	Total	6 10	

THERMOM. F.	Sunrise,	50°	Clear and pleasant. Wind S.W.
	10 a. m.	68°	
	2 p. m.	66°	

Saturday, April 14th.

	Time.	H. m.	Course.
From edh-Dhoherîyeh,	D. 2 15		
	Lose 1 h.		
1. el-Khŭlîl, (Hebron)	A. 8 15	5	N.E. by E.
	D. 9 15		
2. Râmet el-Khŭlîl,	A. 10 15	1	
3. ed-Dirweh,	11 15	1	
4. Abu Fîd,	12 15	1	
5. el-Burak, (Solomon's Pools)	2 45	2 30	
	D. 3 15		
6. Rachel's Tomb,	A. 4 25	1 10	
7. Mâr Elyâs, (Convent)	4 55	30	
8. el-Kuds, Jerusalem, (Gate)	6	1 05	
	Total	13 15	

General Course from Hebron to Jerusalem, between N.E. by N. and N.N.E.

THERMOM. F.	Sunrise,	42°	Clear and cold. Wind N.E. strong.
	10 a. m.	61°	

Whole distance from 'Akabah to Jerusalem, 80 hours.

V. FROM JERUSALEM TO BETHEL, ETC. (SECT. IX.)

WITH HORSES.

General rate of Travel, 2·4 G. M. or 3 Rom. M. the Hour.

Friday, May 4th.

	Time.	H. m.	Course.
From Jerusalem, N.E. corner,	D. 7 30		
1. Ridge N. of Mount of Olives,	A. 7 55	25	N. 25° E.
2. 'Anâta, (Anathoth)	A. 8 45	50	N.E.
	D. 9 10		
3. el-Hizmeh,	A. 9 50	40	N. 20° E.
	D. 10		
4. Jeba', (Gibeah)	A. 10 40	40	N.
	D. 11 10		
5. Mŭkhmâs, (Michmash)	A. 12	50	N.E.
6. Deir Dîwân,	1 05	1 05	N. by W. 30′
	D. 1 35		N. 10° E. 35′
7. et-Taiyibeh,	A. 3 25	1 50	N.N.E.
	Total	6 20	

Saturday, May 5th.

	Time.	H. m.	Course.
From Taiyibeh,	D. 4 50		
	Lose 40 m.		
1. Beitîn, (Bethel)	A. 7 30	2	W.S.W.
	D. 9 45		
2. el-Bîreh, (Beeroth)	A. 10 30	45	S. 48° W.
	D. 11 10		
3. Râm-Allah,	A. 11 30	20	W.
	D. 12 30		
4. el-Jîb, (Gibeon)	A. 1 45	1 15	S. by W. ½ W.
	D. 2 25		
5. Neby Samwîl, (Mizpeh?)	A. 2 55	30	S. 21° W.
	D. 3 45		
6. Jerusalem, Damasc. Gate,	A. 5 35	1 50	S. 35° E.
	Total	6 40	

VII. FROM JERUSALEM TO 'AIN JIDY, THE DEAD SEA, JORDAN, ETC. (SECT. X.)

WITH HORSES.

Tuesday, May 8th.

	Time.	H. m.	Course.
From Jerusalem, Yâfa Gate,	D. 9 50		
	Lose 5 m.		
1. Mâr Elyâs,	A. 10 55	1	S. 25° W.
2. Rachael's Tomb,	11 25	30	S. W. by S.
3. Beit Lahm, (Bethlehem)	11 50	25	S. 5° E.
	D. 12 05		
4. el-Burak, (Solomon's Pools)	A. 1 10	1 05	S. W.?
	D. 3 15		
	Lose 5 m.		
5. el-Fureidîs, (Frank Mountain,) Base,	A. 5 10	1 50	E. S. E.?
	D. 6		
6. Tents of the Ta'âmirah,	A. 6 40	40	W. S. W.
	Total	5 30	

Wednesday, May 9th.

	Time.	H. m.	Course.
From Encampment,	D. 6 10		
1. Tekû'a, (Tekoa)	A. 6 35	25	S. 5° E.
	D. 7 40		
2. Bîr ez-Za'feraneh,	A. 9 20	1 40	S. 35° W.
	D. 9 25		
	Lose 10 m.		
3. Beni Na'îm,	A. 12 20	2 45	S. 70° W. 1h 15′
	D. 3 30		S. 30′
			S. 50° E. 1h
4. Zîf, (W. side of Tell Zif)	A. 4 45	1 15	S. W. ½ S.
	D. 5 10		
5. Kurmul, (Carmel)	A. 6 25	1 15	S. ½ W.
	D. 6 30		
6. Ma'în, (Maon)	A. 6 55	25	S. ¾ W.
	Total	7 45	

THERMOM. F. Sunrise, 50° | Clear and cool. Wind W.
2 p. m. 67°

Thursday, May 10th.

	Time.	H. m.	Course.
From Carmel,	D. 7 10		
	Lose 10 m.		
1. Bîr Selhûb,	A. 11 30	4 10	E. ½ S.
	D. 11 40		
2. Wady el-Ghâr, bottom,	A. 12 20	40	E. ½ S.
	2 10	1 50	E. ½ S.
3. Nŭkb 'Ain Jidy, (Pass)	D. 2 45		
4. 'Ain Jidy, (En-gedi) Encamp.	A. 3 30	45	E.S.E.
5. Shore of Dead Sea,		25	E.S.E.
	Total	7 50	

Thermom. F.	Sunrise,	51°	Clear and pleasant. Wind E.; at evening W.
	2 p m.	82°	
	Sunset,	80°	

Friday, May 11th.

	Time.	H. m.	Course.
From Head of the Pass,	D. 8 10		
1. Wady Sudeir,	A. 9	50	
	Lose 10 m.		
2. Wady Hŭsâsah,	11 40	2 30	
	12 30	50	
3. Wady Derejeh, (Khŭreitûn)	D. 1 50		
	A. 2 25	35	
4. Wady et-Ta'âmirah,	D. 2 35		
5. Cliff over 'Ain Terâbeh,	A. 3 40	1 05	
	Total	5 50	

General Course all day about N.N.E. parallel to the shore.

Thermom. F.	Sunrise,	68°	Clear and warm. Wind east; in the afternoon north.
	2 p. m.	85°	
	Sunset,	78°	

Saturday, May 12th.

	Time.	H. m.	Course.
From Encampment,	D. 5		
1. Wady Râs el-Ghuweir,	A. 6 05	1 05	gen. N.N.E.
2. Wady er-Râhib, or en-Nâr,	8 30	2 25	gen. N.N.E.
	8 45	15	N.E. by E.
3. Râs el-Feshkhah,	D. 9 05		
	A. 9 45	40	N.E. by E.
4. 'Ain el-Feshkhah,	D. 10 20		

	Time.	H.	m.	Course.
5. 'Ain Jehâir,	A. 12 30	2	10	N. E. by E.
6. el-Helu, (Ford of Jordan).	A. 1 40 / D. 2 35	1	10	about E. N. E.
7. 'Ain Hajla, (Beth Hoglah)	A. 3 30 / D. 3 45		55	N. W. ½ N.
8. Kŭsr Hajla,	A. 4 05 / D. 4 30		20	S. W. by W.
9. Erîha, (Jericho)	A. 5 45	1	15	N. 38° W.
	Total	10	15	

THERMOM. F.	Sunrise,	70°	Clear and hot. Wind E. In p. m. S.
	10 a. m.	84°	
	Sunset,	78°	

Sunday, May 13th.

Remained at Jericho.

THERMOM. F.	Sunrise,	70°	Clear and hot. Wind S., in the afternoon W.
	10 a. m.	86°	
	2 p. m.	91°	
	Sunset,	76°	

Monday, May 14th.

	Time.	H.	m.	Course.
From Jericho,				
1. 'Ain es-Sultân, (direct)	D. 8 10		35	N. 35° W.
2. Ridge above Sugar Mills,	A. 8 25 / D. 8 40		15	N. 60° W.
3. 'Ain Dûk,	A. 9 30 / D. 9 35		50	about N. N. W.
4. Top of Pass,	A. 10 20		45	W.
5. High Ridge,	A. 11 / D. 11 15		40	S. W. by S.
6. Arab Cemetery,	A. 12 15	1		S. W. by W.
7. Deir Dîwân,	A. 3 20 / D. 3 40	3	05	W. by N. 1h 45′ / N. W. 1h 20′
	Lose 20 m.			
8. Beitîn, (Bethel)	A. 5	1		abt. N. W. by W.
	Total	8	10	

THERMOM. F.	Sunrise,	64°	Clear and pleasant. Wind W.
	Sunset,	58°	

Tuesday, May 15th.

	Time.	H.	m.	Course.
From Beitîn,	D. 5 50			
1. el-Bîreh, (Fountain)	A. 6 50	1		S. W. ½ W.
	D. 7			
2. 'Atâra, ruins,	A. 7 40		40	S. ½ E.
3. er-Râm, (Ramah)	A. 8 25		45	S. by E. ½ E.
	D. 10			
	Lose 10 m.			
4. Tuleil el-Fûl,	A. 11		50	S. 10° W.
	D. 11 30			
5. Sha'fât, (opposite)	A. 11 45		15	S. ½ W.
6. Scopus, brow,	12 05		20	S. ½ W.
7. Jerusalem, Damascus Gate,			25	S. ½ W.
	Total	4	15	

THERMOM. F.	Sunrise,	48°	Clear and warm. Wind W.
	2 p. m.	76°	
	Sunset,	71°	

VIII. FROM JERUSALEM TO GAZA AND HEBRON.

(SECT. XI.)

WITH MULES.

Thursday, May 17th.

	Time.	H.	m.	Course.
From Jerusalem,	D. 7 55			
1. Mâr Elyâs,	A. 8 55	1		S. 25° W.
2. Rachel's Tomb,	9 30		35	S. W. by S.
3. Beit Jâla,	A. 10		30	W. by S.
	D. 10 15			
4. Height N. W. of Beit Jala,	A. 10 30		15	about N.W.
	D. 10 40			
	Lose 25 m.			
5. High Point W. of W' Bittir,	A. 11 45		40	about W. by N.
	D. 12 20			
6. Beit 'Atâb,	A. 2 50	2	30	N. 63° W.
	D. 3 15			
7. Ruined Khân,	A. 4 15	1		S. 17° W.
	D. 4 20			
8. Beit Nettîf,	A. 5 50	1	30	S. 85° W.
	Total	8		

THERMOM. F.	Sunrise,	68°	Clear and pleasant. Wind W.
	10 a.m.	76°	
	Sunset,	63°	

Friday, May 18th.

	Time.	H. m.	Course.	
From Beit Nettîf,	D. 7			
1. Ridge W. of Wady es-Sŭmt,	A. 8 15	1 15	S.W.	20′
			W. by N.	55′
2. Well in Valley,	8 45	30	W. by N.	
	D. 9 05			
3. Deir Dubbân (Caverns),	A. 9 40	35		
	D. 10 35			
4. Kudna,	A. 11 25	50		
5. Beit Jibrîn[1] (Eleutheropolis)	12 30	1 05		
	D. 2 45			
6. Dhikrîn,	A. 4 10	1 25	N.N.W.	
7. Tell es-Sâfieh,	5 15	1 05	N. 10° W.	
	Total	6 45		

THERMOM. F.	Sunrise,	62°	Clear and pleasant. Wind W.
	2 p.m.	78°	
	Sunset,	68°	

Saturday, May 19th.

	Time.	H. m.	Course.	
From Tell es-Sâfieh,	D. 5 30			
1. Sŭmmeil,	A. 6 50	1 20	S. 50° W.	
	D. 7 35			
2. Kurâtiyeh,	A. 8 55	1 20	S. 80° W.	
3. Bureir,	11 10	2 15	S. 55° W.	90′
	D. 12 45		S. 48° W.	45′
	Lose 30 m.			
4. Beit Hŭnûn,	A. 3 20	2 05	S. 80° W.	
5. Ghŭzzeh (Ġaza),	4 45	1 25	S. 80° W.	35′
			S.W.	30′
	Total	8 25		

THERMOM. F.	Sunrise,	63°	Clear, pleasant, warm. Wind S.W.
	10 a.m.	82°	At evening N.W.
	2 p.m.	80°	
	Sunset,	73°	

[1] From the Well (No. 2.) to Beit Jibrîn, the whole distance is to be reckoned about two hours on a straight course.

Sunday, May 20th.

Remained at Gaza.

THERMOM. F.	Sunrise,	71°	Clear and pleasant. Wind N.W.
	10 a.m.	75°	Afternoon S.W.
	Sunset,	70°	

Monday, May 21st.

	Time.	H. m.	Course.	
From Gaza,	D. 12 20			
1. Hûj,	A. 2 55	2 35	N.E.	30′
	D. 3 30		E.	80′
			E. by N.	45′
2. Bureir,	A. 4 50	1 20	N. 20° E.	
	Total	3 55		

THERMOM. F.	Sunrise,	64°	Wind S.W. Afternoon N.W.
	10 a.m.	75°	
	Sunset,	64°	

Tuesday, May 22d.

	Time.	H. m.	Course.	
From Bureir,	D. 5 25			
1. Um Lâkis,	A. 6 10	45	E. ½ S.	
	D. 6 20			
2. Tell el-Hasy,	A. 7 25	1 05	S. 55° E.	
	D. 7 45			
3. 'Ajlân,[1]	A. 8 15	30	N. ½ W.	
	D. 8 25			
4. es-Sukkarîyeh,	A. 9 20	55	E. by S.	30′
	D. 9 50		E.	25′
5. el-Kubeibeh,	A. 11 20	1 30	abt. E. by N.	
6. Beit Jibrîn,	12 30	1 10	N.E.	
			S.S.E.	30′
7. ed-Dawâimeh,		1 45	S. 20° E.	45′
			S. 20° W.	30′
	Total	7 40		

THERMOM. F.	Sunrise,	54°	Clear and sultry. Wind S.W.
	10 a.m.	80°	
	2 p.m.	78°	
	Sunset,	68°	

[1] The direct distance from Um Lâkis to 'Ajlân is 45 or 50 minutes.

Wednesday, May 23d.

	Time.	H. m.	Course.	
Return and reckon from Beit Jibrîn,	D. 6			
1. Idhna (Jedna),	A. 8	2	S. S. E.	30′
	D. 9 15		E. S. E. ½ E.	90′
2. Teffûh (Beth Tappuah),	A. 11 30	2 15	gen. E. S. E.	
	D. 12 15			
3. el-Khŭlîl (Hebron),	A. 2	1 45	E. ½ S.	1h
			S. 65° E.	45′
		Total 6		

THERMOM. F.	Sunrise.	64°	Morning clear, wind S.W. After
	10 a. m.	86°	11 o'clock, violent Sirocco and haze.
	2 p. m.	86°	Evening, wind N.W. clear.
	Sunset	65°	

Thursday, May 24th, and Friday, May 25th.

Remained at Hebron.

May 24th.			May 25th.		
THERMOM. F.	Sunrise,	54°	THERMOM. F.	Sunrise,	49°
	10 a. m.	70°		10 a. m.	68°
	2 p. m.	72°		2 p. m.	71°
	Sunset,	56°		Sunset.	59°

Both days clear and fine. Wind N.W.

IX. FROM HEBRON TO WADY MUSA AND BACK.

(SECT. XII.)

WITH CAMELS.

Saturday, May 26th.

	Time.	H. m.	Course.
From Hebron,	D. 11 20		
	Lose 5 m.		
1. Tell Zif,	A. 1	1 35	about S. by E.
	2 25	1 25	S. ½ W.
2. Kurmul (Carmel),	D. 2 40		
3. Top of Mountain,	A. 3 40	1	S. 8° E.
4. Encampment,	4 45	1 05	about S. S. E.
		Total 5 05	

THERMOM. F.	Sunrise,	43°	Clear and cool, pleasant. Wind N.W.
	10 a. m.	69°	
	Sunset,	66°	

Sunday, May 27th.

Remained encamped.

THERMOM. F.	Sunrise,	54°	Clear and pleasant. Wind N.W.
	10 a. m.	74°	
	2 p. m.	82°	
	Sunset,	67°	

Monday, May 28th.

	Time.	H. m.	Course.
From Encampment,	D. 7 30		
	Lose 1 h.		
1. Rujeim Selâmeh,	A. 11 50	3 20	about S.
	D. 12 20		
2. ez-Zuweirah el-Fôka,	A. 2 05	1 45	gen. S.E.
3. ez-Zuweirah,	6 40	4 35	S.E.
4. Wady en-Nejd,	6 50	10	S.E.
	Total	9 50	

THERMOM. F.	Sunrise,	52°	Wind S.W. Towards evening N.E. from Dead Sea.
	Sunset,	80°	

Tuesday, May 29th.

	Time.	H. m.	Course.
From Wady en-Nejd,	D. 4 50		
1. Khashm Usdum, N. end,	A. 5 50	1	S.E. 35′; S.S.E. 25′
	Lose 1 h.		
2. S.W. Corner of Dead Sea,	A. 8 30	1 40	about S.S.E.
3. Wady el-Fikreh, and W. end of Cliffs,	11	2 30	gen. S. 38° W.
4. 'Ain el-'Arûs,	11 45	45	gen. S.S.E.
	D. 1 35		
5. Mouth of Wady el-Jeib,	A. 2 50	1 15	gen. S. 30° E.
6. Encampment in el-Jeib,	6	3 10	S.S.W. 1 50′; S. 1 20′
	Total	10 20	

THERMOM. F.	Sunrise,	70°	Clear and sultry. Wind variable.
	2 p. m.	92°	
	Sunset,	88°	

Wednesday, May 30th.

	Time.	H. m.	Course.
From Encampment,	D. 12 10		
	Stop 1 hour.		
1. 'Ain el-Buweirideh,	A. 8 40 / D. 12 50	7 30	S. to S. ½ W.
2. W. side of Porphyry Cliffs,	A. 4	3 10	S. S. E. 1h40′ / S. E. by E. 1h30′
3. Nŭkb Nemela, foot,	5 15	1 15	S. 50′ / S. S. E. 25′
	Slow.		
4. Nŭkb Nemela, top, (Encamp.)	6 30	1 15	gen. S. S. E.
	Total	13 10	

Thermom. F.	Sunrise,	69°	Wind S.W. At first pleasant, then a fierce Sirocco. At evening N.W.
	10 a. m.	96°	
	12	102°	
	2. p. m.	96°	
	Sunset,	76°	

Thursday, May 31st.

	Time.	H. m.	Course.
From Encampment,	D. 8 30		
1. es-Sîk of Nemela, W. end,	A. 11 20	2 50	S. E. 55′ / S. S. W. 25′ / S. E. 1h30′
2. Sutûh Beida, mîd. of plain,	12 10 / D. 12 45	50	S. S. E. 30′ / S. by W. 20′
3. es Sîk of Wady Mûsa, E. end,	A. 3 / D. 3 05	2 15	gen. S. 2h / abt. W. 25′
	Lose 10 m.		
4. Wady Mûsa,	A. 3 45.	30	gen. W.
	Total	6 25	

Thermom. F.	Sunrise,	75°	Warm but pleasant. Wind N.W.

Friday, June 1st.

	Time.	H. m.	Course.
From Wady Mûsa, return,	D. 11		
	Stop 1 hour.		
1. Nŭkb Nemela, top,	A. 5	5	see May 31.
2. Nŭkb Nemela, foot,	5 40	40	"
3. W. side of Porphyry Cliffs,	6 40 / D. 9 10	1	"
4. Encampment in el-'Arabah,	A. 1 30	4 20	gen. N. 55° W.
	Total	11	

Thermom. F.	Sunrise	67°	Clear and warm. Wind N.W.
	Sunset	82°	

Saturday, June 2d.

	Time.	H. m.	Course.
From Encampment,	D. 4 45		
1. Wady el-Jeib (E. side),	A. 6 30	1 45	abt. W.N.W.
2. 'Âin el-Weibeh,	7 20	50	W.N.W.
	D. 9 45		
3. 'Aîn el-Mureidhah,	A. 1	3 15	N.N.W. 1¼ h. / N.N.E. 2 h.
4. Nŭkb el-Khŭrâr, top	4	3	N.N.W.
5. Nŭkb es-Sŭfâh, foot	6 40	2 40	N.N.W.
6. Id. (Zephath), top	7 45	1 05	gen. N.N.W.
7. Encampment	9 15	1 30	gen. N.N.W.
		Total 14 05	

THERMOM. F. Sunrise, 68° | Clear and warm. Wind S. W.
10. a. m. 78° | strong.

Sunday, June 3d.

	Time.	H. m.	Course.
From Encampment,	D. 10 45		
1. Nŭkb el-Muzeikah,	A. 12 45	2	N. 15° W.
2. Kubbet el-Baul,	2	1 15	N.N.W.
3. 'Ar'ârah (Aroer),	4 45	2 45	N.N.W. 1 40′ / N. 1 05′
	D. 4 55		
4. Encampment,	A. 6	1 05	N.E.
		Total 7 05	

THERMOM. F. Sunrise, 66° | Clear and pleasant. Wind N.W.
Sunset, 74° |

Monday, June 4th.

	Time.	H. m.	Course.
From Encampment,	D. 5		
1. el-Milh (Malatha),	A. 6	1	N.E.
	D. 7 40		
2. Top of mountain-ridge,	A. 9 45	2 05	N. 26° E.
	D. 10		
3. Semû'a (Eshtemoa)	A. 1	3	abt. N. 20° E.
	D. 2 20		abt. N. 20° E.
	Lose 1 h.		
4. Wady el-Khŭlîl, bottom,	A. 5	1.40	abt. N. 20° E.
5. el-Khŭlîl, (Hebron)	7 15	2 15	
		Total 10	

THERMOM. F. Sunrise, 59° | Clear and pleasant. Wind N.W.
Sunset, 67° |

Tuesday, June 5th.

Remained at Hebron.

THERMOM. F.	Sunrise,	61°	Clear and warm. Wind N.W.
	10 a. m.	80°	
	2 p. m.	80°	
	Sunset,	71°	

X. FROM HEBRON TO RAMLEH AND JERUSALEM. (SECT. XIII.)

WITH HORSES.

Wednesday, June 6th.

	Time.	H.	m.	Course.	
From Hebron,	D. 1				
	Lose 30 m.				
1. Dûra, (Dora, Adora, Adoraim)	A. 4	2	30	W. by S.	
	D. 4 40				
2. el-Burj,	A. 8	3	20	S. W.	1h
				W.	1h
				S. W.	1h
				S. by W.	20′
	Total	5	50		

THERMOM. F.	Sunrise,	74°	Clear and warm. Wind S.
	10 a. m.	88°	

Thursday, June 7th.

	Time.	H.	m.	Course.	
From el-Burj,	D. 6 40				
1. Um esh-Shŭkf.	A. 7 40	1		N.E. by E.	20′
	D. 8			N. N. E.	40′
	Lose 15 m.				
2. Idhna, (Jedna)	A. 10 30	2	15	N.E. ½ N.	
	D. 10 45				
3. Terkûmieh, (Tricomias)	A. 11 50	1	05	N.N.E.	25′
	D. 2 25			E.	25′
				E.N.E.	15′
4. Beit Nŭsîb, (Nezib)	A. 3		35	N. ¾ W.	
	D. 3 15				
5. Bîr es-Sûr,	A. 4 05		50	N.N.W.	30′
	D. 4 35			N.N.E.	20′
6. Beit Nettîf,	A. 6 25	1	50	N. by E.	15′
				N.	1 35′
	Total	7	35		

THERMOM. F.	Sunrise,	72°	Clear and very warm. Wind N.W.
	2 p. m.	97°	
	Sunset	88°	

Friday, June 8th.

	Time.	H. m.	Course.
From Beit Nettîf,	D. 4 55		
	Lose 30 m.		
1. 'Ain Shems, (Bethshemesh)	A. 6 55	1 30	N. 12° W.
	D. 7 10		
2. Well in the Plain,	A. 9 15	2 05	N.N.W.
	D. 9 25		
3. 'Âkir, (Ekron)	A. 11	1 35	abt. N. W. by W.
	D. 2 50		
4. er-Ramleh,	A. 4 40	1 50	N.E. ½ N.
	Total	7	

THERMOM. F.	3½ a. m.	76°	Slight haze, very hot. Wind N.W.
	Sunrise,	83°	
	11 a. m.	94°	
	12	105°	
	2 p. m.	97°	
	Sunset,	90°	

Saturday, June 9th.

	Time.	H. m.	Course.	
From Ramleh,	D. 3			
1. Ludd, (Lydda)	A. 3 45	45	N. 57° E.	
	D. 4			
	Lose 10 m.			
2. Dâniyâl,	A. 4 50	40	S. 3° E.	
3. Jimzu, (Gimzo)	5 20	30	S. 85° E.	
	Lose 20 m.			
4. Ûm Rûsh,	A. 7 50	2 10	abt. E.S.E. ½ S.	
	D. 9 20			
5. Beit 'Ûr et-Tahta	A. 10 20	1	abt. E.S.E. ½ S.	
6. Beit 'Ûr el-Fôka,	11 20	1	S. 60° E.	
	D. 12			
	Lose 20 m.			
7. el-Jîb, (Gibeon)	A. 2 50	2 30	S. 65° E.	1 40′
	D. 3		S. 27° E.	50′
8. Beit Hanîna,	A. 3 50	50		
9. Jerusalem,	5 20	1 30		
	Total	10 55		

THERMOM. F.	Sunrise,	76°	Warm but pleasant. Wind N.W.

XI. FROM JERUSALEM TO NAZARETH AND MOUNT TABOR. (SECT. XIV.)

WITH MULES.

Wednesday, June 13th.

	Time.	H. m.	Course.
From Jerusalem,	D. 6 45		
	Stop 15m.		
1. el-Bîreh, (Beeroth)	A. 10	3	gen. N. 4° E.
	D. 10 25		
2. Jifna, (Gophna)	A. 12	1 35	N.N.E. 35′
	D. 1 40		N. 1h
3. 'Ain Sînia,	A. 2 05	25	N.E.
4. Wady el-Belât, Head	3 20	1 15	gen. N.
	D. 3 30		
5. Jiljîlia,	A. 4 20	50	gen. N.
	D. 4 40		
6. Sinjil,	A. 5 45	1 05	E.
	Total	8 10	

THERMOM. F.	4 a. m.	52°	Clear and pleasant. Wind N. W.
	Sunrise,	56°	
	2 p. m.	76°	
	Sunset,	66°	

Thursday, June 14th.

	Time.	H. m.	Course.
From Sinjil,	D. 6		
1. Turmus 'Âya,	A. 6 30	30	N. 85° E.
2 Seilûn, (Shiloh)	7	30	N.N.E.
	D. 8		
3. Lubban, the village	A. 9	1	N.W. by W. 20′
			W. 30′
	Lose 10 m.		N. 10′
4. Khân es Sâwieh,	A. 9 50	40	E. by N. 20′
			N.N.E. 20′
5. Ridge S. of the plain Mŭkhna,	10 35	45	N. by W.
6. Mouth of Nâbulus-valley,	1	2 25	N.N.E.
7. Nâbulus,	1 30	30	N.W.
	Total	6 20	

From Nâbulus to summit of Gerizim, S.W. 20 min. steep ascent; S.E. 20 min. level.

THERMOM. F.	Sunrise,	64°	Clear and pleasant. Wind N.W.
	2 p.m.	78°	
	Sunset,	73°	

Friday, June 15th.

	Time.	H.	m.	Course.
From Nâbulus,	D. 7			
1. Sebŭstieh, (Samaria)	A. 9 10	2	10	W.N.W. 1h
	D. 10 40			N. by W. 1 10′
2. Ridge N. of Sebŭstieh,	A. 11 45	1	05	N. by E.
3. Jeba',	12 45	1		E.N.E.
	D. 2 30			
4. Sânûr,	A. 3 20		50	E.N.E. 20′
				N.E. 30′
5. Kŭbâtîyeh,	4 45	1	25	abt. N.E.
6. Jenîn, (Ginæa)	6 15	1	30	
		Total 8		

THERMOM. F.	Sunrise,	62°	Clear and warm. Wind N.W.
	2 p. m.	82°	
	Sunset,	70°	

Saturday, June 16th.

	Time.	H.	m.	Course.
From Jenîn,	D. 4 45			
1. Zer'în, (Jezreel)	A. 7	2	15	N. 15° E.
	D. 7 30			
2. 'Ain Jâlûd,	A. 8		30	abt. S.E.
	D. 8 55			
3. Sôlam, (Shunem)	A. 10 25	1	30	about N.
	D. 10 45			
4. Foot of mountains of Nazareth, (N. side of Great Plain)	A. 12 30	1	45	about N. 9° W.
5. en-Nâsirah, (Nazareth)	1 45	1	15	about N. 9° W. circuitous.
		Total 7	15	

THERMOM. F.	Sunrise,	64°	Clear and pleasant. Wind N.W.
	2 p. m.	78°	
	Sunset,	72°	

Sunday, June 17th.

Remained at Nazareth.

THERMOM. F.	Sunrise,	64°	Clear and sultry. Wind S.
	10 a. m.	88°	
	2 p. m.	88°	
	Sunset,	74°	

Monday, June 18th.

	Time.	H. m.	Course.
From Nazareth,	D. 7 35		
1. Debûrieh, (10 min. N. of vill.)	A. 9 20 / D. 9 25	1 45	E.S.E.
2. Mount Tabor, summit	A. 10 25	1	E.S.E.
	Total	2 45	

THERMOM. F.	Sunrise,	80°	Hazy and sultry. Wind S.E.
	10 a. m.	98°	Violent Sirocco.
	2 p. m.	95°	
	Sunset,	74°	

XII. FROM MOUNT TABOR TO SAFED. (SECT. XV.)

WITH MULES.

Tuesday, June 19th.

	Time.	H. m.	Course.
From Tabor,	D. 7 35		
	Lose 10 m.		
1. Khân et-Tujjâr,	A. 9 40	1 55	N.N.W. 45′ / abt. N. 15′ / abt. N.E. 55′
2. Lûbieh,	11	1 20	gen. N. 32° E. / abt. N.N.E.
3. Tell Hattîn,	12 / D. 12 25	1	abt. N.N.E.
4. Hattîn,	A. 12 50 / D. 1	25	about N. circuitous.
5. Tŭbarîyeh, (Tiberias)	A. 3	2	abt. S.E. by E.
	Total	6 40	

THERMOM. F.	Sunrise, 64°	Clear and warm. Wind S.W.	
	Sunset, 80°		

Wednesday, June 20th.

	Time.	H. m.	Course.
From Tŭbarîyeh,	D. 8 20		
1. el-Mejdel, (Magdala)	A. 9 30	1 10	about N.W.
	Lose 20 m.		
2. W'er-Rŭbŭdîyeh and Abu Shûsheh,	10 40	50	N. by W.
	D. 11 10		
3. Khân Minyeh, (Capernaum)	A. 11 50	40	N. 62° E.
	D. 11 55		
4. Tell Hûm,	A. 1	1 05	N.E.
	D. 1 25		
5. Mouth of Jordan,	A. 2 30	1 05	N.E.
	Total	4 50	

Note. — Excursion on the Plain at the N. end of the Lake Tiberias.

	Time.	H. m.	Course.
From Mouth of Jordan,	D. 5		
1. el-Mes'adîyeh,	A. 5 20	20	S. 40° E.
2. Dûkah,	A. 5 45	25	S. 25° E.
	D. 5 50		
3. et-Tell, (Julias)	A. 6 40	50	N. 5° W.
4. Encampment,	7 20	40	S. 60° W.

The rate of travel on this Excursion was more rapid than usual.

THERMOM. F.	Sunrise, 75°	Clear and very warm. Wind S.W.	
	2 p. m. 95°	Sirocco.	
	Sunset, 85°		

Thursday, June 21st.

	Time.	H. m.	Course.
From Mouth of Jordan,	D. 5 50		
	Lose 15 m.		
1. Damascus Road,	A. 8 40	2 35	abt. W.N.W.
2. Safed,	10 45	2 05	abt. W.N.W.
	Total	4 40	

Note. — From Safed to Benît about 55 minutes; viz. N. 40° E. 30′, and N. 45° E. 25′.

THERMOM. F.	Sunrise,	71°	Clear and pleasant. Wind W.
	10 a. m.	82°	〃
	2 p. m.	82°	〃

XIII. FROM SAFED TO BEIRÛT. (SECT. XVI.)

WITH MULES.

Friday, June 22d.

	Time.	H. m.	Course.
From Safed,	D. 12 15		
1. el-Jish, (Giscala)	A. 2 35	2 20	N.N.W. ½ W.
2. High Land N. N. W. of W. el-Mu'addamîyeh	4 15	1 40	N. by W.
3. Bint Jebeil,	6 10	1 55	about N. ½ W.
	Total	5 55	

THERMOM. F.	Sunrise,	61°	Clear and pleasant. Warm.
	10 a. m.	87°	

Saturday, June 23d.

	Time.	H. m.	Course.
From Bint Jebeil,	D. 4 30		
1. Haddâta,	A. 6 30	2	N. ½ W. 1½h; N.W. ½h
2. Brow of Mountain,	6 55	25	N.W.
	Stop 1 h. 50 m.		
3. Kâna, (Kanah)	11 40	2 55	about W.N.W.
4. Kabr Hairân,	12 35	55	about W.N.W.
5. Râs el-'Ain,	1 45	1 10	about W. by N.
	D. 4 25		
6. Sûr, (Tyre)	A. 5 35	1 10	about N.N.W. circuitous.
	Total	8 35	

THERMOM. F.	Sunrise,	65°	Clear and pleasant.

Sunday, June 24th.

Remained at Tyre.

Monday, June 25th.

	Time.	H.	m.	Course.
From Sûr,	D. 6			
1. Khân el-Kâsimîyeh,	A. 7 45	1	45	
	D. 8 45			
2. 'Adlân, (Ruins)	A. 10 30	1	45	
3. Khân el-Khŭdr, (St. George)	11 45	1	15	
4. 'Ain el-Kanterah,	12 10		25	
5. 'Ain el-Burâk,	12 55		45	
6. Nahr ez-Zaherâny,	1 15		20	
7. Nahr Sanîk,	2 30	1	15	
	D. 5 15			
8. Saida, (Sidon)	A. 5 50		35	
	Total	8	05	

Tuesday, June 26th.

	Time.	H.	m.	Course.
From Saida,	D. 5 10			
1. Bridge of Nahr el-Auly, (Bostrenus)	A. 5 50		40	
2. Neby Yûnas,	8 10	2	20	
	D. 8 50			
3. Nahr ed-Dâmûr, (Tamyras)	A. 10 15	1	25	
4. Khân el-Musry,	10 55		40	
5. Khân Khulda,	12 10	1	15	
6. Wady Shuweifât,	1		50	
7. Beirût, Grove, (Encamp ½ h. S. of Gate.)	3	2		
	Total	9	10	

Thermom. F.	Sunrise,	68°	Clear and pleasant. Warm.
	2 p. m.	84°	
	Sunset,	78°	

SECOND APPENDIX.

ARABIC LANGUAGE, AND LISTS OF ARABIC NAMES.

A.

ESSAY

ON THE

PRONUNCIATION OF THE ARABIC,

CHIEFLY AS SPOKEN IN SYRIA;

WITH AN ACCOUNT OF THE CORRUPTIONS TO WHICH THE SEVERAL LETTERS ARE LIABLE.

BY ELI SMITH.

[In introducing the following Essay to the reader, it is but justice to remark, that Mr. Smith has been for more than twelve years a resident in the Levant, chiefly in Syria; where, besides having had daily intercourse with the Arab population, he has regularly pursued the study of the Arabic language, aided by the best works of European scholars. He has likewise travelled extensively, not only in Syria and Palestine, but also in Armenia, Persia, and Egypt. The fact too of his having long had charge of the press at Beirût, and been engaged in the preparation of Arabic books, and the correction of the proofs, assisted by native helpers, is a further pledge of his accuracy, and minute attention to the orthography and pronunciation of the language.—EDITOR.]

I PREFIX a single remark in respect to some unusual grammatical forms in the spoken Arabic. We found the Bedawîn south of Hebron and around Wady Mûsa still using the feminine plural of verbs, both in the past and future tenses, which has been commonly considered as no longer existing in the spoken language. It is employed also by the peasants around Hebron and Jerusalem, but not so generally. In pronouncing it, they omit the final vowel. Thus for ضربن they say *dŭrŭbn;* and for يضربن, *yŭdrŭbn*. The Bedawîn, also, generally among whom we travelled, have retained the feminine plural of adjectives; instead of which the masculine plural is elsewhere universally employed.

I. CONSONANTS.

ا Alef. (ʾ)

The *Alef* at the head of the Arabic Alphabet, is the Alef that receives the *Hamzeh*, which it stands here to represent. The *Hamzeh* is in no sense a breathing; but is the slight sound which is made by merely opening the larynx, in attempting to pronounce any word whose first letter is a vowel; so that the Arabic language by writing this sound, presents the phenomenon of having no word begin with a vowel. When it occurs in the middle, or at the end of a word, the voice must be entirely stopped before it can be pronounced; and thus it becomes much more perceptible.

As there is no Roman letter to represent the Hamzeh, it may be expressed by this sign (ʾ).

* 1. At the *end* of a word, it is no longer heard in the spoken language. *Verbs* which end in it, are treated exactly as if their final letter was ى. This holds true before suffixes and sufformatives. E. g. قَرَاَهُ *kŭrâh* is used for قَرَأَهُ; قَرَأَتْ *kŭrat* for قَرَأَتْ; قَرَيْنَا *kŭreina* for قَرَأْنَا.

At the end of *nouns*, with a vowel before it, it is treated as a و, ا, or ى, according to the nature of that vowel. If a Sekûn precede, it is usually pronounced like و; as جُزْوٌ *juzu* for جُزْءٌ (part). — But in the relative adjective of جزء, the Hamzeh is heard; e. g. جُزْئِيّ (partial, little) is pronounced *juz'y*.

After an Alef at the end of nouns, it entirely disappears, having no influence even on the accent. E. g. أَجْزَاءٌ is pronounced *éjza* (vulg. *ijza*).—If a suffix follow, a ى pronounced only as a Kesrah, takes its place, without any regard to case. Thus, اقرباؤنا, اقرباءنا, and اقربائنا, become اقربينا *akrabâina*.

After a و or a ى, it has the effect of doubling those letters. E. g. سُوٌّ (bad) is heard for سُوْءٌ, شَيّ for شَيْءٌ (thing), and نَوّ for نَوْءٌ (tempest).

2. In the *middle* of a word the Hamzeh is rarely audible.—After an ا, only a ى pronounced as a Kesrah is heard; e. g. قايِل *kâil* is used for قائِل and فضايِل *fŭdâil* for فضائِل (virtues).

In the middle of most triliterals, it is treated as a و, an ا, or a ى, according to the vowel which precedes. But in سَأَلَ and its derivatives, it is often heard; e. g. سَأَلَ is pronounced *sa'al*, and يَسْأَلُ *yes'al* (vulg. *yis'al*). In this form the difference between the Hamzeh and the Alef of prolongation is very apparent. The former does not draw the accent upon itself, as the latter would do. The accent is on the first syllable *yés'al*, and not on the second like ينام *yenâm*. Even when the Hamzeh is not heard, the accent remains on the first syllable, where all regular verbs have it in this form, and it is pronounced *yésal*. The same is true of مَسْأَلَة *més'aleh*. The imperative also in use is إِسْأَلْ *isal*, and not سَلْ.

3. At the *beginning* of words, the Hamzeh is usually no more distinctly heard in Arabic, than it is in the European languages, which take no notice of it. — When a prefix with a vowel comes before it, it generally disappears, whether it be the *Hamzet el-Küta'*, or the *Hamzet el-Wŭsl*. E. g. وَأَكْرَمْتُهُ is pronounced *wakramtahu*, and وَٱسْتَقْبَلَ *westŭkbal*. But in this situation it is sometimes heard; e. g. يَاإِكْرَامِي is pronounced *bi'ikrâmy*, كَأَنَّ *ka'enn*, and لِأَنَّ *li'enn*.

When a prefix brings a quiescent letter before it, it gives its own vowel to that letter; e. g. الْإِقْبَال is pronounced *elikbâl*.

When verbs, whose first radicle is a Hamzeh, receive a preformative, the Hamzeh is generally pronounced like an ا of prolongation; e. g. يَأْمُرُ is pronounced يَامُرُ *yâmur*. In Palestine Proper, however, يَأْكُلُ is pronounced يُوكُلُ *yôkul*.

The initial Hamzeh, in a few words, is changed into و, in the most vulgar pronunciation; e. g. وُدُن *wudn* is used for أُذُن, and وَكَّد *wekkad* for أَكَّد.

When the initial Hamzeh stands in a simple syllable, and the accent falls upon the syllable immediately succeeding, it is often omitted. In this way doubled and concave verbs of the fourth conjugation, assume the form of the first. E. g. راد is used for اراد (he wished), and حَبَّ for أَحَبَّ (he loved).

The *Hamzet el-Wŭsl* of the imperative of the first conjugation, is

sometimes omitted, though it stands in a compound syllable. In this way the accent is thrown upon the final syllable; and its vowel is prolonged by a corresponding letter of prolongation, thus forming an imperative after the manner of the Hebrew. E. g. قعود *ka'ûd* is used for اُقعد, طلاع *tŭlâ'a* for إِطلَع, and نزيل *nezîl* for إِنزِل.

ب Be (b)

Has invariably the sound of the common European *b*; and is never pronounced like *p*, or English *v*. These two sounds do not exist in the Arabic language, and an Arab can learn to pronounce them only with much difficulty.

ت Te (t)

Has also one uniform sound, which is the same with the common European *t*. The Arab ear distinguishes it in all positions from the د.

When it occurs near a ص it is liable to be confounded with ط.

ث The (th, t, s).

1. The uniform Bedawy pronunciation of this letter, so far as I have observed, is like that of the Greek θ and the English *th* in *thin*. In this manner also it is pronounced by large portions of the peasantry in Syria, who inhabit regions frequented by Bedawîn. The same pronunciation is heard likewise among the Druzes and the Christians who live with them. E. g. ثَلَج (snow) is pronounced *thelj*.

2. Elsewhere, in cities, and in the country, it is pronounced sometimes like ت, and sometimes like س. But the latter sound is much less frequent than the former. E. g. one hears *mitl* for مِثل, and *masbût* for مثبوت.

ج Jîm. (j, g, hard).

This letter has two sounds, soft and hard.

1. The *soft* sound is heard throughout Syria, in Malta, and wherever I have heard Arabic spoken, except in Egypt. It is usually a little softer than the English *j*, but rarely so soft as the *j*

of the French. The latter sound is heard only where the pronunciation of the language has degenerated most; as, for example, among the lower classes in the cities on the coast, where several of the letters and vowels have lost their original strength.

With the soft sound it is often treated as a solar letter, the ل of the article being assimilated with it, when they come together. From this circumstance it has been argued, that the hard sound must have been the prevailing and approved one, when the division of the alphabet into solar and lunar letters was first made. The soft sound presents another anomaly; it makes the ج represent a compound sound, *which is not the case with any other letter of the Arabic alphabet.*

2. The *hard* sound is heard now in Egypt, the Hejâz, and in Southern Arabia. But among the Bedawîn of Mount Sinai, one ceases to hear it. It is the same as the hard sound of the English and German *g*, and never passes into the softer sound of the Greek γ or the German *g* as sometimes heard.

The Egyptians cannot easily pronounce the soft sound, and in attempting it they convert it into the sound of ش. Thus the word وجه (face) has become in the vulgar language of Egypt corrupted into وش; the final ه being entirely dropped. The omission of the ه very commonly takes place, also, in the same word, in Syria.

ح Ḥa (h)

Represents a pure breathing, forming a sound lower in the throat than any other in the language, and not in any way modified by the palate like the Greek χ and German *ch*, nor by the epiglottis like the خ. It has the same power in all the varieties of the Arabic language which I have heard, including the Maltese. The sound occurs often in the modern Syriac spoken by the Nestorians. But out of the Semitic dialects I have not heard it. Neither the Turks nor Armenians pronounce this letter. Its sound is as difficult for a foreigner to acquire as that of the ع.

When it is required to distinguish it from ه, of which it may be considered the intensive, a dot may be placed under the *h*, thus *ḥ*; e. g. حرب (war), would be written *ḥarb*.

خ Khe (kh)

Represents a breathing, whose sound is modified by a tremulous motion of the epiglottis (*uvula*), and not by its striking against the palate, as is the case with the Greek χ and the common German *ch*. To represent it by *ch*, therefore, might lead to a wrong idea of its power. It is best represented by *kh*. Thus خبر will be written *khŭbr*.

د Dâl (d)

Has but one sound, viz. that of the common *d*. An Arab never confounds it with ت. It is even heard, in the vulgar language, when a ت follows it in the first and second persons of preterite verbs; e. g. أردت is pronounced *aredt*.

ذ Dhâl (dh, d, z).

The same remarks apply to this letter as to ث.

1. Those who pronounce ث like *th* in *thin*, pronounce ذ like *th* in *this*, i. e. like the Greek δ. This sound may be represented by *dh*, to distinguish it from that of ث; e. g. ذهب would be written *dhahab*.

2. Where ث is confounded with ت and س, this letter is confounded with د and ز. E. g. *jedab* is heard for جذب, and *hâza* for هذا.

ر Re (r)

Has a rolling sound, much stronger than the English *r*; but never partakes of the guttural sound often heard in the *r* of the French and Germans.

ز Ze or Zein (z)

Has invariably the sound of the Greek ζ, and English *z*; and is never pronounced like the German *z*.

س Sîn (s)

Has always the sharp sound of *s* in *sun*, and never partakes of the sound of *z*.

ش Shîn (sh)

Has always the sound of *sh* in *shall*.

ص Sâd (ṣ)

Represents a sound which I can describe no better, than by saying, that it differs from the power of س in being formed by such a conformation of the organs, as gives to the accompanying vowel a broader sound. It is the intensive of س, and may be written by *ṣ*. E. g. صَاحِب (possessor, friend), would be written *Ṣâḥib*.

In a very few words, the ignorant confound it with ز. E. g. صغير is often pronounced *zŭghîr*. But ordinarily it has nothing of the *z* in its sound.

ض Dâd. (ḍ, ḍh)

1. Among the resident Arabs it has a sound differing from the د, in being pronounced by pressing the tongue more directly against the teeth. It is the intensive of د, and may be represented by *ḍ*. E. g. حَضَر (inhabited region), would be written *ḥŭḍr*.

2. Among the Bedawîn it bears a similar relation to ذ as pronounced by them, and is thus its intensive. With this sound it may be represented by *ḍh*. E. g. غَضَب (anger), would be written *ghŭḍhab*.

In the single word ضابط meaning an *officer* or *magistrate*, it is pronounced like ظ as the intensive of ز. Thus *ẓâbit*; the pronunciation, as well as the meaning, being borrowed from the Turkish, in which language the ض has uniformly this sound. But when the word has not this peculiar meaning, the ض has its ordinary power.

ط Ta (ṭ)

Is uniformly the intensive of ت, and has no more affinity with د, than that letter has. It is pronounced by pressing the tongue more directly against the teeth; and may be written by *ṭ*. E. g. طَبِيعَة (nature), would be written *ṭŭbî'ah*.

ظ Dha (dh, ẓ, ḍ)

Has the same relation to ط that ذ has to ت.

1. Among Bedawîn and peasants who are their neighbours, as well as among the Druzes, it is the intensive of ذ with their sound, and is not to be distinguished by the ear from ض as pronounced by them. With this sound it may be written like ض, by *dh*. E. g. ظَهر (the back), would be written *dhahr*.

2. Among resident Arabs, it is ordinarily pronounced as the intensive of ز, bearing the same relation to it that ص does to س. In this case only, has it a sound peculiar to itself. It may be written by *ẓ*. E. g. ظاهر would be written *ẓâhir*. — In a smaller number of words the resident Arabs pronounce it as the intensive of د. In this case it is confounded with ض, and like it may be written by *ḍ*. E. g. ظُفر (nail of the fingers or toes), would be written *ḍufr*.

ع 'Ain. (')

This letter, though often so pronounced as hardly to be distinguished by a foreigner, no more frequently escapes a native ear, and is subject to no more irregularities, than almost any other letter in the alphabet. Mountaineers and Bedawîn generally pronounce it more distinctly than inhabitants of cities. With this modification, it has the same sound in all the varieties of Arabic, which I have heard; and the same sound occurs, also, often in the modern Syriac of the Nestorians. But in others than the Semitic dialects, I have not heard it. — It does not, like the Hamzeh, occasion an interruption of the utterance. When occurring between two vowels, for example, the sound continues; but in passing from one vowel to the other, a conformation of the larynx takes place which produces the sound of ع. There being no corresponding European character, it may be represented by ('). E. g. بعيد (distant), would be written *ba'îd*.

At the end of a word it is always accompanied by an *a* sound, whatever vowel may precede it. E. g. وقوع is pronounced *wuḳû'a*, نوع (species) *nau'a*, بديع *bedî'a*, لمع *lem'a*.

In the word عميق and some others from the same root, it is vulgarly changed into a غ. E. g. عميق (deep), is pronounced غميق *ghŭmîk.*

In some vulgar particles formed from ساعة, it is dropped. E. g. السانعة (now), is pronounced *issa;* فساعة (soon) *fîsa;* and للساعة (not yet) *lissa.* Still, in the first two words the ع is sometimes heard.

غ Ghain (gh)

Has a sound *analogous* to that of the Greek γ when strongly uttered, and the Turkish ڭ as pronounced e. g. in دكل, in the interior of Turkey; *but it is formed much deeper in the throat.* It may be considered as the intensive of that sound, bearing the same relation to it that ق does to ك. It differs little from the very sharp sound often given by the French and Germans to *r; but has no affinity with the English dr.*—There being no European character to represent the غ, it may be written by *gh.* E. g. غريب would be written *ghŭrîb.*

In the word صمغ (gum), it is vulgarly pronounced like خ, thus *sŭmkh.*

In the dialect of the Maltese, it has suffered a similar fate with the خ, having almost wholly passed over into ع, as that has into ح.—In the word غسّل (he washed), it has passed still further from the ع to ح; being pronounced حسّل *hŭssal.* I have heard the same pronunciation in Syria.

ف Fe (f)

Has invariably the European sound of *f.*

ق K âf (k, g)

Is sounded very differently in different places.

1. As pronounced by mountaineers and country people generally, its sound differs from that of ك, only in being formed lower in the throat, and of course being longer. The same sound is given to it by the Maltese. Being the intensive of ك, it may be represented by *k.* E. g. قدر (might), would be written *kadr.*

2. The inhabitants of cities, throughout Syria, pronounce it like a *Hamzeh* formed low in the throat; thus making it an intensive Hamzeh, and giving it the same relation to the ordinary Hamzeh, that the first sound of ق has to ك.

3. The invariable Bedawy pronunciation is like that of hard *g*; the same sound that the Egyptians give to ج.

4. The peasants around Jerusalem pronounce it exactly like the ordinary ك; but still it is distinguished by them from their ك, for they give to that letter another sound. Nor am I aware that it is any where confounded with the ك.

ك Kâf (k).

1. The ordinary sound of this letter is that of the common European *k*.

2. In Haurân and in the region around Jerusalem, it is pronounced extensively like the English *ch* in *church*.

3. Among the lower classes in the cities on the coast, and especially among women and children, it has suffered a fate analogous to the ق. While the ق is pronounced like a guttural or intensive Hamzeh, the ك is pronounced like an ordinary Hamzeh. This pronunciation, however, is considered so vulgar, that some who have been accustomed to it, endeavour to correct it. But having ceased to distinguish between the ك and the Hamzeh by corrupting the former, they now change the latter also into a ك; and one sometimes hears سَكَل *sakal* for سَأَل, and مَسْكَلَه *meskaleh* for مَسْأَلَه.

ل Lâm (l)

Is uniformly pronounced like the ordinary European *l*.

It is liable, especially at the end of words, to be changed into ن. Thus اسمعيل is pronounced often اسمعين *Isma'în*.

More rarely, it is changed into ر. E. g. لَيْت is pronounced رَيْت *reit*. — By a singular corruption, رِجْل (foot) is converted into إِجْر *ijr*.

م Mîm (m)

Has the sound of the ordinary European *m*.

At the end of words, especially in the suffix pronouns هُم and كُم,

it is sometimes changed into ن. E. g. ضربوهم is pronounced *dŭrabûhun.*

In the termination تم in the plural of verbs, it is omitted, and the word is pronounced as if it ended in a و. E. g. قلتم is pronounced *kultu.*

ن Nûn (n)

Has the sound of the European *n.* When quiescent before ن it is pronounced like *m.*

In the plural termination of future verbs, and in the third person fem. sing. of the same, it is uniformly omitted. But at the end of plural nouns, even in construction (اضافة), whether with nouns or pronouns, it is commonly retained.

ه He (h)

Has the sound of the ordinary European *h.*

When it follows an ع after a prolonged syllable, it is sometimes pronounced like ح. E. g. يبيعها is pronounced as if written يبيعحا.

In the suffix pronoun of the third person, when not preceded by a letter of prolongation, it is generally not heard at all; but its vowel, without distinction of case, follows immediately the last letter of the word to which it is appended. E. g. علمته is pronounced *'alimtu,* and بلادهم *beládum.*

In the singular masculine of this pronoun, when a letter of prolongation precedes, the ه only is pronounced, and its vowel is not heard. E. g. عرفوه is pronounced *'arafûh,* قلناه *kulnâh,* يرميه *yermîh,* the *h* being distinctly uttered.

In conversation, the feminine termination ة is pronounced like ت, only when it is in construction before a genitive or a suffix pronoun. When not in construction, one hears only the *Fathah* which precedes it. E. g. ليلة (night) is pronounced *leileh,* بغضة (hatred) *bŭghdah,* صافية (clear) *sâfiyeh* or *âfieh;* with the final *h* in every case *silent.*

In solemn discourse and in reading, the ة is sometimes heard as a ت, though it be not in construction.

و Wâw (w)

At the beginning of a syllable, has exactly the sound of the English *w*.—Its power when it prolongs a Dŭmmeh, or forms a diphthong with a Fathah, will be given under the vowels.

When it is the final radical of a verb, the spoken language treats it uniformly like ى. E. g. غزينا *ghŭzeina* is used for غزونا, and يغزى *yŭghzy* for يغزو.

When it forms the middle radical, it is not dropped in the imperative; and the same is true of ى. E. g. قوم *kûm* is used for قُم.

In the imperative of verbs which have و for their first radical, there is a reluctance in the spoken dialect to adopt the grammatical imperative of two letters. Different forms are used in different words. E. g. for the imperative of وقف one hears وَقِّف in the second conjugation; and for the imperative of وزن the common form is زِين, as if its middle radical were ى.

The latter corruption has passed into the future and preterite, and it is not uncommon that one hears يزين and زِنت. The ordinary future of verbs of this class retains the و, and gives a Dŭmmeh to the preformative, thus assuming the form of the fourth conjugation; but often in the passive voice, i. e. with a Fathah in the final syllable. E. g. instead of يَصِل one hears يُوصَل *yûsal*.

لا Lâm-Alef

Occupies a place in the Arabic alphabet, not because it is a compound letter, but to represent the *Alef of prolongation*; it being considered impossible for that letter to stand by itself, since it never receives a vowel of its own. This Alef in writing takes the form of ا, or ى, or in a few words that of و, according to the rules of grammar: but is always considered an Alef. Its power will be explained under the vowels.

At the end of words, when followed by ـه, and under the accent, it is commonly changed into ـى; which seems to be the result of an effort to have the feminine ـه, even in this case, preceded by a simple Fathah, by which especially it is distinguished from the pronoun ـه. E. g. مخلّيه *mŭkhleiyeh* is heard for مخلاه, and مكوّيه *mikweiyeh* for مكواه.

The same change takes place though a Hamzeh intervene between the ا and the ء. E. g. We hear حربيّة *harbeiyeh* for حرباءة, and قريّة *kureiyeh* for قراءة.

In words where the ا followed by ء, does not have the accent, this change does not occur, and the ء is hadly heard. E. g. شراء is pronounced *Sherah*, with the accent on the first syllable, and the Fathah not prolonged. The same is true of لجاء *Lejah*, and فراء *Ferah*, Euphrates.

Words ending in *Alef* rarely take a suffix, or precede a genitive, without the sound of ت being heard, as if they ended in ة. Generally the Alef is simply changed into a ت. E. g. مينة صور *Minet Sûr* for مينا صور, and نصارتكم *nŭsâratkum* for نصاراكم. — Sometimes a ت is inserted after the Alef, and then the latter commonly undergoes the change into ى. E. g. عبيّتنا *'abeiyetna* is heard for عبانا. This form is also retained without the suffix, and one hears عصيه *'asaiyeh* for عصا.

ى Ye (y)

At the beginning of a syllable, is pronounced like the English *y*. Its power, when it prolongs a Kesrah, or forms a diphthong with a Fathah, will be explained under the vowels.

In a few words at the beginning, it is pronounced as if a *Hamzeh* with a *Kesrah* preceded. E. g. We hear إيد *îd* for يد (hand), and إيسار *îsâr* for يسار (left).

II. VOWELS.

In Arabic a vowel can be neither written nor pronounced by itself. Of course it can never form a syllable alone, but is always regarded and treated as *a mere appendage to a consonant.* Consequently, a consonant is said to be مضموم *madmûm*, مفتوح *maftûh*, or مكسور *maksûr*, according as it is followed by a Dŭmmeh, a Fathah, or a Kesrah. This idea needs to be distinctly conceived of,

in order to efface from the mind the notion, that because the language has but three vowel-signs, it has also but three vowel-sounds. The true principle in the spoken language, is, *that each letter in the same position is liable to be followed by three different sounds, bearing to each other the relation of Dŭmmeh, Fathah, and Kesrah.* This does not forbid that the three sounds which follow one letter, may be different from the three which follow another, and yet be represented by the same signs; which is often the case. So that the language, instead of having only three vowel-sounds, is even richer in vowels than the English.

The *position* of a letter, referred to in the remark above, as having an influence, as well as the letter itself, upon the sound of a vowel, includes several points, viz. 1. The letter which follows, and in some cases even a letter removed one place from the vowels. 2. Accents, i. e. whether the vowel be under the accent or not. 3. The nature of the syllable, whether it be simple or compound; i. e. whether the vowel end a syllable, or stand in a syllable ending with a consonant. The remarks No. 2. and 3. relate only to vowels which are not prolonged.

In particular words, the same vowel is sometimes more distinctly pronounced than in others, in order to distinguish one word from another. And in the varieties of the spoken language, the vowels of the same word are not unfrequently pronounced somewhat differently in different regions, according as the prevailing pronunciation is broad or flat. These circumstances create some irregularities. But, every where, varying the sound of the vowels according to the nature of the letters which accompany them, is an important help by which to distinguish between certain letters, such as س and ص, ت and ط, د and ض; and indeed, in some cases, it is the principal means of distinction which the natives themselves possess.

When a vowel is pronounced in one word just as another would be in its place, it is because the true punctuation has been lost, and one vowel has actually taken the place of another. Such a corruption (as has been seen above) has occurred even in some consonants; but it is much more frequent in the vowels.

The space allowed for this article will admit of only a general development of the power of each vowel, without a specification of all the irregularities to which it is subject, nor all the combinations of circumstances which have an influence on the current pronunciation.

DŬMMEH.

I. *Under the Accent.*

1. *a.* Between any two of the following letters, which, for convenience' sake, I call *common* letters, viz. ب ت ث ج د ذ ز س ف ش ك ل م ن, it has generally nearly the sound of the German *ü*, and the French *u*. As ثُلْث *thulth.*

b. Also after Hamzeh, ء, و, ى, when followed by any of the preceding. As الْهُدى *el-huda,* الْأُفُق *el-ufuk.*

c. Also when preceded or followed by ر in connection with the common letters ت ث د ذ س ك, in distinction from their intensives ط ظ ص ض ق. As رُسُل *rusul.*

Yet in all these cases, if it stand in a compound syllable, it is often corrupted into a Kesrah. This is particularly true in the future of doubled verbs. As يَرِدّ *yeridd,* يَهِبّ *yehibb,* بِدّ *bidd.*

2. When preceded or followed by ح خ ض ص ط ظ غ ق, or by ر, when not in connection with the letters mentioned in No. 1. *c*, it has the sound of *u* in *pull.* As رُبّ *rubb,* خُمْس *khums,* يَغُشّ *yaghush.*

Yet after ض and ظ it is sometimes pronounced like short *o* in *police.* As ظُهْر *dohr.*

3. When it follows ع, it is pronounced almost like the German *ö.* As عُشّ *ösh,* عُمْر (life) *ömr.*

II. When *not under the Accent,* Dŭmmeh is generally pronounced, in connection with all letters, like the short *u* in *pull,* as heard in *rupee.* E. g. يُكْتُب *yektub.*

Yet, in many cases, when in an unaccented simple syllable, it is changed into a Fathah. E. g. The form فُعُول, whether it be the plural of nouns, or the noun of action, is almost always pronounced فَعُول. Also diminutives are generally pronounced as if the first letter had a Fathah.

DŬMMEH PROLONGED BY و.

A broad distinction is made in Arabic pronunciation, between the *prolonged* vowels, and those which are not prolonged, if under the accent. Otherwise, it is not always easy to distinguish between them.

The Dŭmmeh prolonged by و has always the sound of the German and Italian long *u*, which is generally represented in English by *oo*. As طُور *Tûr*, مقبُول *makbûl*.

FATHAH.

I. *Under the Accent.*

1. *a.* Between any two of the *common* letters, it is usually pronounced like *e* in *tell*. As بَدَع *bed'a*, جَبَل *jebel*.

b. Also after ى و ء when followed by any of the common letters. As هَبَّ *hebb*, وَدّ *wedd*.—Yet after و it is sometimes sounded as in No. 5. E. g. وَلَد *wŭlad*.

c. Also after ر when followed by ك س ذ د ث ت. As رَدّ *redd*. Yet in these cases, if it stand in a compound syllable, it is often corrupted into a Kesrah. This occurs particularly in the preformatives of future verbs, and that whether they are under the accent or not. As يَبحث *yibhath*, يستقبل *yistŭkbil*.—Also in the first syllable of verbs whose middle vowel is a Kesrah, though in a simple syllable. This seems to arise from confounding this form with the passive voice, and thus changing the Dŭmmeh of the first letter into a Kesrah (see No. 6.). As نسى *nisy*, رَكِب *rikib*.

2. Between any of the common letters and a Hamzeh, and after any of the common letters when ء follows, it has the sound of *a* in *had*. As أَبَد *abad*, دَهَر *dahar*.

Yet the Hamzeh at the beginning, with a common letter after it, is often accompanied with the sound of *e* (see No. 1.). This is particularly true of the *Wŭsl*. As البيت *el-beit*.

3. *a.* In connection with ع ح it has generally the sound of the German *a* in *Mann*. As عَبر *'abar*, حَدّ *hadd*.

b. Also between a Hamzeh or ء, and غ ر خ ح. As أخ *akh*, أربع *arba'*.

4. In connection with ق ظ ط ض ص it is often pronounced like *a* in *what*. E. g. حق *hakk*, حطّ (he placed) *hatt*, ظَهَر *dahr*.

5. *a.* In connection with خ and غ it has generally the sound of ŭ in *but, tub*. As خُبر *khŭbr*, غُفر *ghŭfar*.

b. Also frequently in connection with ر, when preceded or followed

by any other letters than ك ش ذ د ث ت. As بَرّ (land) *bŭrr*, رَفّ (shelf) *rŭff*.

c. Also in many cases in connection with ق ظ ط ض ص. As صَدر *sŭdar*, طَبَخ *tŭbŭkh*.

d. Also after a Hamzeh in many cases when followed by ص خ ق غ ظ ط ض. As اخبر *ŭkhbar*, اطلع *ŭtla'*.

6. In connection with intensive and guttural letters, the Fathah of the first radical, in verbs whose second radical has a Kesrah, is often corrupted into a Dŭmmeh, in imitation of the passive voice. As بقي *buky*, فضل *fudil*.

II. When *not under the Accent*, the Fathah has generally the sound it would have in the same position under the accent; except that there is a tendency to pronounce the *a* sounds, instead of the sounds of *e* and *ŭ*. As مَرْكَب *merkab*, بَدَل *bedal*.

NOTE 1. The Fathah of the feminine termination ـَة is pronounced after ى و ن م ل ك ف ش س ز ذ د ج ث ت ب, like *e* in *tell*. As مَكْتَبَة *mektebeh*, بارده (cold) *bârideh*. — Yet in this position it is often pronounced like a Kesrah; and thus the feminine termination and the termination in ى are confounded.

NOTE 2. After ه ق غ ع ظ ط ض ص خ ح, the same Fathah has one of the sounds of *a*, as well as after ر, when that letter is not preceded by ى. As راحة *râhah*, طَبَقَة *tŭbakah*. In this position it is pronounced just like أ, and the two are often confounded.

FATHAH PROLONGED BY ا.

1. Between any two of the common letters it is pronounced like *a* in *hare*. As نام *nâm*, بات *bât*.

Yet in this position it is sometimes corrupted into the sound of the French *ê* in *fête*. This sound exists both in the cities on the coast of Syria, and among the Bedawîn of the desert. But it is generally considered by the natives as a very corrupt pronunciation.

2. Between ق غ ع خ and any of the common letters, it is pronounced like *a* in *father*, and likewise if ر precede it. As غافر *ghâfir*, رابع *râbi'a*.

3. When in connection with ظ ط ض ص, it is often sounded nearly like *a* in *call*. As قاضي *fâdy*, صاحب *sâhib*.

FATHAH FOLLOWED BY و.

This Fathah is pronounced sometimes like the Italian and German *au*, which is expressed in English by *ow* as in *how;* and sometimes like *o* in *note;* without being governed by any rule, except that the tendency to pronounce it like *ô* is stronger in words in common use. As كَوْن *kaun*, قَوْل *hôl*.—It is pronounced in the same way, though the و have a vowel of its own. As بوارید *bawârîd;* the *a* in connection with the *w* being pronounced like the *au* or *o* above.

FATHAH FOLLOWED BY ى.

1. Between ى و ه ن م ل ك ف ش س ز ر ذ د چ ث ت ب it is pronounced like *ei* in *vein*. As كَيْف *kief*, لَيْل *leil*.

2. After ح خ ص ض ط ظ ع غ ق it is pronounced like the Italian and German *ai*, which is expressed in English by *i* as in *fine*. As خَيْر *khair*, عَيْن *'ain*.

3. If one of the former letters (under No. 1.) precedes, and one of the latter (under No. 2.) follows, usage fluctuates between the two sounds. Thus بَيْض is pronounced sometimes *beid* and sometimes *baid*.

It is pronounced in the same way, though the ى have its own vowel; as has been above explained of the و.

If a Fathah prolonged by ا, be followed by ى, the latter is pronounced like a *Kesrah*, and forms a diphthong with the former. As قايل *kâil*, فايدہ *fâideh*.

KESRAH.

I. *Under the Accent.*

1. *a*. After ع it sounds nearly like *e* in *elm*. As عِنَب *'enab*, عِلْم *'elm*.

b. Also after ح when followed by a common letter. As حِبر (ink) *hebr*, حِلم (clemency) *helm*.

2. When preceded or followed by ق غ ظ ط ض ص خ it is often pronounced nearly like *u* in *pull*. As قِبلہ *kubleh*, حِصن (castle) *husn*.

3. In other cases it is pronounced like *i* in *pin*. As ذمّہ *dhimmeh*, سِنّ *sinn*.

II. *When not under the Accent,* it has the same sounds, according to the same rules; except that it is frequently confounded with Fathah.

KESRAH PROLONGED BY ى.

Has uniformly the sound of *i* in *machine.* As قِيل *kîl,* قَبِيل *kŭbîl.*

TESHDÎD.

The object of the Teshdîd is not, like that of double letters in most European languages, merely to enable a short vowel to receive the accent. For the language throughout allows short vowels to stand under the accent in a simple syllable. But the letter is actually *doubled* by the Teshdîd, so that it is as distinctly pronounced as the Italian double letters. Such a doubling of a letter is rarely, if ever, heard in English, French, or German. In the gutturals and breathings, it is as distinct as in any other letters.

FINAL VOWELS.

It is a general principle of the spoken language, that final vowels are not pronounced, unless they are prolonged; and that, even though the word takes a suffix. Hence there is an entire neglect of cases. We find hardly final vowels enough in use, to determine whether they are liable to have the same variety of sound as in the middle of words. In the pronouns, هُوَ often pronounced *huwe,* and هُنَّ (the feminine plural used commonly for the masculine), pronounced *hunne,* we see that Fathah is sounded like *e* in *tell,* as in the middle of words between the common letters. When the natives pronounce the final vowels in reading, the sound they give them is one they have learned, not from the vulgar pronunciation, but at school.

Where the final vowel is necessary to distinguish the feminine gender, it is retained. Thus in the 2d person singular of preterite verbs; e. g. ضَرَبْتِ *dŭrŭbti.* Also in the 2d person singular of suffix pronouns, when preceded by a letter of prolongation; e. g. ضَرَبُوكِ *dŭrŭbûki,* يَرْمِيكِ *yermîki* نَنْسَاكِ *nensâki.*

When a letter of prolongation does not precede, in the latter case the gender is distinguished by transferring the vowel, both of

the masculine and feminine pronoun, to the last letter of the word to which they are annexed. As يضربك *yŭdribak*, قبلك *kablik*.

This transfer of the vowel prevents, in the latter example, a concurrence of two quiescent letters in the middle of a word, which the language rejects. In the case of the third person of the suffix pronoun, the omission of the ه in pronunciation, (already spoken of under ه,) prevents the occurrence of the same evil. As ضربته *dŭrŭbtu*. In other instances, a vowel is indistinctly heard between the word and the suffix, but with no regard to case.

Even in اب and its relatives, when in construction, case is entirely neglected. The form generally used is ابو. One indeed sometimes hears ابا and ابي in an affected imitation of the language of books; but then these forms are used equally in all the cases.

TENWÎN.

The Tenwîn has almost entirely gone out of use in the spoken language. Its chief application now is in adverbial accusatives, where it is still heard.

It is also heard when ما or كان follow a word to make its signification indefinite. As رجل ما (some man) *rajulun ma*, اى رجل كان (any man) *ei rajulin kân*. But in the use of it here, there is an entire confusion of cases.

The word احد in the sense of *any one*, takes the Tenwîn *fath*, and loses its initial Hamzeh. As حداً *hadan*.

III. ACCENT.

1. When a word has in it no compound nor prolonged syllable, the accent is thrown back from the end as far as ease of pronunciation will allow, to the third and even the fourth syllable. As عرفت *'árafat*, عرفتا *'árafata*.

When the third person singular takes a suffix, as عرفنا, though the vowel of the last radical is not pronounced, the accent remains on the first syllable as if it were; thus, *'árafana*. By this it is dis-

tinguised from عرفنا in the first person plural, which is pronounced *'aréfena*, according to the next rule.

2. When a word has in it a compound or a prolonged syllable, that syllable takes the accent. As يكتب *yéktub*, ينام *yenâm*.

Yet a compound syllable *at the end* must close with *two* quiescent letters, in order to have the accent, even though a suffix pronoun follows. As درست *derést*. If the quiescence of the last letter belongs to the form, however, as in the third person singular feminine, it takes the accent when a suffix is added. As عرفتنا *'arafétna*.

A prolonged syllable ending a word does not have the accent; as عصى *'ása*. But whenever a letter is added, it does; as يرميك *yermîk*.

Yet a Hamzeh following it, is not sufficient to draw the accent upon it. As اقرباء *ákraba*.

Nor does the feminine ة in triliterals take the accent in every case; as شراة *Shérah*.

Even doubled و and ى at the end of a word do not have the accent. As بيروتى *Beirûty*, عدو *'ádu*.

3. When two compound, or two prolonged syllables, or one compound and one prolonged, occur in the same word, the *last* of the two takes the accent. And so of more than two. As معروفين *ma'rûfîn*, انتقامات *intikâmât*.

IV. ENGLISH ORTHOGRAPHY OF ARABIC NAMES.

In the Lists of Names which follow this Essay, and also throughout this whole work, an attempt has been made to imitate the native pronunciation in European characters, according to the principles here laid down. It only remains to exhibit, in one concise view, the powers given to the different Roman letters as used for this purpose. The general system is that of Mr. Pickering, which is now employed in writing the Indian languages of North America and the Islands of the Pacific Ocean.

CONSONANTS.

b, d, f, h, j, k, l, m, n, s, t, w, y, z, represent the Arabic ب د ف ه ء ج ك ل م ن س ت و ى ز respectively, and have the same sounds as in English; except that *s* has always its sharp sound, and never the sound of *z*.

ḍ, ḥ, ḳ, ṣ, ṭ, ẓ, also represent the sounds of the Arabic ض ق ح ص ط ظ respectively; and when so used may, for distinction's sake, have a dot placed beneath them. This has not been necessary in the present work, because the Arabic orthography is itself subjoined in an Index.

g represents ج as pronounced in Egypt, and the Bedawîn sound of ق, and has the sound of the English hard *g* in all positions.

r represents ر and has a rolling sound, stronger than the English *r*.

dh represents the sound of ذ, and has the power of *th* in *this*.

ḍh also represents ض and ظ, and may then, for distinction's sake, have a dot beneath the *d*.

gh, kh, represent the sound of غ خ.

sh, th, represent ش ث, and have the same sounds as in *shall, thin*.

(ʾ) represents the sound of Hamzeh.

(ʿ) represents the sound of ع.

VOWELS.

a stands for Fathah, and has the sounds of the same letter in *hat*, Germ. *Mann*, and *what*.

â stands for Fathah prolonged by ا, and has the same sounds lengthened, as in *hare, father, call*.

ai stands for a Fathah followed by ى, and has the sound of *ai* in Italian and German, or of the English *i* in *pine*.

âi stands for a prolonged Fathah followed by ى, and has the sound of the two letters combined in a diphthong.

au stands for a Fathah followed by و, and has the sound of *au* in Italian and German, or of the English *ow* in *how*.

e stands for Fathah and Kesrah, and has the sound of *e* in *led*.

ei stands for a Fathah followed by ى, and has the sound of *ei* in *vein*.

i stands for Kesrah, and has the sound of *i* in *pin*.

î stands for Kesrah prolonged by ى, and has the sound of *i* in *machine*.

o stands for Dŭmmeh, and has the sound of *o* in *police*.

ö stands for Dŭmmeh, and has the sound of the German *ö*, nearly equivalent to the French *eu*.

ô stands for Fathah, followed by ى, and has the sound of *o* in *note*.

u stands for Dŭmmeh and Kesrah, and has the sound of short *u* in *full*.

ü stands for Dŭmmeh, and has the sound of *ü* in German; the same as the French *u*.

û stands for Dŭmmeh prolonged by ى, and has the sound of long *u* in Italian and German, or of the English *oo*.

ŭ stands for Fathah, and has the English sound of *u* in *tub*.

y stands for ى at the end of a word, and has the sound of *y* in *fully*.

No letter is written double except it be doubled (i. e. have a Teshdîd) in the original.

When two Roman letters stand for one in the original, they are not written twice at the end of a word, though the Arabic letter have a Teshdîd. So too *Haj* for *Hajj*.

The article before the solar letters is written as pronounced; and is in all cases connected with its noun or adjective by a hyphen (-); as *el-Kuds*, *er-Ramleh*.

B.

LISTS

OF

ARABIC NAMES OF PLACES

IN PALESTINE AND THE ADJACENT REGIONS.

COLLECTED AND ARRANGED

BY ELI SMITH.

For the general character and object of the following Lists, the reader is referred to the Text, Vol. II. Sect. IX. p. 106.

In giving the Arabic names in Roman characters, it was not always easy to know, with what vowels the Arabic letters are pronounced. In the *vowels*, therefore, of such names as we did not ourselves hear pronounced, there may be frequently mistakes. Where the vowels were known, and are not apparent from the form or meaning of the word, they are for the most part inserted in the Arabic.

The star (*) annexed to many of the names, denotes that such places are in ruins or deserted. In the inhabited places, the character of the population is given, so far as known, by the abbreviations: *Mus.* for Muslims; *Chr.* for Christians; *Gr.* for Greek Christians; *Mar.* for Maronites; *Dr.* for Druzes, &c. &c.

PART FIRST.

Names of Places in the Districts visited or seen during the Journey of E. Robinson and E. Smith in 1838.

I. Jebâl, جَبال. *Gebal.*

The northern boundary of this district is the river el-Ahsy (الاحسى).[1] The names in this and the next following section, were collected during the excursion to Wâdy Mûsa, chiefly from Haweitât Arabs in our company.

et-Tŭfîleh, *Tophel*	الطفيله	el-Hujeireh*	الحجيرة
el-Hudeitheh*	الحديثه	el-Khauda'îyât*	الخودعيات
el-Hudeireh*	الحديرة	ed-Dejânieh*	الدجانيه
Sulfahah	سلفحة[2]	'Ain et-Tŭrîk*	عين الطريق
'Îmeh	عيمه	Saidah*	صيدح
el-Busaireh, *Bozrah*	البصيرة	Bîr Seba', fountain	بير سبع
'Ain Jeladât, fount.[3]	عين جلدات	edh-Dhŭhl*	الضحل
Ghŭrŭndel,* *Arindela*	غرندل	Kŭl'at 'Aneizeh	قلعة عنيزة[4]
'Ain el-Hureir, fount.	عين الحرير	Dhâneh, Θάνα.	ضانه
en-Na'îmeh	النعيمه	Zebda*	زبدا
eth-Thawâneh*	الثوانه	Jedha'*	جذع

II. Esh-Sherah, الشراة.

This district seems to be separated from Jebâl by the large Wady el-Ghuweir.

Wâdy Mûsa,* *Petra*	وادى موسى	el-Jurb*	الجرب
Ŭdhrah*	اذرح	Bŭstah*	بسطه

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[1] Burckh. احسى and حسّا. [2] Id. صلفحه. [3] Id. جدولات.
[4] Id. عنزة. It is a castle on the Haj road.

Weil*	ويل[1]	Dibdiba.	دِبْدِبا
Abu el-'Adhâm*	ابو العضام	Akeikah*	اقيقه
el-'Aneik*	العنيك[2]	Khŭrâbet el-'Abîd*	خرابة العبيد
Ŭsdakah,* *Zodocatha*	أصدقة[3]	el-Kuweireh*	القويرة
Dhaur*	ضور	el-Beidhât*	البيضات[6]
el-Fŭrdhŭkh*	الفرضخ	es-Sŭbrah*	الصبرة
ed-Derbâs*	الدرباس	el-Bŭtâhy*	البطاحى[7]
el-'Ain el-Beidha*	العين البيضا	Kureiyet er-Rawâjifeh*	قرية الرواجفه
Ma'ân, *Maon*	معان[4]	el-Fŭraṣah*	الفرصه
Eljy	الجى	Khŭbata*	خبتا
el-Humeiyimeh*	الحميمه[5]	Burka'*	برقع
esh-Shôbek	الشوبك	Jumeil*	جميل

III. South of Jebel el-Khŭlîl.

Collected chiefly from Bedawîn in travelling through the region. The position of some of the places I do not know accurately enough to arrange them properly.

el-Kuryetein,* *Kerioth?*	القريتين	el-Museik*	المسيك
Jembeh*	جنبه	Rujeim Selâmeh*	رجيم سلامه
el-Khŭfît*	الخفيط	ez-Zuweirah el-Fôka*	الزويرة الفوقا
el-Beyûdh*	البيوض	ez-Zuweirah et-Tahta*	الزويرة التحتا
el-Hudhairah*	الحضيره	Tell 'Arâd,* *Arad*	تل عراد
eth-Tha'ly*	الثعلى	Tell el-Kuseifeh*	تل الكسيفه
et-Taiyib*	الطيب	el-Mak-hul*	المقحول
Ehdeib*	اهديب		

[1] Burckh. ايل. [2] Id. عنيق. [3] Id. الصادقه.
[4] Abulfeda معان, Tab. Syr. p. 14. [5] Id. الحميمه p. 14.
[6] Burckh. بيضه. [7] Id. بطاهى.

el-Milh,* *Moladah*	المِلح	Abu Khuff*	ابو خف
'Ar'ârah* *Aroer*	عرعارة	Um el-'Alak*	ام العلق
el-Kusair*	القصير	Um Shaumerah*	ام شومرة
Kubbet el-Baul*	قبّة البول	el-Lŭkîyeh*	اللقيه
Kurnub,* *Thamara*	كُرنُب	Hawarah*	حورة
Madŭrah*	مدرة	Tâtrît*	طاطريط
'Aslûj*	عسلوج	Bîr es-Seba',* *Beersheba*	بير السبع
Rukhama*	رُخما	el-Khŭlasah,* *Elusa*	الخلصة
el-Mŭrrah*	المرّة	er-Ruhaibeh*	الرحيبه
el-Kuhleh*	الكحله	el-'Aujeh* or 'Abdeh } *Eboda*	العوجه or عبده
el-Jŭghâleh*	الجغاله		

IV. El-Khŭlîl, الخليل. *Hebron.*

Collected from a variety of sources, in travelling through the province. I may have erred in regard to the position of a few places, and put them in the wrong subdivision.

1. North of el-Khŭlîl, and East of the road from Jerusalem.

Deir el-Benât*	دير البنات	Khŭreitûn*	خريتون
Abu Nujeim*	ابو نجيم	Hŭlhûl, Mus. *Halhul*	حلحول
Tekû'a,* *Tekoa*	تقوع	edh-Dhirweh*	الذروة
Kŭsr Um Leimôn*	قصر ام ليمون	Sa'îr, Mus.	سعير
Kŭsr 'Antar*	قصر عنطر	esh-Shiyûkh, Mus.	الشيوخ
Bereikût,* *Berachah*	بريكوت	Beit 'Ainûn*	بيت عينون
Khirbet Kuweizîba*	خربة كويزيبا	er-Râm,* *Ramah*	الرام
Beit Fejjâr, Mus.	بيت فجار	Wâdy Jehâr*	وادى جهار
Wâdy el-'Arûb*	وادى العروب	Hŭsâsah*	حصاصة
ez-Za'ferâneh*	الزعفرانه		

2. Southeast of el-Khŭlîl.

Beni Na'îm, Mus.	بنى نعيم	Beiyân*	بيّان
el-Yŭkîn*	اليَقين	Ma'în,* *Maon*	معين
Zîf,* *Ziph*	زيف	el-Kurmul,* *Carmel*	الكرمل
ed-Deirât*	الديرات	et-Tawâneh*	التوانه
Za'tûtah*	زعطوطه	Um el-'Amad*	ام العَمَد
'Ain Jidy,* *En-gedi*	عين جِدى	el-Maiyedeh*	المَيدَه
Sebbeh,* *Masada*	سَبّه		

3. North of el-Khŭlîl, and West of the road from Jerusalem.

Fâghûr,* Φογόρ	فاغور	Kusbur*	كُسبر
Beit Sâwîr*	بيت ساوير	Min'în*	مِنعين
Kûfîn*	كُوفين	et-Taiyibeh, Mus.	الطيبه
Beit Ummar	بيت أُمر	Teffûh, Mus. *Beth Tappuah*	تفّوح
Jedûr,* *Gedor*	جدّور	Khirbet en-Nŭsâra*	خربة النصارى
Bŭkkâr*	بَقّار		

4. Southwest of el-Khŭlîl.

Dûra, Mus. *Adoraim*	دُورا	el-Ghuwein,* *Ain?*	الغوين
Khirsah*	خِرصه	Râfât*	رافات
el-Hadb*	الحَدب	es-Semû'a, Mus. *Eshtemoah*	السمُوع
ed-Dilbeh*	الدِلبه	Sûsieh*	سُوسيه
Daumeh,* *Dumah*	دومه	Mejd el-Bâ'a*	مجد الباع
edh-Dhoherîyeh, Mus.	الظهريه	Yŭtta, Mus. *Juttah*	يَطّا
'Annâbeh,* *Anab?*	عنّابه	Um el-'Amad*	ام العَمَد
esh-Shuweikeh,* *Socoh*	الشويكه	Beit 'Imreh*	بيت عِمره
Sîmieh*	سِيميه	Sa'wy*	سعوى
Za'nûtah*	زعنوطه	Kirkis*	قِرقس
'Attîr,* *Jattir?*	عتّير		

5. Between the Mountains and the Plain of Gaza, but subject to the government of el-Khŭlîl.

Za'k*	زعق	Idhna, Mus. *Jedna*	إذنا
el-Khuweilifeh*	الخويلفه	Terkúmia, Mus. *Tricomias*	تركومیا
Um er-Rŭmâmîn*	ام الرمامين	Beit Ûla, Mus.	بيت أولا
el-Burj*	البرج	Nûba, Mus.	نوبا
Beit Mirsim*	بيت مرسم	Khârâs, Mus.	خاراس
Beit er-Rûsh*	بيت الروش	Jimrîn*	جمرين
Deir el-'Asl*	دير العسل	Sûrîf, Mus.	سورِيف
Um Shŭkaf*	ام شقف	Um Burj	ام برج
Mŭrrân*	مرّان	Beit Nŭsîb,* *Nezib*	بيت نصيب
Um Hâratein*	ام حارتين	Beit 'Alâm	بيت علام
Beit 'Auwa*	بيت عوا	Jemrûrah	جمرورة
Deir Sâmit*	دير سامت	Deir Nahhâz	دير نحاز
el-Môrak*	المورق	es-Senâbirah	السنابره
ed-Dawâimeh, Mus.	الدوايمه		

V. Ghŭzzeh, غزّة. *Gaza.*

The orthography of the preceding sections is my own. The basis of the present, is an imperfect list of the villages of Gaza, obtained at Jerusalem in 1835. To that list I have added nearly an equal number of names, heard in travelling through the province, which I have written according to my own ear. No accurate arrangement of the names has been attempted. Yet I suppose not many of them are far from their place.

Khân Yûnas, Mus.	خان يونس	Zebûdeh*	زبوده
Batîhah*	بطيحه	Sehân*	سحان
Um el-'Ameidât*	ام العميدات	Ruseim Gharib*	رسيم غريب
el-Ma'în*	المعين	Ruseim Shŭrky*	رسيم شرقى
el-Mukeimin*	المكيمن	el-Muhŭrrakah*	المحرقه
Um el-Bakr	ام البقر	Kûfieh*	كوفيه

Beit Dirdis*	بيت دردس
Hûd*	هود
Lisn*	لسن
'Attârah*	عطارة
'Erk*	عرق
'Ûd*	عود
Zemârah*	زمارة
en-Nâsirah*	الناصرة
el-Mansûrah*	المنصورة
Deir el-Belah, Mus.	دير البلح
Jebâlia, Mus.	جباليا
Beit Lehia, Mus.	بيت لهيا
Beit Hanûn, Mus.	بيت حنون
Deir Esneid, Mus.	دير اسنيد
Herbia*	هربيا
Dimrah, Mus.	دمرة
Nijd, Mus.	نجد
Simsim, Mus.	سمسم
Bureir, Mus.	برير
Bŭrbarah, Mus.	بربرة
Beit Jerja, Mus.	بيت جرجا
Beit Tîma, Mus.	بيت طيما
Zernŭkah	زرنوقة
Yebna, Mus. *Jabneh*	يبنا
Beit Dârâs, Mus.	بيت داراس
Budrus, Mus.	بدرس
Esdûd, Mus. *Ashdod*	اسدود
Hamâmeh, Mus.	حمامة
el-Jûrah, Mus.	الجورة
'Askŭlân,* *Askelon*	عسقلان
Kŭtrah, Mus.	قطرة
Beshît	بشيت
Eljieh	الجيه
el-Mŭghâr, Mus.	المغار
el-Mukhaizin, Mus.	المخيزن
Idhnibbeh, Mus.	اذنبه
el-Letîneh, Mus.	اللتينة
el-Mesmîyeh, Mus.	المسمية
el-Kŭstîneh, Mus.	القسطينة
Yâsûr, Mus. *Hazor?*	ياسور
el-Bŭtânîyeh the east, Mus.	البطانية الشرقى
el-Bŭtânîyeh the west, Mus.	البطانية الغربى
Jûlis	جولس
Burka, Mus.	بركا
el-Mejdel, Mus. *Migdol*	المجدل
es-Sawâfîr the west,* *Saphir*	السوافير الغربى
Sawâfîr Ibn 'Audeh, Mus.	سوافير ابن عوده
Sawâfîr Abu Hûwar, Mus.	سوافير ابو حور
el-Jeladîyeh*	الجلدية
Tell et-Turmus, Mus.	تل الترمس
Sŭmmeil el-Khŭlîl, Mus.	صميل الخليل
Beni Sehîleh	بنى سهيله
el-Juseir, Mus.	الجسير
Hatta, Mus.	حتا
Kŭrâtîyeh, Mus.	قراتية
Bŭraka, Mus. *Bene-Berak?*	برقا
Beit 'Affa, Mus.	بيت عفا

'Arâk es-Suweidân, Mus.	عراق السويدان	el-Kaufakhah*	الكوفخه
Kaukaba, Mus.	كوكبا	Um Lâkis*	ام لاقس
Huleikât	حليقات	Sem'ân	سمعان
el-Fâlûjy, Mus.	الفالوجى	el-Khŭlâsîyeh	الخلاصيه
Zeita, Mus.	زيتا	'Abdis	عبدس
el-Menshîyeh, Mus.	المنشيّه	Tell es-Sâfieh, Mus.	تل الصافيه
'Arâk el-Menshîyeh es-Sukkarîyeh, Mus.	عراق المنشيّه السكريه	Ba'lîn, Mus.	بعلين
		Berkûsia, Mus.	بركوسيا
el-Hŭmâm	الحمام	Dhikrîn, Mus.	ذكرين
Hûj, Mus.	هوج	Kudna, Mus.	كُدنا
el-Hasy*	الحسّى	Ba'lia	بعليا
el-Judeideh*	الجديدة	Beit Jibrîn, Mus. *Betogabra*	بيت جبرين
el-Jilas*	الجِلَس	Santah Hanneh*	سنطه حنه
el-Khŭsâs*	الخصاص	el-Kubeibeh, Mus.	القبيبه
et-Tŭbakah*	الطبقه	'Arâk es-Saudân	عراق السودان
Um Kélkha*	ام كلخا	Ra'na, Mus.	رعنا
'Ajlân,* *Eglon*	عجلان	Deir ed-Dubbân, Mus.	دير الدبّان
Um el-Mu'arraf*	ام المعرّف	'Ajjûr, Mus.	عجّور

VI. Er-Ramleh, الرمله.

. Taken down chiefly from the mouth of a native of Beit Jâla, who acted as our guide in the province of Gaza, and was well acquainted with the country. Many of the names were subsequently verified in a journey from el-Khŭlîl to er-Ramleh. The orthography is mine.

1. In the region bordering upon Wâdy es-Sŭrâr (الصرار); forming the southern part of the province.

Beit el-Jemâl, Mus.	بيت الجمال	Um er-Rîhy*	ام الريحى
el-Khaishûm*	الخيشوم	Um ez-Zubeileh*	ام الزبيله

Um el-'Akûd*	ام العقود	Beit Sûsîn, Mus.	بيت سوسين
el-Bureij, Mus.	البريج	Sŭr'ah, Mus. *Zorah*	صرعة
'Ammûrieh, Mus.	عمورية	'Esalîn*	عسلين
Fŭrad*	فرد	Eshuwa', Mus.	اشوع
Sejad*	سجد	Mŭrmîtah*	مرميطه
el-Kŭzâzeh, Mus.	القزازه	'Artûf, Mus.	عرطوف
el-Khŭzneh*	الخزنه	Kefr Ûrieh,* *Ceperaria*	كفر اورية
Shahmeh, Mus.	شحمه	Hasan*	حسن
'Âkir, Mus. *Ekron*	عاقر	el-Musheirifeh*	المشيرفه
en-Nî'âneh, Mus.	النيعانه	Râfât*	رافات
el-Mansûrah, Mus.	المنصوره	Tell el-Bŭtâsheh*	تل البطاشه
Kefr 'Âna*	كفر عانا	Bŭtâsheh*	بطاشه
Saidôn, Mus.	صيدون	el-Bîreh,* *Beer?*	البيره
et-Rukeidîyeh*	الرقيديه	Râs Abu 'Aisheh*	راس ابو عيشه
Keitŭlâneh*	قيطلانه	Tibneh,* *Timnath*	تبنه
Khulda, Mus.	خلدا	Um Jîna*	ام جينا
Beit Fâr*	بيت فار	'Ain Shems,* *Beth-Shemesh*	عين شمس
Um Serîseh*	ام سريسه	'Ellîn*	علين
Deir el-Muheisin Mus.	دير المحيسن	Fŭttîr*	فطير
Beit Jîz*	بيت جيز	Bîr el-Leimôn, Mus.	بير الليمون

2. The district of Ibn Hŭmâr, ابن حمار.

Deir Sellâm*	دير سلام	es-Sawâneh*	الصوانه
Yâlo, Mus. *Ajalon*	يالو	Beit Sîra, Mus.	بيت سيرا
Lâtrôn, Mus.	لاطرون	Selbît, Mus.	سلبيط
'Amwâs, Mus. *Emmaus*	عمواس	Beit Shinna*	بيت شنا
Deir Eyûb, Mus.	دير ايوب	Beit Kŭbâb, Mus.	بيت قباب
Beit Nûba, Mus.	بيت نوبا	Abu Shûsheh, Mus.	ابو شوشه
'Ajenjûl*	عجنجول	el-Buweiyireh*	البويره

Khŭrrûbeh, Mus.	خرّوبه	Jimzu, Mus. *Gimzo*	جمزو
Bŭrfîlia, Mus.	برفيليا	Sŭrafend,* *Sariphæa?*	صرفند
Na'lîn, Mus.	نعلين	Sŭrafend, Mus.	صرفند
el-Burj, Mus.	البرج		

VII. El-Ludd, اللدّ. *Lydda.*

Obtained at Jerusalem in 1835, and verified during this journey.

el-Ludd, Mus. *Lydda*	اللد	en-Neby Dâniyâl, Mus.	النبى دانيال
Kefr 'Âna, Mus.	كفر عانا	Shîha*	شيحا
el-Yehûdîyeh, Mus. *Jehud*	اليهوديه	Kefr Jins*	كفر جنس
Rentieh, Mus.	رنتيه	Jendâs*	جنداس
et-Sâfirîyeh, Mus. *Sariphæa?*	السافريه	Suttârah*	سطّاره
Beit Dejan, Mus. *Beth Dagon*	بيت دجن	el-Kuneiseh*	الكنيسه
Yâzûr, Mus.	يازور	Bîr Am'în, Mus.	بير امعين
'Anâbeh, Mus.	عنابه	Khŭrbata, Mus.	خربتا

VIII. El-Kuds, القدس. *Jerusalem.*

The names in this section, (with the exception of a few which I have added in the district of 'Arkûb,) as well as those in the district of el-Ludd, were written by a native friend at Jerusalem in 1835, and have been found in this journey to be very correct.

1. Immediately attached to Jerusalem, and North of the city.

Sa'fât, Mus.	سعفاط	Beit Tulma*	بيت طلما
Beit Hanîna, Mus.	بيت حنينا	el-Jîb, Mus. *Gibeon*	الجيب
'Adâsa,* *Adasa*	عداسا	Neda*	ندا
Khŭrâib er-Râm*	خرايب الرام	en-Neby Samwîl, Mus.	النبى سمويل
Bîr Nebâla, Mus.	بير نبالا	Beitûnia, Mus.	بيتونيا
Beit Iksa, Mus.	بيت اكسا	Wâdy el-Kubly*	وادى القبلى

el-Letâtîn*	اللتاتين	'Atâra,* *Ataroth*	عطارا
Beit Sîla*	بيت سيلا	et-Râm, Mus. *Ramah*	الرام
'Askŭlân*	عسقلان	Jeb'a, Mus. *Gibeah*	جبع
Um esh-Sheikh*	ام الشيخ	Hizmeh, Mus.	حزمه
Jerût*	جروت	'Anâta, Mus. *Anathoth*	عناتا
'Ain Sŭbia*	عين صبيا	Mŭkhmâs, Mus. *Michmash*	مخماس
Kefr Shiyân*	كفر شيان	Kefr Nâta*	كفر ناتا
Tŭrfîdia*	طرفيديا	Deir Dibwân, Mus.	دير دبوان
Râfât, Mus.	رافات	Burka, Mus.	برقا
el-Jedîreh, Mus.	الجديره		
el-Kŭl'y*	القلعى	Beitîn,* *Bethel*	بيتين
Kŭlăndieh, Mus.	قلنديه	el-Bîreh, Mus. *Beeroth*	البيره
Kefr 'Akab, Mus.	كفر عقب	Râm Allah, Gr.	رام الله

2. el-Wâdiyeh (الواديه); East of Jerusalem.

a. North of Wâdy er-Râhib (الراهب).

el-'Îsâwîyeh,	العيساويه	Mird*	مرد
et-Tûr (i.e. Mount of Olives) Mus.	الطور اعنى جبل الزيتون	en-Neby Mûsa*	النبى موسى
		Deir el-Kŭrŭntŭl*	دير القرنطل
el-'Âzarîyeh, Mus. *Bethany*	العازريه	Rîha, Mus. *Jericho*	ريحا[1]
Abu Dîs, Mus.	ابو ديس	Kŭsr el-Yehûd*	قصر اليهود
Selwân, Mus. *Siloam*	سلوان	Deir Mâr Yôhanna Hajla,* *Beth Hoglah*	دير مار يوحنا حجلا
Khân el-Ahmar*	خان الاحمر		

b. South of Wâdy er-Râhib.

Sûr Bâhil, Mus.	صور باهل	Beit Sâhûr en-Nŭsâra, Gr. Mus.	بيت ساحور النصارى
Deir en-Neby Elyâs, Gr.	دير النبى الياس	Deir er-Ra'wât	دير الرعوات*
Beit Sâhûr el-Muslimîn, Mus.	بيت ساحور المسلمين	el-Fureidîs*	الفريديس

[1] Abulfeda, upon the authority of el-Mushtarik, says this word is written اريحا, with Alef not radical at the beginning. Tab. Syr. p. 35. This Alef almost always falls away in the vulgar pronunciation.

'Deir el-Kaddîs Môdîstûs, called Abu Tôr*	دير القديس موديستوس وهو مكنا دير ابو تور	Ŭrtâs, Mus.	ارطاس
		Kubbet Râhîl	قبة راحيل
		Beit Ta'mar, Arabs	بيت تعمر
Deir Khŭreitûn*	دير خريطون	Deir Ibn'Öbeid, Arabs	دير ابن عبيد
Beit Lahm, Gr. Lat. Armen. Mus. *Bethlehem*	بيت لحم	Deir Mâr Sâba, Gr.	دير مار سابا
		Deir Mâr Sim-'ân, Gr.	دير مار سمعان
Kŭl'at el-Burak, Mus.	قلعة البرك		

3. District of Beni Hasan (بنى حسن); West of Jerusalem.

Deir el-Kaddîs Bâbîla*	دير القديس بابيلا	Sâtâf, Mus.	ساطاف
		el-Jûrah, Mus.	الجوره
Deir el-Kŭtmûn*	دير القطمون	Kuryet el-Fuwâkiseh*	قرية الفواقسه
Deir el-Musŭllabeh, Gr	دير المصلّبه	el-Mâlihah, Mus.	المالحه
Deir Mâr Nicôla*	دير مار نقولا	Beit Sŭfâfa, Mus.	بيت صفافا
Convent by the fountain where Philip baptized the Eunuch*	دير على عين الماء الخ	Sherâfât, Mus.	شرافات
		el-Welejeh, Mus.	الولجه
Deir el-Hanîyeh*	دير الحنيه	el-Khŭdr, Mus.	الخضر
'Ain Yâlo*	عين يالو	Bittîr, Mus.	بتير
'Ain Kârim, Mus. Latins	عين كارم	'Akûr, Mus.	عقور
Kuryet el-Muskhûtah*	قرية المسخوطه	'Ajûl, Mus.	عجول
		Beit Jâla, Gr.	بيت جالا
House of Zakharia, and Elîsâbât*	دار زخريا واليصابات	Khirbet el-Lauz, Mus.	خربة اللوز

4. District of Beni Mâlik (بنى مالك); West of Jerusalem.

Lifta, Mus.	لفتا	Kuryet el-'Enab, Mus.	قرية العنب
Kŭlônieh, Mus. *Colonia*	قلونيه	Sârîs, Mus.	ساريس
el-Kŭstŭl, Mus. *Castellum*	القسطل	Beit Mahsîr, Mus.	بيت محسير
Sôba, Mus. *Zuph, Zophim?*	صوبا	el-Kŭsr*	القصر
Beit Nikôba, Mus.	بيت نقوبا	Beit Thûl, Mus.	بيت ثول

Katŭnneh, Mus.	قطنّه	Beit 'Ûr the Upper, Mus. *Beth-horon*	بيت عور الفوقا
Beit Sûrîk, Mus.	بيت سوريك		
Biddu, Mus.	بدّو	Beit 'Ûr the Lower, Mus.	بيت عور التحتا
Beit Ijza, Mus.	بيت إجزا	Harfûsh*	حرفوش
el-Kubeibeh, Mus.	القبيبه	et-Tîreh, Mus.	الطيره
Beit Lŭkia, Mus.	بيت لقيا	ed-Derhîmeh, Mus.	الدرهيمه
Beit 'Enân, Mus.	بيت عنان	Beit Dukku, Mus.	نيت دقّو
es-Sawâneh*	الصوانه		

5. District of Beni Hârith (بنى حارث); North of Jerusalem.

el-Jânieh, Gr. Mus.	الجانيه	Deir Sa'îdeh, Mus.	دير سعيده
Râs Kerker, Mus.	راس كركر	Khirbet er-Râs*	خربة الراس
Jemmâla, Mus.	جمّالا	Sŭffa, Mus.	صفّا
'Ain Eyûb*	عين ايوب	Kefr Na'meh, Mus.	كفر نعمه
Deir 'Ammâr, Mus.	دير عمّار	Kureikûr*	كريكور
Beit Ello, Mus.	بيت اللّو	Halâbeh*	حلابه
Bîr Zeit, Gr. Mus.	بير زيت	Deir Bezî'a, Mus.	دير بزيع
Jufna, Gr. *Gophna*	جفنا	Meidârûs*	ميداروس
Dûrah, Mus.	دورة	'Ain 'Arîk, Gr. Mus.	عين عريك
Sûrada, Mus.	سوردا	Baubîn*	بوبين
el-Mezra'ah, Mus.	المزرعه	el-Hâfy*	الحافى
Abu Shukheidim, Mus.	ابو شخيدم	'Ain Kînia, Mus.	عين قينيا
Abu Kŭsh, Mus.	ابو قش	Kefreiya*	كفريّا
Bîr Zeit*	بير زيت		

6. District of Beni Zeid (بنى زيد); North of Jerusalem.

Deir Abu Mesh-'al, Mus.	دير ابو مشعل	Beit Rîma, Mus.	بيت ريما
Deir ed-Dâm, Mus.	دير الضام	Deir Ghŭsâneh, Mus.	دير غسّانه
en-Neby Sâlih*	النبى صالح	Kefr 'Îyan, Mus.	كفر عين
'Âbûd, Gr. Mus.	عابود	Kŭrâwa, Mus.	قراوا
Khirbet Ibrahîm*	خربة ابراهيم	Deir es-Sûdân, Mus.	دير السودان

el-Mezâri'a, Mus.	المزارع	Um Sâfâh, Mus.	ام صافاه
'Ârûrah, Mus.	عارورة	Bŭrhâm, Mus.	برهام
'Ajûl, Mus.	عجول	Jîbia, Mus. *Geba*	جيبيا
Jilijlia, Mus. *Gilgal?*	جلجيليا	Kûbar, Mus.	كوبر
'Abwein, Mus.	عبوين	Artŭbbeh**	ارطبّه
'Atâra, Mus. *Ataroth*	عطارا	Rashânia*	رشانيا

7. District of Beni Murrah (بنى مرّة); North of Jerusalem.

'Ain Sînia, Mus.	عين سينيا	Selwâd, Mus.	سلواد
Yebrûd, Mus.	يبرود	el-Mezra'ah, Mus.	المزرعه
'Ain Yebrûd, Mus.	عين يبرود	Deir Jureir, Mus.	دير جرير
Kefr 'Âna*	كفر عانا		

8. District of Beni Sâlim (بنى سالم); East of Jerusalem.

et-Taiyibeh, Gr. *Ophra?*	الطيّبه	Kefr Mâlik, Mus.	كفر مالك
Abu Felâh, Mus.	ابو فلاح	Rŭmmôn, Mus. *Rimmon*	رمّون
el-Jurdeh, Mus.	الجردة	el-'Alya*	العليا
es-Sâmieh, Mus.	السامية	el-Khŭdr*	الخضر

9. District of el-'Arkûb (العرقوب); Southwest of Jerusalem.

Deir Abân, Mus.	دير ابان	Sa'îrah*	سعيرة
Zakaria, *Zacharias*	زكريا	Um Eshteih	ام اشتيه
en-Neby Bûlus	النبى بولس	es-Sheikh Sa'ad*	الشيخ سعد
Ahbek	احبك	Beit Nettîf, Mus.	بيت نتّيف
Zânû'a, *Zanoah*	زانوع	Beitîka	بيتيكا
Yarmûk, *Jarmuth, Jarmucha*	يرموك	Beit 'Atâb, Mus.	بيت عطاب
Beit Fŭsl	بيت فصل	es-Sifala, Mus.	السفلا
Edrûsieh	ادروسية	Deir esh-Sheikh, Mus.	دير الشيخ
esh-Shuweikeh,* *Socoh*	الشويكه	Deir el-Hawa, Mus.	دير الهوا
Jennâbeh*	جنّابه	el-Kabu, Mus.	القبو
Jûrîs	جوريس	Hûsân, Mus.	حوسان

er-Râs, Mus.	الراس	Nahâlîn, Mus.	نحالين
Kesla, Mus.	كسلا	el-Jeb'ah, Mus. *Gibeah*	الجبعه
Jerâsh, Mus.	جراش	Sŭnâsîn*	صناصين
'Akûr, Mus.	عقور	Hûbîn*	حوبين
Khirbet el-Asad, Mus.	خربة الاسد	Wâdy Fûkîn, Mus.	وادى فوقين
'Allâr el-Basl, the upper, Mus.	علّار البصل الفوقا	el-Khŭdr, Mus.	الخضر
'Allâr el-Basl, the lower, Mus.	علّار البصل التحتا	Beit Sakâriah*	بيت سكاريه
Kefr Sûr	كفر صور	et-Tannûr*	التنور
		et-Tantûrah*	الطنطوره

IX. Nâbulus, نابلس. *Neapolis.*

The names in this section were procured in 1835, at Jerusalem, from the same person who wrote those in Sect. VII. and VIII. So far as opportunity offered in this journey, to verify them, they were found very correct, and tolerably complete. I believe all the villages are inhabited by Muslims, except such as are marked deserted, and those whose inhabitants are mentioned.

1. Jûrat Merda (جورة مردا); South of Nâbulus.

Mejdel Yâba	مجدل يابا	Deir Balût	دير بلوط
Rentîs	رنتيس	Um et-Tawâky*	ام الطواقى
Lubban Rentîs	لبّن رنتيس	Um el-Ŭkbâb*	ام الاقباب
Kefr Kâsim	كفر قاسم	Um el-Hŭmmâm*	ام الحمّام
Hableh	حبله	Kesfa*	كسفا
ez-Zâkûr	الزاقور	Deir Sim'ân*	دير سمعان
Kefr Telet	كفر تلت	Deir el-Mîr*	دير المير
Senîrieh	سنيريه	Deir Kŭl'ah*	دير قلعه
Mes-ha	مسحا	'Ar'arah*	عرعره
ez-Zâwieh	الزاويه	Sûsy*	سوسى
Râfât	رافات	Hazîma*	حزيما

Seltia*	سلتيا	'Ain Abûs	عين ابوس
Bidia	بديا	Huwâra	حوارا
Serata	سرطا	'Ûrîf	عوريف
el-Kufr	الكفر	Jemmâ'în	جمّاعين
Berûkîn	بروقين	Zeita	زيتا
el-Mŭtwy*	المطوى	Merda	مردا
Fŭrkha	فرخا	Kîreh	قيرة
Selfît	سلفيت	Kefr Hârith	كفر حارث
Khirbet Keis	خربة قيس	Hârith	حارث
'Amûrieh	عموريه	Deir Estia	دير اسطيا
el-Lubban, *Lebonah*	اللّبن	Kŭrâwa Beni Hasân	قراوا بنى حسان
es-Sâwieh	الساويه	Yetma	يتما
Kûzeh*	قوزه	Fer'ata, *Pirathon?*	فرعتا

2. Jûrat 'Amra (جورة عمرا); South of Nâbulus.

Baurîn	بورين	Beit Ûzin	بيت أوزن
Kefr Kŭllin	كفر قلّين	Râfîdia, Gr. Mus.	رافيديا
'Asîra	عصيرا	Zawâta	زواتا
el-'Arâk	العراق	Beit Îba	بيت إيبا
Till	تلّ	Kuryet Jît, *Pirra*	قرية جيت
Kefrûr*	كفرور	Amâtîn	أماتين
Sŭrra	صرا	Kefr Kaddûm	كفر قدّوم

3. District of Beni Sa'ab (بنى صعب); West of Nâbulus.

Kuryet Hajja	قرية حجّا	Kefr Zîbâd	كفر زيباد
Jins Sâfût	جنس سافوت	Kefr Sûr	كفر صور
el-Funduk	الفندق	er-Râs	الراس
Kefr Lâkif	كفر لاقف	'Azzûn	عزّون
Kûr	كور	Jîyûs	جيوس
Kefr 'Abûsh	كفر عبوش	Felâmieh	فلاميه

Siyar*	صير	Haram 'Aly Ibn 'Aleim	حرم علي ابن عليم
Kŭlakîlieh	قلقيليه	Arsûf,* *Apollonia*	ارسوف
Saufîn*	صوفين	et-Tîreh	الطيره
Jiljûleh, *Gilgal*	جلجوله	Kŭlŭnsaweh	قلنسوه
Khirbet Nesha*	خربه نشا	et-Taiyibeh	الطيبه
Khirbet Yaubek*	خربة يوبك	el-Mŭghârah*	المغاره
Khirbet en-Neby Elyâs*	خربة النبى الياس	el-Mudahdarah*	المدحدره
Kefr Sâba, *Antipatris*	كفر سابا	Fŭrdîsia	فرديسيا
en-Neby Amîn*	النبى امين	Fer'ôn, Gr.	فرعون
en-Neby Shem'ôn*	النبى شمعون	Hânûta*	حانوتا
Miskeh*	مسكه	Kefr Jemmâl	كفر جمّال
		Irtâh	إرتاح

4. El-Beitâwy (البيتاوى); East of Nâbulus.

Beita	بيتا	Kausara	قوصرا
Haudela	هودلا	Kŭbalân	قبلان
'Awerta	عورتا	Telfît	تلفيت
Raujîb	روجيب	Mejdel Beni Fâdil	مجدل بنى فاضل
'Azmût	عظموط	Daumeh, *Edumia*	دومه
Sâlim, *Salim*	سالم	Kuriyût, Κορέα ?	ريوت
Deir el-Hatab	دير الحطب	Jâlûd	جالود
Beit Fûrîk	بيت فوريك	el-Mughaiyir	المغير
Beit Dejan, *Beth Dagon*	بيت دجن	Seilûn,* *Shiloh*	سيلون
'Akrabeh, *Acrabatene*	عقربه	Kefr Beita*	كفر بيتا
Ausârîn	أوصارين		

5. Wâdy esh-Sha'îr (وادى الشعير); West of Nâbulus.

'Asîret el-Hatab	عصيرة الحطب	Nuss Ijbîn, Gr. Mus.	نص اجبين
Beit Imrîn, Gr. Mus.	بيت امرين	Burka, Gr. Mus.	برقا

'Sebŭstieh, Gr. Mus. *Sebaste, Samaria*	سبسطيه	Bîzâriah,	بيزاريه
Ijnisnia	إجنسنيا	Kefr Rummân	كفر رمّان
Sheikh Sha'la	شيخ شعلا	Beit Lîd	بيت ليد
eh-Nâkûrah	الناقوره	Shaufeh	شوفه
Deir Sheraf	دير شرف	Tûl Keram	طول كرم
'Anâbeta	عنابتا	Dennâbeh	دنّابه
Râmîn	رامين	Sermîtia	سرميطيا

6. Esh-Sha'râwîyeh (الشعراويه); North of Nâbulus.

a. esh-Sha'râwîyeh el-Ghŭrbîyeh (الغربيه), the Western.

Kâkôn	قاقون	'Attîl	عتّيل
Shuweikeh	شويكه	Bâkah, the west	باقه الغربيه
ed-Deir	الدير	Bâkah	باقه
Bel'ah	بلعه	Mudd ed-Deir	مدّ الدير
Zeita	زيتا		

b. esh-Sha'râwîyeh esh-Shŭrkîyeh (الشرقيه), the Eastern.

'Ellâr	علّار	Jeb'a, *Geba*	جبع
Sîlet ed-Daher	سيلة الضهر	el-Fendakûmieh, *Pentacomias*	الفندقوميه
'Ajjeh	عجّه	Kefr Râ'y	كفر راعى
'Anaza	عنزا	Sânûr	سانور
er-Râmeh	الرامه	Bŭrkîn, Gr. Mus.	برقين
'Arrâbeh	عرّابه	el-Jŭrba	الجربا
Fahmeh	فحمه	Kefr Kûd, *Caparcotia*	كفر قود
Ya'bud	يعبد	Kufeireh	كفيره

7. District of Hâritheh (حارثه); North of Nâbulus.

Tûbâs, *Thebez*	طوباس	Sîrîs	سيريس
Tŭllûza	طلّوزا	el-Judeideh	الجديده
Yâsîd	ياصيد	Meithalûn	ميثلون

Siyar	صير	Methelîyeh	مثلية
Zâbebdeh, Gr.	زابدده	Telfît	تلفيت
el-Kufeir	الكفير	Kŭbâtîyeh	قباطية
Râbeh	رابه	Seb'în*	سبعين
'Akâbeh	عقابه	Jelkâmûs	جلقاموس

8. Province of Jenîn, called also Hâritheh esh-Shemâlîyeh (حارثه الشمالية); embracing most of the plain of Esdraelon, now called Merj Ibn 'Âmir (مرج ابن عامر).

Jenîn, *Ginaea*	جنين [1]	en-Nâ'ûrah	الناعوره
'Arâneh	عرانه	Kefr Musr	كفر مصر
Mukeibileh	مقيبله	Nein*, *Nain*	نين
el-Jelameh	الجلمه		
Deir Ghŭzâl	دير غزال	Kŭl'at Beisân*	قلعة بيسان
Jelbôn, *Gilboa*	جلبون	Beisân, *Beth-shean*	بيسان
Fŭkû'a	فقوعا	Kaukab el-Hawâ	كوكب الهوا
Wezar	وزر	Junjâr	جنجار
Nûris	نورس	Tŭmrah	طمره
Zer'în, *Jezreel*	زرعين	Endûr, *Endor*	اندور
Saulam, *Shunem*	سولم	Kuryet Senîn	قرية سنين
Kûmieh	قومية	ed-Dŭhy, called also Haramôn, *Hermon*	الدحى وتدعى حرمون ايضا
Shŭtta, *Beth-Shitta?*	شطا	Hanîn	حنين
el-Birĕh	البيره	Kefrah	كفره
et-Tîreh	الطيره	Bŭrkîn	برقين
el-Murŭssŭs	المرصص [2]	Zelaka	زلقا
Khân el-Ahmar	خان الاحمر	Kefr Adân	كفر ادان
et-Taiyibeh	الطيبه	el-Yâmôn	اليامون
Denna	دنا [3]	es-Sîleh	السيله

[1] Abulf. جينين. [2] Burckh. مرصرص. [3] Id. دبه.

Et'annuk or Ta'annuk, Ezbûba	*Taanach*	اتعنّك or تعنك ازبوبا	Um el-Fahm	ام الفحم
			Zebda	زبدا
			'Ar'arah	عرعرة

X. Tŭbarîya. *Tiberias.*

The names in this section, and those in Sect. XI. and XII., were written first, several years ago, by a native and resident of Nazareth; and were revised during this journey by another native of the same place. They are incomplete, inasmuch as they do not embrace the uninhabited places. — Those marked thus (†) are, I believe, all of them east of the Jordan.

Tŭbarîya, Cath. Gr. Mus. *Tiberias*	طبريا[1]	Irbid*, *Arbela*	إربد
Fîk, Mus.†	فيق	Kŭl'at Wâdy el-Hamâm*	قلعة وادى الحمام
'Adweirabân*†	عدويربان[2]	el-Mejdel, Mus. *Magdala*	المجدل
el-Khirbet es-Saudah, Mus.†	الخربة السوده	Lûbieh, Mus.	لوبية[4]
Semakh, Mus. Gr.†	سمخ[3]	Kefr Sabt	كفر سبت
esh-Sheikh Ma'âd, Mus.†	الشيخ معاد	Kefr Kema, Mus.	كفر كما
		Ma'der, Mns.	معدر
el-Hŭmmeh*†	الحمّه	el-Haritheh, Mus.	الحرثه
el-Kerak, Mus. *Tarichæa*	الكرك	'Aulam, Gr. *Ulama*	عولم
el-'Öbeidîyeh, Mus.	العبيديه	Sîrîn, Mus.	سيرين
Sârûneh, Mus.	سارونه	Bŭk'ah, Mus.	بقعة
Hattîn, Mus. Cath.	حطّين	Nimrîn, Mus.	نمرين

[1] Abulf. طبريه, which is followed in the Text of this work. Tab. Syr. p. 42, 43. It is now often pronounced طبريّا.

[2] Burckh. دويرابان. [3] Id. صمّخ. [4] Id. لوبى.

XI. Eh-Nâsirah, الناصرة. *Nazareth.*

en-Nâsirah, Chr. Mus. *Nazareth*	الناصرة	el-Ba'neh, Mus.	البعنه
		Yâfa, Gr. Mus. *Japhia*	يافا
er-Reineh, Gr. Mus.	الرينه	el-Mujeidil, Mus. Gr.	المجيدل
Kefr Kenna, Gr. Mus.	كفر كنا[1]	Ma'lûl, Mus. Gr.	معلول
el-Meshhed, Mus.	المشهد	Semûnieh, Mus. *Simonias*	سمونيه
'Ain Mâhil, Mus.	عين ماهل	Iksâl, Mus. *Chisloth, Chesulloth*	اكسال
esh-Shajrah, Gr. Mus.	الشجرة	Debûrieh, Mus. *Daberath*	دبوريه
Tur'ân, Mus. Cath. Gr.	طرعان	Rummâneh, *Rimmon*	رمانه
Sefûrieh, Mus. *Sepphoris*	صفوريه	Jebâta, *Gabatha*	جباتا
'Ailût, Mus. Gr.	عيلوط	Ukhneifis	اخنيفس
Kefr Menda, Mus.	كفر مندا	el-Mezra'ah	المزرعه
Kâna el-Jelîl*, *Cana of Galilee*	قانا الجليل	el-Fûleh	الفوله
Kaukab, Mus.	كوكب	el-'Afûleh	العفوله
el-'Azîz, Mus.	العزيز	Um Ejbeil	ام اجبيل

XII. 'Akka. *Acco, Ptolemaïs.*

'Akka, *Acco*	عكا	'Amkah, Mus.	عمقه
Shefa 'Amar, Cath. Druz. Mus.	شفا عمر	el-Mejdel, Mus.	المجدل
		Kefr Yâsîf, Gr. Mus. Dr.	كفر ياسيف
A'bilîn, Mus. Gr.	اعبلين	Abu Senân, Gr. Dr.	ابو سنان
et-Tîreh, Mus.	الطيره	Jûlis, Dr.	جولس
Tûmrah, Mus.	طمره	Yerka, Dr. Gr.	يركا
ed-Dâmûn, Mus. Cath.	الدامون	Khirbeh, Dr.	خربه
Ebraweh, Mus. Gr. Cath.	ابروه	el-Judeideh, Mus. Dr. Gr.	الجديده
Sha'ib, Mus. Cath.	شعب		

[1] Burckh. كنه.

el-Bŭssah, Mus. Cath. Gr.	البصّه	ez-Zîb, Mus. *Achzib, Ecdippa*	الزيب
esh-Sheikh Dâûd, Mus.	الشيخ داود	el-Mekr, Mus.	المكر
		es-Semîrieh, Mus.	السميريه
Kŭl'at Jedîn*	قلعة جدين	el-Mezra'ah, Mus.	المزرعه

XIII. Esh-Shâghûr, الشاغور.

This district lies between Safed, 'Akka, and Tiberias. The names, as well as those of the three following sections, were written by a native of Nazareth, who had lived several years in Safed. All these sections are defective in not containing the uninhabited places.

Yâkûk, Mus. *Hukkok?*	ياقوق	el-Ba'neh, Gr.	البعنه
el-Mughâr, Chr. Dr.	المغار	Deir el-Asad	دير الاسد
el-Mansûrah, Dr.	المنصوره	er-Râmeh, Chr. Dr. *Ramah*	الرامه
'Aleibûn, Chr.	عليبون	Kefr A'nân, Mus.	كفر اعنان
'Arâbeh, Mus. Chr.	عرابه	Deir Hanna, Chr. Mus.	دير حنا
Sŭkhnîn, Mus. Chr.	سخنين		
Mejd el-Kerûm, Mus.	مجد الكروم	Tahf	تحف

XIV. El-Jebel, الجبل.

This district lies West of Safed.

Tershîha, Mus. Chr.	طرشيحا	el-Jŭrmŭk, Dr.	الجرمق
Ma'lia	معليا	Fesûtah, Chr. Dr.	فسوطه
Deir el-Kâsy, Mus.	دير القاسى	Akrŭt, Chr. Dr.	اقرط
Kefr Semî'a, Dr.	كفر سميع	Tŭrbîkha, Chr.	طربيخا
Harfîsh, Chr. Dr.	حرفيش	Sahmâta, Chr. Mus.	سحماتا
Sa'sa', Mus.	سعسع	Kuryet el-Bukei-'ah, Chr. Dr.	قرية البقيعه
Beit Jenn, Dr.	بيت جن		

XV. Safed.

Safed	صفد[1]	'Alma el-Khait	علما الخيط
'Akbarah	عكبره	er-Râs el-Ahmar	الراس الاحمر
ed-Dâhirîyeh el-Fôka	الضاهريه الفوقا	Delâta	دلاتا
		Kadîta	قديتا
ed-Dâhirîyeh et-Tahta	الضاهريه التحتا	Taiteba	طيطبا
es-Semû'y	السموعى	'Ain ez-Zeitûn	عين الزيتون
Meirôn, *Meiron*	ميرون	Bîria	بيريا *
es-Sŭfsâf	الصفصاف	Jisr Benât Ya'kôb	جسر بنات يعقوب
Kefr Ber'am, Mar.	كفر برعم		
el-Jish, Mus. Mar. *Giscala*	الجش	Jâhûla	جاحولا
Fârah	فاره	el-Bûzieh	البوزيه

XVI. Arab tribes within the Government of Safed.

el-Kurâd	عرب الكراد	el-Ghuweir	عرب الغوير
esh-Sha'âr	عرب الشعار	es-Sawâ'id	عرب السواعد
ez-Zubeid	عرب الزبيد	el-Khŭranibeh	عرب الخرانبه
ez-Zengharîyeh	عرب الزنغريه	el-Khawâby	عرب الخوابى
el-Mutâribeh	عرب المطاربه	es-Suweilât	عرب الصويلات
es Seiyâd	عرب السياد	es-Suweitât	عرب السويطات
et-Telâwîyeh	عرب التلاويه	el-Lehîb	عرب اللهيب

XVII. Basin of the Hûleh, الحوله.

The names in this and the two following sections were collected during a journey in 1834; and were written down by Tannûs, a native Christian, mentioned more fully in the Introduction to Part Second.

[1] Abulfeda صَفَد or صَفَت, Tab. Syr. p. 43.

The basin of the Hûleh[1] is not far from twenty miles long from north to south; with the lake near its southern extremity adjacent to the eastern mountain. A small mill-stream empties into the northwest corner of the lake, which has its origin in a single fountain, called 'Ain el-Mellâhah (عين الملّاحة) at the foot of the western mountain. The tract at the southern end of the lake and on its western side, as far north as the Mellâhah, is called the country of el-Khait (بلاد الخيط); and the lake itself is sometimes called the lake of el-Khait. This tract, which is arable, and in no part, so far as I have seen, marshy, is under the government of Safed.

North of the lake lies a marsh, occupied only by reeds and rushes, and covering a larger surface than the lake itself; with an arable tract of various width on its western side. This marsh gradually passes over into a still more extensive and broader meadow, which is occupied by nomadic Arabs, chiefly or entirely Ghawârineh, whose occupation is the raising of cattle, principally buffaloes. This region, more particularly on its eastern side, including some places around Bâniâs, is called Hûlet Bâniâs, and belongs to the government of Hâsbeiya.

The district of Merj 'Ayûn, also, extends down so as to embrace a portion of the northwest part of the basin of the Hûleh.

The streams which discharge their waters into the Hûleh are: 1. That of Mellâhah, already mentioned. 2. Another from a similar fountain, about an hour further north, called Belât or Belâtah (بلاط or بلاطة). 3. A stream which drains the district of Merj 'Ayûn. 4. A stream which drains Wâdy et-Teim, and which is the most distant branch of the Jordan, having its origin to the west or northwest of Râsheiya. — Several of these streams unite with each other before they reach the lake; but in what manner I do not know. There are also some torrents from the mountains, which I do not recollect; besides the streams from Bâniâs and Tell el-Kâdy.

In passing through this region in 1834, from Tŭbarîyeh to Hâsbeiya, which is two good days' journey, we encamped for the night at el-Mellâhah. On a subsequent journey, from Safed to Merj 'Ayûn

[1] An Arabic authority quoted by Schultens, says there are two Hûlehs in Syria, one in the government of Hums, and the other in that of Damascus. Ind. Geogr. in Vit. Sal. art. *Haula*. Both are embraced in these Lists; the other being found in Part Second, Sect. XVII. 4.

in 1835, our party encamped at Belât. In neither case did we hear of any inhabited village near the road.

1. el-Khait.

Fŭr'am, Mus.	فرعم[1]	el-Kŭbâ'ah, Mus.	القباعه
el-Jâ'ûneh, Mus.	الجاعونه	el-Wŭkâs*,	الوقاص
el-Mughâr, Mus.	المغار	el-Mellâhah, Ghawâr.	الملّاحه

2. Hûlet Bâniâs.

'Ain Fît, Nusairîyeh	عين فيت	Bâniâs, Mus. Met. *Paneas*[3]	بانياس
Za'ûra, Nus.	زعورا	el-Ghŭjar, Nus.	الغجر[4]
'Ain Kŭnyet Bâniâs Dr. Gr. Cath. Mar.	عين قنية بانياس[2]	Jubbâta, Mus. Gr.	جبّاتا
		el-Mejdel, Dr. Chr.	المجدل

XVIII. Merj 'Ayûn, مرج عيون[5].

Merj 'Ayûn is a district belonging to the government of Belâd Beshârah (بلاد بشارة), a large province which occupies the mountains between the Hûleh and the plain of Sŭr, having the castle of Tibnîn (تبنين) for its capital. Merj 'Ayûn lies between Belâd Beshârah and Wâdy et-Teim, on the left of the Lîtâny, which separates it from Belâd esh-Shŭkîf (بلاد الشقيف). Here Lebanon and Anti-Lebanon come together; but in such a manner, that this district may be said to separate, rather than to unite them. It consists of a beautiful, fertile plain, surrounded by hills, in some parts high, but almost every where arable; until you begin to descend to the banks of the Lîtâny. The mountains farther south, are much more properly a continuation of Lebanon, than of Anti-Lebanon.

el-Khâlisah, Ghaw.	الخالصه	Âbil or Îbel el-Kamh, Cath.	آبل القمح
ex-Zûk, Ghaw.	الزوق		

[1] Burckh. فرعب. The Rabbins פרעם.

[2] That is, Fountain of the aqueduct of Bâniâs.

[3] Abulfeda calls the castle of Bâniâs, es-Subeibeh, الصبيبة, Tab. Syr. p. 96.

[4] Burckh. الغجار.

[5] Perhaps עיון *Ijon*.

el-Mutŭlleh, Dr. Gr. Cath.	المطلّه	el-Judeideh, Gr. Cath. Mus.	الجديده
Serada, Dr.	سردا	el-Buweidah, Gr.	البويضه
Kufeirkely, Met.	كفيركلى	Debîn, Met. Gr.	دبين
Haura, Met.	هورا	el-Khiyam, Met. Gr. Mar.	الخيّم
Deir Mîmâs, Gr. Cath.	دير ميماس	Belât, Met.	بلاط
el-Khirbeh, Gr. Cath.	الخربه	Âbil or Îbel el-Hawa, Dr. Gr.[1]	آبل الهوا
el-Kulei'ah, Mar.	القليعه		

XIX. Jebel es-Sheikh, جبل الشيخ. *Hermon.*

This is the southern extremity of Anti-Lebanon, which bears the general name of Jebel esh-Shŭrky (جبل الشرقى), i. e. East Mountain. This extremity is much the highest part, and the only one where snow, or rather ice, lies the whole year. The most inhabited part of Jebel esh-Sheikh is Wâdy et-Teim (وادى التيم) on its northwestern side, through which runs the most distant branch of the Jordan.

Wâdy et-Teim is divided into two provinces, called the Lower and Upper Wâdy et-Teim (وادى التيم التحتا and وادى التيم الفوقا). The capital of the Lower is Hâsbeiya; and that of the Upper, Râsheiya. Each place is the residence of a branch of the family of Shehâb (بيت الشهاب); which was living here, long before the branch now ruling in Lebanon was invited hence, to the station it now occupies. While the members of the latter have all, with only two exceptions, embraced Christianity, the original stock adheres still to the profession of Muhammedanism.

On the opposite side of the mountain is a third district, called the district of Bellân (اقليم البلّان), which is now subject immediately to the government of Damascus.

Our journey in 1834 led us to Hâsbeiyah and Râsheiya, and thence directly to Damascus. The list of places in the district of Bellân, we obtained at Râsheiya. I apprehend it is far from being complete.

[1] Perhaps this, or the preceding Îbel el-Kamh, may be the Abel Beth Maachah of Scripture, Heb. אָבֵל בֵּית־מַעֲכָה 1 Kings xv. 20.

1. The Lower Wâdy et-Teim.

a. On the East side.

el-Mârieh, Gr. Dr.	الماريه	'Ain Jŭrfa, Dr.	عين جرفا
el-Khureibeh, Gr. Dr.	الخريبه	Bûkamhah, Gr.	بوقمحه
Râsheiyet, el-Fŭkhâr, Gr.	راشيّة الفخار	Hâsbeiya, Dr. Mus. Jews, Gr. Cath. Mar.	حاصبيّا
Kufeir Hamâm, Mus.	كفير حمام	'Ain Kŭnyet Hâsbeiya, Dr. Gr.	عين قنية حاصبيا
Kufeir Shûbeh, Mus. Gr.	كفير شوبه	Shuweiya, Dr. Gr.	شويّا
el-Hebbârieh, Mus. Gr.	الهبّاريه	'Ain Tinta, Dr.	عين تنتا
Shib'a, Mus. Gr.	شبعا	Mîmis, Dr. Gr.	ميمس
el-Fŭrdîs, Dr. Gr.	الفردیس	el-Khulwât, Dr.	الخلوات
		el-Kufeir, Dr. Gr. Cath.	الكفير

b. On the West side.

Bŭrghŭz, Dr.	برغز	Lebbâya, Met.	لبايا
Kaukaba, Mar. Dr.	كوكبا	edh-Dhuneibeh	الذنيبه
Kŭleiyeh, Met.	قليه		

2. The Upper Wâdy et-Teim. The places marked thus (‡) were said to be the sites of ancient ruins.

Râsheiya, Dr. Gr. Cath. Syrian Cath.	راشيّا	Kefr Meshky, Mus. Gr.	كفر مشكى
'Ain 'Ata, Dr. Gr.	عين عطا	Kaukaba, Dr.	كوكبا
es-Sefîneh, Dr.	السفينه	Dhahr el-Ahmar, Dr. Gr.	ضهر الاحمر
Haush, Mar.	حوش	Kefr Kûk, Dr. Gr.	كفر قوق
Kŭnna'aby, Dr.	قنعبى	'Aiha, Dr. Gr.‡	عيحا
'Ain Harshy, Dr. Chr.	عين حرشى	Yŭntah, Dr. Gr.	ينطه
Beit Lehya, Dr. Gr. Mar.	بيت لهيا	Helwa, Dr.	حلوا
Tannûra, Dr.	تنورا	Rŭkhleh, Dr.‡	رخله
Bekiyifeh, Dr. Gr.	بكيفه	Burkush*	برقش
el-'Akabah, Dr.	العقبه	Deir el-'Ashâir, Dr. Gr.‡	دير العشاير
Thelthâtha‡	ثلثاثا		

3. Aklîm et-Bellân.

'Arny, Dr. Gr.	عرنى	el-Khirbeh, Dr. Gr.	الخربه
Beit Jenn, Mus.	بيت جن	'Ain esh-Sha'rah, Dr. Gr.	عين الشعره [1]
Durbul, Mus.	دربل	Hîny, Dr. Gr.	حينى
er-Rîmeh, Dr. Gr.	الريمه	Beitîma, Mus.	بيتيما
Bŭk'asem, Dr.	بقعسم	Beit Sâbir, Mus.	بيت سابر
Kŭl'at Jendel, Dr. Syr.	قلعة جندل	Kefr Hauwar, Mus.	كفر حور

NOTE. — To complete the survey of Palestine proper, or the country West of the Jordan, Lists are yet wanting of the districts of Yâfa, Haifa, Belâd Beshârah, Belâd esh-Shŭkîf, and the Coast of Tyre and Sidon.

PART SECOND.

Names of Places, chiefly in the Pashalik of Damascus, obtained during a Journey in the Spring of 1834.

In this journey, which was undertaken by Dr. Dodge and myself for Missionary purposes, we were accompanied by a native attendant, named Tannûs el-Haddâd. It was by the latter that the names in the Lists were all of them written. The inquiries which drew them forth, and the arrangement, were chiefly ours; but they were written according to his own orthography, as he heard them from the mouths of the natives on the spot. I have known him long as a schoolmaster and writer; and have always found his ear remarkably correct, and his orthography good, according to the pronunciation of the vulgar language.

[1] Burckh. ام الشعرة.

Unfortunately my own notes of this journey were afterwards lost by shipwreck[1]; and I have had before me only a few notes in Arabic taken by Tannûs. Of these I have occasionally made use.

I. El-Bŭkâ'a, البقاع. *Cœle-Syria.*

Under this name is embraced the valley between Lebanon and Anti-Lebanon, from Zahleh southwards; including the villages on the declivities of both mountains, or rather at their foot. For the eastern declivity of Lebanon is so steep, as to have very few villages much above its base; and the western side of Anti-Lebanon is not more inhabited. Between Zahleh and its suburb Mu'allakah, a stream called ell-Bŭrdôny (البردوني)[2] descends from Lebanon and runs into the plain to join the Lîtâny (الليتاني).[3] The latter river divides the Bŭkâ'a from north to south; and at its southern end passes out through a narrow gorge, between precipices in some places of great height. In its course through the mountains, it divides the district of Shŭkîf (شقيف), so called after the castle on its right bank, from that of Beshârah (بشارة); and finally enters the sea north of Sûr, where it is called the Kâsimîyeh (القاسمية).

Zahleh is directly under the jurisdiction of the Emîr Beshîr; but the rest of the Bŭkâ'a properly belongs to the government of Damascus. Yet, it has been the battle-field of many bloody encounters, between the troops of former Pashas and the mountaineers; in which the latter have so often gained the victory, that a great part of the soil, which was once the property of government, has been usurped by the nobles of Lebanon; and the grain, which was formerly carried to Damascus, now goes to support them and their retainers.

The usual pass across the summit of Lebanon, from Beirût to the Bŭkâ'a, is still called el-Mŭghîtheh (المغيثة).[4] Descending from

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Anjar.

[1] This loss is greatly to be deplored; for the travellers had with them a Sextant, and took many observations for the Latitude of various places. The fact also of their having collected the following Lists, evinces the exactness and general extent of their inquiries.—Editor.

[2] Burckh. بردون. [3] Burckh. ليطاني.

[4] So Abulfeda, عقبة المغيثة, Tab. Syr. ed. Koehler, p. 94.

this, on the journey in which these names were collected, we stopped, for a night, at Zahleh.

1. Places on the West side of the Bŭkâ'a, from the southern extremity northward to Zahleh.

Kŭllâya	قلّايا	Ruins of the Aqueduct of Beit Fâr	خربة قنا بيت فار
Lebbâya	لبّايا		
Zellâya	زلّايا	Kefareiya, Mus. Cath.	كفريّا
Yahmur	يحمر[1]	el-Habs	الحبس
Sahmur	سحمر[2]	'Ain Zibdeh	عين زبده
Bej'ah	بجعه	'Âna	عانا
'Azzeh	عزّه	Deir Tŭhnîth	دير طحنيث[4]
Bâb Mâri'a	باب مارع	'Ammîk, Mus. Cath.	عميق
'Aithenît	عيثنيت	Judeitheh, Mus. Chr.	جديثه[5]
Meshghŭrah	مشغره[3]	Mekseh, Mus. Mar.	مكسه
Sŭghbîn, Mar. Cath.	سغبين	Zahleh, Cath. Mar. Gr.	زحله
		el-Mu'allakah, Cath. Mar. Gr. Met.	المعلّقه

2. Places on the East side of the Bŭkâ'a, in the same order from South to North.

el-Muheiditheh, Mus.	المحيديثه	Dûkha, Mus.	دوخا
er-Rŭfîd, Mus.	الرفيد[6]	'Aithy, Gr.	عيثى
el-Bîreh, Mus.	البيره[7]	Mejdel Belhîs	مجدل بلهيص
Hŭmmârah, Mus.	حمّاره	el-Kŭr'ûn, Mus.	القرعون[9]
es-Suweirah, Mus. Mar.	الصويره	Lâla, Mus.	لالا
es-Sultân Ya'kôb, Mus.[8]	السلطان يعقوب	Ba'lûl, Mus.	بعلول[10]

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1 Burckh. يحمر.
2 Burckh. سحمر.
3 Abulfeda مدينة مشغرا Tab. Syr. p. 93.
4 Burckh. طحديش.
5 Burckh. جتيه.
6 Id. الرفيض.
7 Id. البيرى.
8 Id. السلطان ياقوب.
9 Id. القرغوه.
10 Id. بعلولا.

Kâmid el-Lauz, Mus.	كامد اللوز[1]	Mejdel 'Anjar	مجدل عنجر[2]
Jubb Jenîn, Mus.	جب جنين		

3. Villages in the Plain of the Bŭkâ'a, also enumerated from South to North.

Tell el-Akhdar, Mus. Chr.	تل الاخضر	el-Mansûrah, Mus.	المنصورة
el-Estŭbl, Mus.	الاسطبل	Kŭbb Elyâs, Mus. Dr. Mar. Gr.	قب الياس
en-Neby Za'ûr, Mus. Dr.	النبي زعور	Bŭrr Elyâs, Mus. Gr. Mar.	بر الياس
Deir Zeinûn, Mus. Mar.	دير زينون	el-Merj, Mus. Mar. Cath.	المرج
Tell Zenûb	تل ذنوب[3]	es-Suleimîyeh	السليمية
Khirbet Rûhha, Mus. Chr.	خربة روحها	ez-Zekweh	الذكوة
ed-Delhemîyeh, Mus.	الدلهمية	Tha'nâyil, Mus.	ثعنايل
Haush Harîmeh, Mus.	حوش حريمة	Sa'danâyil, Mus.	سعدنايل
el-Khiyârah, Mus.	الخيارة	Tha'labâya, Mus. Mar. Chr.	ثعلبايا
Ghŭzzeh	غزة		

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[1] Burckh. كامل اللوز. Abulfeda مدينة كامد. He says: "From Saida to the city of Meshghŭrah (see No. 1.), one of the most agreeable places in that region, in a valley of extreme beauty for its trees and rivers, is a distance of 24 miles. And from the city of Meshghŭrah to the city called *Kâmid*, which was anciently the capital of that country, is six miles. And from the city of Kâmid to a village called 'Ain el-Jŭrr ('Anjar, see note 2.), is 18 miles. And from 'Ain el-Jŭrr to the city of Damascus, is 18 miles." Tab. Syr. p. 93.

[2] Abulfeda عين الجَرّ. "At *'Ain el Jŭrr*, mentioned in speaking of Saida, there are great ruins of stones. It is a long day's journey to the south of Ba'albek; near it is a village called *el-Mejdel*, and it lies on the road leading from Ba'albek to Wâdy et-Teim. From 'Ain el-Jŭrr springs a large river, that runs into the Bŭkâ'a." Tab. Syr. p. 20. From *el-Mejdel* and *'Ain el-Jŭrr*, is evidently derived the modern *Mejdel 'Anjar*.

[3] Burckh. دنوب.

II. Ba'albek, بعلبك. *Cœlę-Syria.*

The country of Ba'albek includes the remainder of the great valley between Lebanon and Anti-Lebanon, from Zahleh northwards. So far as can be seen from Ba'albek, it is terminated in that direction only by gentle hills. In going from Zahleh to Ba'albek, you do not find the Lîtâny. Only two small streams are crossed in the plain, tributaries to that river; the easternmost of which you trace to its source in a copious fountain. 'Anjar, I was told, is regarded as the source of the Lîtâny; the natives here, as in many other cases, considering not the most distant, but the most copious fountain, as the source of the river. Ba'albek has the finest fountain I ever saw; but I was assured its waters do not run beyond the precincts of the city.

The province, as well as the city, of Ba'albek, is inhabited chiefly by Metâwileh (متاوله), i. e. Muslims of the sect of 'Aly. Its feudal lords are a family of Emîrs of the same sect, called the house of *Harfûsh* (بيت الحرفوش). They were formerly nearly as independent as the princes of Mount Lebanon. Between the two provinces there reigned almost perpetual enmity; and bloody battles from time to time occurred. The Emîrs of el-Harfûsh live now in the village of Nebha.

Our route through this district, was from Zahleh to Ba'albek, and from thence along the foot of the eastern mountain to Neby Shît. Of the route from thence, Tannûs says in his notes: "From Neby Shît we ascended the mountain eastward, and then turning south descended into a very deep Wâdy called Yahfûfy (يحفوفى), in which is a river of the same name. From this Wâdy we ascended another which unites with it, called Kûta (كوتا); then another branch named Wâdy ed-Dirdâr (الدردار); and finally a fourth named Wâdy el-Haura (الحورا). After reaching the end of this, the road passes, for a short distance, over a plain, and then descends into Wâdy ez-Zebedâny, which it follows to ez-Zebedâny.

1. Places on the West side from Zahleh northwards, both along the foot of the mountain, and in the plain. The latter are marked thus (||).

el-Kerak, Met. Cath. [1] الكرك | el-Furzul, Cath. الفرزل

[1] Edh-Dhâhiry, in Rosenm. Analecta Arab. p. iii. p. 22., writes it

el-Habîs*	الحبيس	el-Hadeth, Met.	الحدث
en-Neby Eila, Met.	النبى أيلا	Kefr Dân, Met.	كفر دان
Ablah, Cath. ‖	أبلح	Jeba'a, Gr.	جبعا
Nîha, Met. Gr. Mar.	نيحا	es-Su'eiyideh, Gr. ‖	السعيده
Husn Nîha*	حصن نيحا	Bûdey, Met.	بودى
Temnîn the upper, Met.	تمنين الفوقا	Shelîfa, Gr. Cath.	شليفا
Temnîn the lower, Met. ‖	تمنين التحتا	Deir el-Ahmar, Mar.	دير الاحمر
Kŭsŭrneba, Met.	قصرنبا	Behîmeh, Met.	بحيمه
Beit Shâma, Met.	بيت شاما	Sha'ad, Met.	شعد
Bednâya, Met.	بدنايا	Haush Bŭrada, Mar. Gr. ‖	حوش بردا
Haush er-Râfikah Met. ‖	حوش الرافقه	Haush Sufeih, Met. ‖	حوش صفيه
Haush Suneid ‖	حوش سنيد	Yâ'ât, Met. ‖	ياعات
Kefr Debish	كفر دبش[1]	el-Kuneiyiseh, Met.	الكنيسه
Shemŭstâr, Met.	شمسطار	Nebha, Met.	نبحا
Târeiya, Met.	طاريا	Harbata, Met.	حربتا
er-Neby Reshâdy Met. ‖	النبى رشادى	el-Hŭrmul, Met.	الهرمل[2]

2. Places on the East side, beginning at the North.

el-Kâ'a, Cath.	القاع	el-Fîkeh, Mus. Cath.	الفيكه
Râs Ba'albek, Cath.	راس بعلبك[3]	'Ain, Met.	عين

كركنوح (for كرك نوح), so called because it contains what the Muslims believe to be the grave of *Noah*.

[1] Burckh. *Gfer* for كفر.

[2] Abulfeda قايم الهرمل. Tab. Syr. p. 150.

[3] Abulfeda الراس. "The beginning [of the river 'Âsy] is a small river from a village near Ba'albek, called *er-Râs*, to the north of Ba'albek about a day's journey. Thence it runs northward (?) till it reaches a place called Kâim Hŭrmul (see No. 1. note 2.), between Jûsieh (Sect. XVI. 2.) and er-Râs, where it passes through a Wâdy. There most of the river springs from a place called Mŭghârat er-Râhib (مغارة الراهب the Monk's cave), and thence it goes on northwards till it passes Jûsieh;"

Lebweh, Met. ‖	لبوه	Er-Rŭmâdy, Met.	الرمادى
'Arsâl, Met.	عرسال	en-Neby Shît, Met.	النبى شيت
Resm el-Hadeth, Met. ‖	رسم الحدث	el-Khŭreibeh, Met.	الخريبه
Yûnîn, Met.	يونين	Yahfûfeh,	يحفوفه
Nahleh, Met.	نحله	Ser'în, Met.	سرعين
Ei'ât, Met. ‖	ايعات	Kŭna, Met. Chr.	قنا[1]
Haush Tell Safiyeh, Met. ‖	حوش تل صفيه	Mâsy, Met.	ماسى
Haush Bŭrada, Gr. ‖	حوش بردا	Reyâk, Chr. ‖	رياق
Mejdelûn ‖	مجدلون	Haush Hâla, Chr. ‖	حوش حالا
City of Ba'albek, Met. Mus. Cath.	مدينة بعلبك	'Aly en-Nahry, Met. ‖	على النهرى
'Ain Burday, Mar. Cath.	عين برضى	Deir el-Ghŭzâl, Mar.	دير الغزال
Dûris, Mus. Mar.	دورس	Mŭsrâya, Met. ‖	مصرايا
el-Taiyibeh, Cath.	الطيبه	Hashmush, Met.	حشمش
Bereitân, Met.	بريتان	Kefr Zebad, Dr. Chr.	كفر زبد
		Terbul, Mar. Cath. ‖	تربل

III. Ez-Zebedâny, and Wâdy Bŭrada.

This district occupies the eastern declivity of Anti-Lebanon, on the road from Ba'albek to Damascus. Commencing almost at the very top, where ez-Zebedâny is situated, it extends along the banks of the Bŭrada (بردا) to Dummar, where only a range of low mountains separates it from the plain of Damascus.

Tannûs in his notes describes this district as follows: "The region of Zebedâny is a plain, which may be four hours long, from north to

Tab. Syr. p. 150.—Tannûs in his notes on Hums, has the following paragraph: "The river 'Âsy comes from the extremity of the country of Ba'albek, to the west of Râs Ba'albek, from a place called Deir Mâr Mârôn (the Convent of St. Mârôn), whence it runs northwards into the Lake of Hums, distant from the said source, [evidently the one at Hŭrmul,] three hours."

[1] Burckh. القنه.

south. From east to west it is narrow, being at its northern end, near Zebedâny, perhaps half an hour broad; and at its southern extremity two hours. From this plain comes a river called the river of Wâdy Bŭrada, with which the river of Zebedâny, [rising in the mountains some distance north,] unites. Their united waters descend into Wâdy Bŭrada. This Wâdy [where it passes out of the plain] is very deep; and on each side are remains of ancient buildings, and caves, the work of men's hands.[1] With this Wady, other Wadys unite, in which there are rivers and fountains of water. They all come together above Dummar, so that there the waters are very abundant, and prevent all passage, except by the bridge; which is called the bridge of Dummar. The river, also, is from that place called the river of Dummar. From thence all these waters descend to Dimeshk esh-Shâm, (دمشق الشام, i. e. Damascus,) and are distributed over the plain, to irrigate the city, its gardens, and villages."

The eastern declivity of Anti-Lebanon, after you have passed through the ridge on the eastern side of the plain of Zebedâny, by the narrow gorge above described, is a barren tract, producing next to nothing, except along the banks of the river, where all the villages mentioned in the list, after Sûk el-Bŭrada, are situated. Indeed, between the ridge just mentioned, and that beyond Dummar, there intervenes a broad tract of desert, whose name reminds one of Africa. It is called es-Sahra (الصحرا).

In the list, the enumeration begins at the north; and the places on the right side of the Bŭrada, are marked thus (§). In our journey we entered the district of Zebedâny, and passed through it to Dummar.

Sŭrghâya, Mus. §	سرغايا	Bŭkîn, Mus.	بقين
'Ain Hawar, Mus.	عين حور	Mŭdâya, Mus.	مضايا
Belûdân, Gr. Cath. Mus.	بلودان	Hureiry, Mus.	هريرى
ez-Zebedâny, Mus. Gr. [2]	الزبدانى	Efry, Mus.	افرى

[1] This spot, now called Sûk Wâdy Bŭrada, is the site of the ancient Abila, marked as 18 Roman miles from Damascus on the way to Ba'albek; 'Itin. Antonin. ed. Wesseling, p. 198. Reland, Pal. p. 527. Mr. Bankes is said to have discovered here inscriptions, establishing the identity of the site. See Hogg's Journey, &c. i. p. 301. Gesenius, Notes on Burckh. — EDITOR.

[2] Burckh. الزبدينى. Abulfeda, الزبداني, Tab. Syr. p. 103.

Bŭtrûny, Mus. §	بطرونى	Deir Kânôn, Mus.	دير قانون
Sûk Wâdy Bŭrada, Mus. *Abila*	سوق وادى بردا	el-Fîjeh, Mus.	الفيجه[1]
		Bessîma, Mus.	بسيما
Berheleiya, Mus.	برهليا	el-Ashrafîyeh, Mus.	الاشرفيه
el-Kefr, Mus.	الكفر	el-Judeideh, Mus.	الجديده
el-Huseinîyeh, Mus. §	الحسينيه	el-Hâmy, Mus. Syr.	الهامى
Fâris Zeid, Mus.	فارس زيد	Tesseiya, Mus. §	تسيا
Deir Mukŭrrîn, Mus.	دير مقرين	Dummar, Mus.	دمر

NOTE.—Of the region further south, between ez-Zebedâny and Wady et-Teim, we obtained no list.

IV. El-Ghûtah, الغوطه.

This is the name of the Plain of Damascus, so celebrated for its fertility and consequent beauty. Abulfeda says of it, "The Ghûtah of Damascus is one of the four Paradises, which are the most excellent of the beautiful places of the earth. They are the Ghûtah of Damascus, the She'ab of Bauwân, the river of Ubulleh, and Soghd of Samarkand. The Ghûtah of Damascus excels the other three." Tab. Syr. p. 100. Its fertility is owing to the abundance of water, brought down from the mountains by the Bŭrada.

Unfortunately, I did not succeed in procuring a list of the villages of this plain.

[1] The fountain of Fîjeh is described by Edrîsi, par Jaubert, i. p. 350.; by Ibn el-Wardi, Excerpt. in Tab. Syr. p. 174.; in the Lex. Geogr. quoted by Schultens in his Index Geogr. in Vit. Saladin. art. *Phaiha*; and by Abulfeda. Abulfeda's account is the best. He says: "The source of the river of Damascus is beneath a church called el-Fîjeh. Where it first issues, its size is a cubit deep by a cubit broad. It then runs in different channels, and fountains flow from it. Afterwards it unites with a river called Bŭrada (بردا); and from hence come all the rivers of Damascus." Tab. Syr. p. 15.

V. Wâdy el-'Ajam, وادى العجم.

Between Damascus and Haurân, there intervenes a district known to the natives by the name of Wâdy el-'Ajam. It lies chiefly on the west of the Haj-road; which, until it leaves the plain, is the western boundary of the district of the Ghûtah. Through it runs the river el-A'waj (الاعوج)[1]; which, rising in Jebel esh-Sheikh, runs eastward, and ends in the lake called el-Heijâny (الهيجانى).[2] Of the places in this district, we obtained no complete nor accurate list. The following names were given us at Ghŭbâghib.

The mark (†) annexed to a name, shows that the place is east of the Haj-road; the others are upon the west of that road. Our route through this district was along the Haj-road, which crosses the A'waj by a bridge at Kesweh.

el-Kadam, Mus.	القدم[3]	Sahnâya, Dr. Gr.	ساحنايا[6]
Dârâya, Mus. Chr.	دارايا[4]	el-Ashrafîyeh, Dr.	الأشرفيه[7]
el-Mu'addamîyeh, Mus.	المعظميه[5]	'Artûz, Mus.	عرطوز[8]
el-Judeideh, Mus. Gr.	الجديده	Kaubab	كوكب[9]
Katana, Mus.	قطانا	el-Kesweh, Mus.	الكسوه[10]

[1] Burckh. عواج. Abulfeda, الاعوج, Tab. Syr. p. 97.

[2] This name I find in Tannûs' notes, but have no recollection of it. Abulfeda speaks of a place in the Ghŭtah, called Merj Râhit (مرج راهط), in which a celebrated battle occurred, A.H. 64, between the Keisîyeh and Yemenîyeh; which I suppose to be the neighbourhood of the lake called by him, in another place, the Lake of Damascus. He says of it, "The Lake of Damascus is to the east of the Ghûtah of Damascus, bearing a little to the north. Into it flows the remnant of the Bŭrada, and other rivers. It enlarges in the winter, so that the rivers are then not needed; and in the summer it diminishes. By it is a thicket of canes, and places that protect from an enemy." Tab. Syr. pp. 16. 156.

[3] Burckh. قادم.

[4] Burckh. ديرايا and داريّا.

[5] Id. معطميه.

[6] Id. صحنايه.

[7] Id. *Sherafia*, and الاشرفه.

[8] Id. عرطوس.

[9] The Κωκάβη of Epiphanius and others; see Reland, Pal. p. 202.

[10] Burckh. القسوه. Abulfeda, الكسوه, Tab. Syr. p. 97. See also Bohaedd. Vit. Salad. Ind. Geogr. Art. *Keswa*.

el-Mŭkâlîby, Mus.	المقالِيبى	Shŭk-hab, Mus.	شقحب[2]
et-Taiyibeh, Mus.	الطَيّبه	el-Jerjeleh, Mus.†	الجرجله
Deir Khubeih, Mus.	دير خبيه	el-'Âdilîyeh†	العادليه
Khân esh-Sheikh, Mus.	خان الشيخ	Nejha, Mus.†	نجها
Haush el-'Abbâsy, Mus.	حوش العباسى	Denûn, Mus.†	دَنون
Zâkieh, Mus.	زاكيه[1]	el-Khiyârah, Mus.†	الخيارة
er-Raham, Mus.	الرَحم	el-Mâjidîyeh, Dr.†	الماجديه[3]
Kenâkir, Mus.	كناكر	Deir 'Aly, Dr.†	دير على
en-Nefûr	النفور	Zughber*†	زغبر[4]
		Merjâny*†	مرجانى

VI. El-Jeidûr, الجيذور.

Beyond Wâdy el-'Ajam, lie el-Jeidûr and Haurân. The boundary between them is the Haj-road; the former being on the west of it, and the latter on the east. Jeidûr we did not enter, except to visit Sŭnamein; and obtained the names of only a few of the villages which it contains.

Bawârîth, Mus.	بواريث	es-Sŭnamein	الصنمين[5]
Beirûth	بيروث	Kîta	قيطا
Deir el-Bŭkht, Mus.	دير البخت	Kefr Shems	كفر شمس
en-Nebhânîyeh	النبهانيه	Kefr Nâsij	كفر ناسج
Deir el-'Adas	دير العدس	et-Tîha	الطيحا
Teimerûs	تيمروس	Jeby	جبى

NOTE.—Of the district of Jaulân, (جولان, Heb. גּוֹלָן *Golan.*) the ancient Gaulonitis, lying between Jeidûr and Jebel 'Ajlûn, and

[1] Burckh. الزاكى.
[2] Burckh. شقهب.
[3] Id. مشديه and الماجديه.
[4] Id. سغبر.
[5] Burckh. الصنّمين and الصنمين. It lies on the Haj-road; but is reckoned to Jeidûr, because it is on the west side.

bounded east by Haurân, and west by the country along the Lakes of Tiberias and the Hûleh, we obtained no list. See in Sect. XI.

VII. Haurân, حوران. *Hauran, Auranitis.*

This name is used in Arabic without the article. The province is regarded by the natives as consisting of three parts, called *en-Nŭkrah*, *el-Lejah*, and *el-Jebel*. The names are arranged under these three heads. Respecting the whole, it is necessary to observe, that the inhabitants so often move from village to village, that the fact of a village having been inhabited when we were there, is no evidence that it is so at the present time.

Our route through the province led us to Ghŭbâghib, Khŭbab, Edhra', Suweideh, Busrah, Kerak, and Der'a.

1. En-Nŭkrah, النقرة.

This is the *Plain* of Haurân, extending through its whole length, from Wâdy el-'Ajam on the north to the desert on the south. On the west of it is Jeidûr, Jaulân, and Jebel 'Ajlûn; and on the east, the Lejah and Jebel Haurân. It has a gentle undulating surface, is arable throughout, and, in general, very fertile. With the rest of Haurân, it is the granary of Damascus. The soil belongs to government, and nothing but grain is cultivated. Hardly a tree appears any where.

In arranging the names, two towns are taken as starting points; namely, Eshmiskîn and Busrah; and the places are recorded in their order, as they lie in different directions from these towns. Eshmiskîn is considered the capital of the whole Haurân, being the residence of the chief of all its Sheikhs. Busrah is very commonly called by the natives *Esky Shâm* (اسكى شام), i. e. Old Damascus.

A. *a.* In the Nŭkrah, North of Eshmiskîn.

Eshmiskîn, Mus.	أشمسكين [1]	ed-Duweirah*	الدويرة
el-Juweimi'a*	الجويمع	en-Nukei'a*	النقيع
ed-Dilly*	الدلّى [2]	en-Nukei'a (2d)*	النقيع الثانى

[1] Burckh. شمسكين.

[2] Burckh. تل دلّى.

el-Kuteibeh	الكتيبه	Buseir, Cath.	بصير
Kusweh*	قسوه	Buseiyer*	بصيّر
el-Muhajjeh, Mus. Cath. [1]	المحاجّه	el-Kufeir, Mus.	الكفير
Tibny, Mus.	تبنى [2]	Jebâb, Mus.	جباب
el-Khŭfy*	الخفى	Mûtabîn*	موتبين
Dîdy*	ديدى	el-Juneineh*	الجنينه
ed-Duweir*	الدوير	Ghŭbâghib, Mus.	غباغب [3]

b. In the Nŭkrah, South of Eshmiskîn.

Kufeir ez-Zeighân*	كفير الريغان	Fedâmeh*	فدامه
Ubta', Mus.	أبطع	Sekâkeh*	سكاكه
Tŭfs*	طفس	el-Kerak, Gr.	الكرك
Sŭmkh*	صمخ	et-Tubeil*	الطبيل
Dâ'il, Mus.	داعل [4]	ed-Dukkân*	الدكان
el-Khŭmmân*	الخمّان	el-Kuneiyeh*	القنيّه
Khirbet el-Ghŭzâleh, Mus.	خربة الغزاله	el-'Asalîyeh*	العسليه
el-Kuteibeh*	الكتيبه	el-Museifirah*	المسيفره
'Ölma, Mus.	علما	Sehwet el-Kamh*	سهوة القمح
es-Saura, Mus.	الصورا	Deir esh-Sha'îr*	دير الشعير
Deir es-Sŭlt*	دير السلط	el-Ghureiyeh the east, Mus.	الغريّه الشرقيه
el-Hureiyik, Mus.	الحريّك	el-Ghureiyeh the west*	الغريّه الغربيه
el-Hŭrâk, Mus.	الحراك	el-Mu'aisirah the east*	المعيصره الشرقيه
Rŭkhm*	رخم	el-Mu'aisirah the west*	المعيصره الغربيه
Zerârah*	زرارة	'Arâr*	عرار
Deir et-Tîneh*	دير التينه		

[1] Burckh. محاجر.

[2] Burckh تبنه.

[3] Id. غبارب and غبايب. See Lex. Geogr. quoted by Schultens in his Ind. Geogr. to the Life of Saladin, art. *Keswa*, where it is غباغب.

[4] Burckh. دعال.

'Atamân*	عتمان،	Der'a, Mus. Cath. Gr.	درعا[1]
es-Sa'âdeh*	السعادة		

c. In the Nŭkrah, East of Eshmiskîn.

edh-Dhuneibeh, Mus.	الذنيبه	Kŭrrâsah*	قراصه
Kŭrfa, Mus.	قرفا	Khirbet el-Harîry*	خربة الحريرى
Nâmir, Mus.	نامر	Sumei'a, Mus.	سميع
Melîhah the north, Mus.	مليحه الشماليه	es-Sijn, Mus. Cath.	السجن
Nâhiteh, Mus.	ناحته[2]	Deir Khûwât*	دير خوات
Melîhah the east, Mus.	مليحه الشرقيه	el-Mezra'ah*	المزرعه[5]
Melîhah the west, Mus.	مليحه الغربيه	el-Mejdel, Dr. Gr. Cath.	المجدل
Deir et-Tureifeh Mus. Chr.	دير الطريفه	Rîmet el-Khŭlâkhîl	ريمة الخلاخيل[6]
ed-Dârah, Mus.	الداره	Welgha	ولغا
el-Mujeidil, Dr. Mus. Gr.	المجيدل	Kefr el-Laha	كفر اللحا[7]
		et-Tetîkeh*	التتيقه
eth-Tha'ly, Mus.	الثعلى[3]	Deir el-Kâdy*	دير القاضى
el-Khureibeh*	الخريبه	el-Munkŭlabeh*	المنقلبه
et-Taireh, Mus.	الطيره	Subeihah*	صبيحه
Sŭmmeh, Mus.	صمه	Ŭslahah, Mus. Chr.	اصلحه[8]
ed-Dûr, Mus.	الدور	Kenâkir, Mus.	كناكر[9]
Ta'ârah*	تعاره[4]	el-Kŭllein*	القلين

[1] Burckh. الدرعه. Perhaps the place written زرع, in the Lex. Geogr. quoted in Schult. Ind. Geogr. in Vit. Sal. art. *Hauran*. See also Abulfeda, Tab. Syr. p. 106. Tannûs has in some places written it ذرعا. It is east of the Haj-road, between Mezârîb and Remtheh; and not north of Mezârîb, as in Arrowsmith's Map. Its ruins will not compare at all with those of Edhra'.

[2] Burckh. نهيته.

[3] Burckh. الثعله and ثاله.

[4] Id. الدعاره.

[5] Id. المزرع.

[6] Id. الخلخل.

[7] Id. قفر اللحا.

[8] Id. اسلها.

[9] Id. كنكر.

Khureibet Rîsha*	خريبة ريشا	el-Mujeimir, Mus. Gr.	المجيمر
Um Wŭlad, Mus.	ام ولد	Ghŭssân*	غسّان[2]
Deir Ibn Khuleif*	دير ابن خليف	Wetr*	وتر
Wŭkf*	وقف	Deir Zubeir*	دير زبير[3]
Jubeib*	جبيب	Jemŭrrîn*	جمرين[4]
Ghautha, Dr. Cath. Gr.	غوثا[1]	Mu'arrabeh*	معربه
Khŭraba, Mus. Gr.	خربا		

B. *a.* In the Nŭkrah, West of Busrah.

Busrah, *Bozrah, Bostra*	بصرة[5]	Deir Mu'arrabeh*	دير معربه
Ghŭsam*	غصم	Sema*	سما
Sahab*	صهب	el-Luweibideh*	اللويبده
Hemmâs*	همّاس	Um el-Jemâl the less*	ام الجمال الصغيرة
el-Bezâiz*	البزايز	Um el-Jemâl the greater*, *Beth-gamul?*	ام الجمال الكبيرة[6]
Kaum Ku'eiyid*	كوم قعيد		
el-Jîzeh*	الجيزة	Um es-Serab*	ام السرب
esh-Shuruk*	الشرك	el-Bâ'ikah*	الباعقه
esh-Shureik*	الشريك	el-Fedein*	الفدين[7]

b. In the Nŭkrah, South of Busrah.

ed-Deir*	الدير	Tîsieh*	طيسيه
el-Khureib*	الخريب	Um Suneineh*	ام سنينه

[1] Burckh. غوثه.

[2] Perhaps the place which gave name to the family of the غسّانيون. See Abulfeda, Hist. Anteisl, ed. Fleischer. p. 128.

[3] Burckh. دير الصبير.

[4] Burckh. شمّرين.

[5] Burckh. بصرا. Abulfeda, بصرى and بصرا, Tab. Syr. p. 51. 99. Hebrew בָּצְרָה.

[6] Burckh. *Edjmal* and ام الجمال. Perhaps Heb. בֵּית גָּמוּל, Jer. xlviii. 23.

[7] Burckh. فضين.

Deir Um Suneineh*	دير ام سنينه	Sebsebeh*	سبسبه
Semaj*	سَمَج	Khŭrâb es-Sŭkhl*	خراب الصخل
Sŭmâd*	صَماد	Khirbet edh-Dhŭtt*	خربة الظط
Um er-Rummân*	ام الرمّان	Um el-Kŭtîn*	ام القطين
Dhîbîn*	ذيبين	Nudeibeh*	نديبه
es-Saukhar*	الصوخر	Khirbet Tuleil esh-Sheikh*	خربة تليل الشيخ
Sŭbha*	صبحا	Khirbet Ka'îs*	خربة قعيص
Subeihah*	صبيحه		

c. In the Nŭkrah, East of Busrah.

Burd*	بُرد	Beka*	بكى[3]
Mŭdh-hak*	مضحَك	er-Rubei'ah*	الربيعه
Dellâfah*	دلّافه[1]	Nimret el-Kureiyeh*	نمرة القريه
Kerift*	كرفت	el-Muneidhirah*	المنيظره
Hût*	حوط[2]		

2. El-Lejah, اللجاه.

This is a rocky region, lying east of the Nŭkrah, and north of the Mountain. Its elevation is about the same as that of the Nŭkrah. At a distance it has nothing remarkable in its appearance; but it is said to be almost a complete labyrinth of passages among rocks. Its rocks are volcanic; and there is in it a hill, having, according to the descriptions of the natives, every characteristic of the crater of an extinct volcano. The Lejah is the resort of several small tribes of Bedawîn, who make it their home.

The region immediately surrounding the Lejah, the natives call *Luhf el-Lejah*, لحف اللجاه. *Luhf* is the plural of *Lihâf* (لحاف), the common name of the covering under which the natives sleep.

The names of the places in the Luhf are given first, and then those in the Lejah itself.

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[1] Burckh. تلافه. [2] Id. حوت. [3] Id. بقه.

A. *a.* In the Luhf, East of the Lejah, i. e. in Wâdy el-Liwa, اللِوا.

Um ez-Zeitûn	ام الزيتون	er-Rudhaimeh*	الرضيمه
es-Suweimirah*	السويمره	Khŭlkhŭleh*	خلخله
el-Metûny*	المتونى	Sŭrat el-'Alâwany*	صورة العلاونى
el-Murŭssŭs*	المرصّص[1]	Hazm esh-Shaur*	حزم الشور
el-Kusaifeh*	القصيفه	Dhekîr*	ذكير
Lâhiteh*	لاهته[2]	es-Sauwarah*	الصورة[3]
Hadr*	حدر	Bŭrâk*	براق

b. In the Luhf, North of the Lejah.

el-Musmeih, Kurds	المسميه	Eib*	أيب
Sha'ârah, Kurds	شعاره	Melîhat Hazkîn*	سليحة حزقين
Kŭl'at Semâh*	قلعة سماه	Khŭbab, Cath.	خبب
Kureim*	كريم		

c. In the Luhf, West of the Lejah.

Kaum er-Rummân*	كوم الرمّان	Hâmir*	حامر
Jenîn*	جنين	en-Nujeih, Mus.	النجيح
el-Mujeidil, Mus.	المجيدل	Shŭkrah, Mus.	شقره
Kîrâtah, Dr.	قيراطه[4]	Edhra', Mus. Gr. Cath. *Edrei*	أذرع[5]

[1] Burckh. المرصرص.
[2] Burckh. للاهده.
[3] Id. السواه.
[4] Id. قيراته.
[5] Burckh. ازرع. Abulfeda, اذرعات, Tab. Syr. p. 97. See also Edrîsi, par Jaubert, i. pp. 354. 361. Schult. Ind. Geogr. art. *Hauran.* Probably *Edrei,* Josh. xiii. 31., Heb. אֶדְרֶעִי; the Ἀδραά of the Greek writers, which like اذرعات is plural. See Reland, Pal. pp. 547. 746. It is nearer to Busrah than is Der'a, according to my information. Compare Wilken's Gesch. der Kreuz, vol iii. ii. p. 215.

d. In the Luhf, South of the Lejah.

Busr el-Harîry, Mus.	بصر الحريرى[1]	Um el-'Alak*	ام العلق
ed-Duweirah, Dr. Cath.	الدويرة[2]	Jehâh*	جحاح
Nejrân, Cath.	نجران	Rîmet el-Luhf, Dr. Cath.	ريمة اللحف
Deir el-Asmar*	دير الاسمر[3]	Bureikeh, Dr. Cath. Gr.	بريكه[4]

B. In the Lejah itself; Dâma being taken as a central point, which is considered the capital of the Lejah.

a. In the Lejah, West of Dâma.

Dâma*	داما[5]	'Asim ez-Zeitûn*	عاسم الزيتون
Jedal*	جدل[6]	Harrân*	حران
Jemrah*	جمرة		
ez-Zebîreh*	الزبيرة[7]	Museikeh*	مسيكه
ez-Zebîreh (2d)*	الزبيرة الثانية	Kŭtwa*	قطوا
Sûr*	سور[8]	Jurein*	جرين
el-Buweir*	البوير	Wŭlebbîn*	ولبين

b. In the Lejah, South of Dâma.

Deir Dâma the outer*	دير داما البزانى[9]	'Âhiry, Dr. Cath.	عاهرى[10]
Kaum Abu Selâmeh*	كوم ابو سلامه	Besham*	بشم
ed-Dejâj*	الدجاج	Jedeiya*	جديا
Kaum 'Abbâd*	كوم عباد	Selâkhid	سلاخد[11]

c. In the Lejah, East of Dâma.

Wŭkm*	وقم	el-Khŭrsa*	الخرسا
Khureibât er-Rusaif*	خريبات الرصيف	Sumeid, Dr.	صميد[12]

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[1] Burckh. بوسر.
[2] Burckh. الدور.
[3] Id. لسمر.
[4] Id. بريقه.
[5] Id. ضامى and دامى.
[6] Id. جيدل.
[7] Id. زبير and زباير.
[8] Id. صور.
[9] Id. دير ضامى.
[10] Id. عاهره.
[11] Id. سراخد.
[12] Id صميت and صميث.

Sumeid (2d)*	صمَيد الثانيه	et-Tŭff (Eltuf?)*	الطف
el-Bŭrat*	البَرت	Deir Nîleh*	دير نيله
Mejâdin*	مجادن	Dûr Beni Isrâîl*	دور بنى اسرايل
A'mân*	عمان		

3. Jebel Haurân, جبل حَوران.

This mountain appears from the northwest, as an isolated range, with the conical peak called *Kelb* (كلب) and *Kuleib* (كليب) *Haurân*, which is probably an extinct volcano, near its southern extremity. But from the neighbourhood of Busrah, it is discovered, that a lower continuation extends southward as far as the eye can see. On this lower range stands the castle of Sŭlkhad, distinctly seen from Busrah. This mountain is perhaps the Alsadamus of Ptolemy.

The list of names commences at the northeast extremity of the mountain, and the places mentioned are all on the hither side of it.

el-Juneineh, Dr.	الجنَينه	ed-Dubbeh*	الدبه[6]
Shŭka, Dr. Chr. Σακκαία	شقا[1]	Deir el-Leben*	دير اللبن
el-Hiyât*	الهيات[2]	Suleim, Dr. Chr.	سليم
el-Heit, Cath.	الهيت	Mef'aleh, Dr.	مفعله
'Amra, Dr.	عمرا	'Atîl, Dr.	عتيل[7]
Nimreh, Dr. Gr.	نمره[3]	Kŭnawât, Dr. Chr. *Kenath*	قنوات[8]
Shuhba, Dr. Gr.	شهبا[4]	'Ain Mŭsâd, Cath. Gr.	عين مصاد
Murduk, Dr. Chr.	مردك[5]	es-Suweideh, Dr. Gr.	السويده[9]

[1] Burckh. شقّه. Prob. the *Saccæa* of Ptolemy, see Rel. pp. 110. 459.

[2] Burckh. الحيط.

[3] Burckh. نمرى.

[4] Id. شحبه.

[5] Id. مردق.

[6] Id. دوبه and دبه.

[7] Id. عتين and عتيل.

[8] Heb. קְנָת, *Kenath*, Num. xxxii. 42. The Κανάθα and Κανώθα of the Greeks, see Reland, Pal. p. 681.

[9] See Schultens, Ind. Geogr. in Vit. Sal. art. *Soweida*; and Koehler, Abulf. Tab. Syr. p. 27. note 117. add. et corr. In both places written السويدا. Also Abulf. Hist. Anteisl. ed. Fleischer, p. 128.

er-Raha	الرحا	es-Sehweh, Dr. Chr.	السهوة[2]
Deir Senân*	دير سنان	Hebrân, Dr.	حبران
Resâs	رساس	el-'Afîneh, Dr. Gr.	العفينة[3]
'Ary, Dr. Gr.	عرى[1]	el-Kureiyeh, Dr. Chr.	القريه

VIII. Ard el-Bethenyeh, ارض البَثنيه. *Batanæa, Bashan.*

This is the region back of the mountain of Haurân. Of the name given to it, I have only a faint recollection; nor am I sure that it extends to the region in the neighbourhood of Sŭlkhad. Tannûs, in his notes, calls it simply the region back of the mountain of Haurân. We obtained the names from the people of Suweideh, who were evidently well acquainted with the country. They called it the country of Job, and spoke in high terms of its fertility. In the list, two places are taken as starting points, viz. el-Juneineh, and Sŭlkhad.

1. North and East of Juneineh, beginning at the North.

er-Rudhaimeh*	الرضيمه	Fârah*	فاره
Tell el-Ma'âz*	تلّ المعاز[4]	Sa'ad*	صعد
Khirbet Ghubeib el-A'ma*	خربة غبيب الاعمى	el-Bethenyeh,* *Batanæa, Bashan?*	البثنيه[2]

[1] Burckh. عاره. [2] Burckh. الزحوه.

[3] Id. إفينه. Is this the עפינית mentioned in the Samaritan Pentateuch for Ashtaroth? See Reland, Palæst. p. 598.

[4] Burckh. معز.

[5] Edrîsi confounds this place with Edhra'; par Jaubert, i. pp. 354. 361.; writing it البثينيه. Probably some error has crept into the manuscript. In one place he calls it a district, p. 361. Abulfeda speaks of el-Bethenyeh only as a district, but extends it so far west, as to make Edhra'ât the capital of it, of course including el-Lejah in it; Tab. Syr. pp. 50. 97. See also note 97. Add. et Corr. and likewise p. 14. note 67. At the same time he makes Busrah the capital of Haurân, p. 99. Compare also Abulf. Histor. Anteislam. ed. Fleischer, p. 26. See above, p. 155. note 5. — Edhra' seems to identify the Bashan of Scripture with البثنيه

Deir esh-Sha'îr*	دير اشعير	Ta'alla*	تعلّا
el-Meshmâsîyeh*	المشماسيه	el-Khâlidîyeh*	الخالديه
Ta'ala*	تعلا		

2. South of Juneineh.

'Arâjil*	عراجل	Ghaidhat el-Mushennaf*	غيضة المشنّف
Dûma*	دوما	Râmeh*	راميه
Tîmy*	تيمى	el-Mâlikîyeh*	المالكيّه
Um Dhubeib*	ام ضبيب	esh-Shereihy*	الشريحى
Turbeh	تربه	Shebaka*	شبكا
ed-Diyâtheh*	الدياثه	Sa'na*	سعنا
el-Kuseib*	الكسيب	Bûsân*	بوسان
Um Rawâk*	ام رواق	er-Rusheidy*	الرشيدى
el-'Ujeilât*	العجيلات	Sâleh*	ساله[1]
Um-Shedûkh*	ام شدوخ	Huweiyet Sâleh*	هويّة ساله
Erwieh*	اروية	Sha'af*	شعف
el-Ghaidhah*	الغيضه	Tŭlîlîn*	طليلين
et-Taiyibeh*	الطيّبه	Tell el-Lauz*	تل اللوز
el-Bej'ah*	البجعه	Khirbet Abu Zureik*	خربة ابو زريق[2]
Tŭfhah*	طفحه	Habaka*	حبكا[3]
el-Mushennaf*	المشنّف		

of Abulfeda; Edrei (Edhra') having been one of the chief cities of the former region, and Edhra'ât (Edhra') bearing the same relation to the latter. And both are connected with el-Bethenyeh of this list of names, by the *Batanæa* of Ptolemy. For he places Saccæa (شقا VII. 3.) in the eastern part of Batanæa, and likewise places Edera (prob. Edhra') in it. Also his Gerra may be جرين (VII. 2. B. *a.*), and his Alsadamus may possibly have some relation to داما (VII. 2. B. *a.*).

[1] Burckh. زاله.

[2] Burckh. بوسرك.

[3] Id. هبكا.

Huweiyet Habaka*	هوّيّة حبكا	Deir Mâmik*	دير مامك
el-Harasîyeh*	الحرسيه	Jefny*	جفنى
Sehwet el-Khŭdr*	سهوة الخضر[1]	el-Keineh*	القينه
Kantarat Mîya-mâs*	قنطرة ميّاس	el-Kufr*	الكفر[2]

3. East of Sŭlkhad.

Sŭlkhad*	صلخد	Sŭmma el-Bŭradân*	صمّا البردان
'Ayûn*	عيون	Abd Mâr*	عبد مار
'Örmân*	عرمان	Deir el-Meiyâs*	دير المياس
el-Kâris*	الكارس[4]	el-'Aiyîn*	العيّين
el-Khŭzr*	الخزر	Defen*	دفن
Khŭdra*	خضرا[5]	el-Kuweiris*	الكويرس[7]
Tehŭleh*	تحوله	el-Bârideh*	الباردة
'Auwas*	عوس	er-Râfikeh*	الرافقه
Melah*	ملح[6]	'Anz	عنز[9]
Deir en-Nŭsrany*	دير النصرانى	Shebîh*	شبيح
Metan*	متان	Ghârîyet Shebîh*	غارية شبيح
el-Mejdel*	المجدل		

IX. Tract West of the Haj-road.

Between the Haj-road and Jebel 'Ajlûn, there intervenes a narrow tract, the name of which I do not know. It might not be

[1] Burckh. زهوة.
[2] Burckh. قفر.
[3] Burckh. صلخت. The present pronunciation is distinctly as it is written in the list. The Arabian geographers write it صرخد. See Abulf. Tab. Syr. pp. 55. 99. 105. Also Schult. Ind. Geogr. in Vit. Sal.
[4] Burckh. القريس.
[5] Id. خاضره.
[6] Id. ملّح.
[7] Id. القويرس.
[8] Id. رفقا.
[9] Id. عنس.

incorrect to consider the places mentioned under this head, as belonging to the Nŭkrah south of Eshmiskîn. In going through it from Der'a to Husn, we passed by er-Remtheh.

en-Nu'eimeh*	النعيمه	'Amrâwa, Mus.	عمراوا
Saida*	صيدا	et-Turrah*	الطرّه
Kŭrata*	قرطا	er-Remtheh*	الرمثه[1]
Kuhail*	كحيل	et-Tâbût*	التابوت
el-Mezârîb, Mus.	المزاريب	eth-Tha'yellîyeh*	الثعيلّيه
Tell Shehâb, Mus.	تل شهاب	Tŭktŭk*	طقطق
Dhuneibet 'Amrâwa, Mus.	ذنيبة عمراوا	es-Selmânîyeh, Mus.	السلمانيه
esh-Shejrah, Mus.	الشجره	Tell el-Esh'ara*	تل الاشعرى

X. Arabs of Haurân.

Among the Bedawin of Haurân there are four noble tribes, viz. es-Serdîyeh (السرديه), el-Fuhaily (الفحيلى), el-'Aisy (العيسى), and Beni Sŭkhr (بنى صخر). They are together called "the People of the North" (اهل الشمالى). The names of other tribes subject to the first two, are mentioned in the list. The last two have no subjects.

1. The Arabs es-Serdîyeh are entitled "Sheikhs of the Arabs of Haurân" (مشايخ عرب حوران). Their subjects are as follows:

es-Shŭrafât	الشرفات	el-Ghŭnîm	الغنيم
Beni 'Adâm	بنى عضام	el-'Asâfîr	العصافير
es-Semarât	السمرات	el-Ghawânim	الغوانم

2. The Arabs el-Fuhaily are called "Emîrs of the Arabs of the Lejah" (امارة عرب اللجاه). Their subjects (رعايا) are as follows:

el-Hasan	الحسن	el-Jawâbireh	الجوابره
el-Hedîyeh	الهديه	esh-Sher'a	الشرعا

[1] Burckh. الرمثه and الرمثا.

el-Fawâkhirah	الفواخره	el-Hajra	الحجرا
esh-Shenâbileh	الشنابله	er-Ra'rân	الرعران
el-Atâikah	العتايقه	Medlej	مدلج
er-Ruweis	الرويس	Dhohery	طهرى
es-Semân	السمان	el-Hâmid	الحامد
Hûsy	حوسى	edh-Dhŭbûb	الظبوب
el-'Aurân	العوران	el-Batûn	البطون
es-Sawâbira	الصوابرى	el-Murâshideh	المراشده
el-Lezûk	اللزوق	es-Siyâleh	السياله

XI. Jebel 'Ajlûn, جبل عجلون.

This province embraces so much of the mountainous country east of the Jordan, as lies between the Yarmûk (اليموك) and the Zŭrka (الزرقا). At the northern extremity it suddenly declines to the level of Jaulân (جولان), which appears at a distance as a continuation of the Nŭkrah of Haurân; and presents, on the east side of the lake of Tiberias, the edge of a high plateau, intersected by deep ravines. No mountain crosses it, to connect Jebel 'Ajlûn with Jebel esh-Sheikh. Jebel 'Ajlûn presents the most charming rural scenery that I have seen in Syria. A continued forest of noble trees, chiefly the evergreen-oak (Sindiân سنديان), covers a large part of it; while the ground beneath is clothed with luxuriant grass, which we found a foot or more in height, and decked with a rich variety of wild flowers. As we went from el-Husn to 'Ajlûn, our path lay along the very summit of the mountain, and we often overlooked a large part of Palestine on one side, and the whole of Haurân on the other. The capital of the whole province, when we were there, was et-Taiyibeh, in the district of el-Wastîyeh. Our route through it southwards was from el-Husn to 'Ajlûn and Dibbîn, a village in sight of Jerash, to the south-west, near the banks of the Zŭrka; and northwards, from thence by Sûf to et-Taiyibeh, and to the bridge over the Jordan called Jisr el-Mejâmi'a (جسر المجامع).

The districts which compose the province, are el-Kefârât, es-

Seru, el-Jehâmineh or el-Butein, el-Wastiyeh, Beni 'Obeid, el-Kûrah, Jebel 'Ajlûn, el-Marâd,[1] and an uninhabited district on the east, of which we obtained no list.

1. El-Kefârât, الكفارات.

Sahm, Mus. Cath.	سحم	Hebrâs*	حبراس
Semar, Mus.	سَمر	Harta*	حرتا
Kefr Saum, Mus.	كفر سَوم	'Akraba, Mus.	عقرَبا
er-Rŭfîd, Mus.	الرفيد	Kuweilibeh*	قويلبه
Kefr Leha, Mus.	كفر لها	Belû'eiya*	بلوعيا
Yebla, Mus. *Abila?*	يبلا[1]	ez-Zâwieh*	الزاويه

2. Es-Seru, السرو. The capital of this district was formerly Sema.

Um Keis,* *Gadara*	ام كيَس	el-Kŭsafeh*	القصفه
Melka, Mus.	ملكا	Hureimeh*	حريَمه[3]
Sa'ara, Mus.	صَعرا	'Azrîyeh*	عزرِية
Hâtim, Mus.	حاتم	Khŭraja, Mus.	خرجا
Ibder, Mus.	ابدَر	Hakama*	حكَما
Faua'ra, Mus.	فُوعَرا[2]	Meru*	مرو
Hauwar, Mus.	حور	Seifîn*	سيفين
Daukara, Mus.	دوقرا	el-Khureibeh*	الخريَبه
Sema*	سما		

3. El-Jehâmineh, الجهامنه; or el-Butein, البطين. Its capital is Irbid.

Kefr Yûba, Mus. Gr.	كفر يوبا	Irbid, Mus. *Arbela*	اربد

[1] Is this the place which Burckhardt writes ابل, the ancient *Abila?* I supposed it to be Abila, when the name was given to us at el-Husn.

[2] Burckh. فور.

[3] Id. الحريمى.

el-Bârihah, Mus.	البارحه	Sâl*	سال
Zebda, Mus.	زبدا[1]	Beshrah*	بشره
Jureita*	جريتا[2]	'Al'âl, Mus.	علعال[5]
Hawârah*	حواره	el-Maghaiyer the west*	المغيّر الغربى
Tŭkbul, Mus.	تقبل[3]	Hanîna*	حنينا
Kefr Jâiz, Mus.	كفرجايز	Ba'neiya*	بعنيّا
Beit Arâs, Mus.	بيت اراس[4]	Jemha, Mus.	جمحا[6]

4. El-Wastîyeh, الوسطيه. Its capital is Haufa.

Haufa, Mus. Gr.	حوفا	Kefr Asad, Mus.	كفر اسد
Sŭmma, Mus. Gr.	صمّا	Kumeim, Mus.	قميم
Mendah, Mus.	مَندح	Kŭmm*	قم.
Mŭkhraba*	مَخربا	Kefr Rahta	كفر رحتا
Kefr Dâhim,* *Dium?*	كفر داهم	Jedajîn (Jed Jîn), Mus.	جدجين
ed-Deir, Mus.	الدير	Saum, Mus.	سوم
Bersîna*	برصينا	Zahar the east, Mus.	زحَر الشرقيه
Ibsŭr*	ابصَر		
Zahar the west, Mus.	زحر الغربيه	Kefr 'Ân*	كفرعان
Saidûr*	صيدور	et-Taiyibeh	الطيّبه[7]

5. Beni 'Öbeid, بنى عُبَيد. Its capital is el-Husn.

el-Husn, Mus. Gr.	الحصن	Nâtifeh, Mus.*	ناطفه[9]
Eidûn, Mus.	ايدون[8]	Jahfîyeh, Mus. Gr.	جحفيه[10]
Hâm, Mus.	هام	el-Mezâr, Mus. Gr.	المزار
es-Sŭrîh*	الصريح	Sŭmûd, Mus.	صَمد[11]

[1] Burckh. زبدة. [2] Id. جريته. [3] Id. طكبل.
[4] Burckh. بيت الراس. [5] Id. العال. [6] Id. جمها.
[7] The capital of the whole of Jebel 'Ajlûn. [8] Id. أدون.
[9] Burckh. ناتفه. [10] Id. جهفيه. [11] Id. صمّد.

Serâs*	سراس	Kefr Khŭll*	كفر خلّ
el-Kufeir*	الكفير	Hatîn*	حتين
Râ'aiya*	راعيا	'Âbideh*[6]	عابده
Meskâya*	مسكايا	Dauhala*	دوحلا
Haufa*	حوفا[1]	Ya'mûn*	يعمون
Habaka*	حبكا[2]	Belîla*	بليلا
Rahâba*	رحابا	en-Na'îmeh*	النعيمه
Rŭmrâma*	رمراما	Ketam*	كتم
Mehrama*	مهرما	Yerîn*	يرين
'Aseim*	عصيم	Shŭtna*	شطنا
'Afna*	عفنا[3]	Zebda*	زبدا
Senhara*	سنحرا	Hadîja*	حديجا
Sâmata*	سامتا[4]	et-Taiyireh*	الطيّره
'Abbîn*	عبين	Râkiseh*	راكسه
Kefreiya*	كفريا[5]		

6. El-Kûrah, الكوره. Its capital is Tibny.

Tibny, Mus. Gr.	تبنى[7]	Kefr Râkib, Mus.	كفر راكب[11]
'Amby, Mus. Gr.	عنبى[8]	Beit Îdis, Mus.	بيت ايدس[12]
Zemâl, Mus.	زمال	Kefr 'Awân, Mus.	كفر عوان
Semû'a, Mus. Gr.	سموع[9]	Kefr Bîl (Beil?) Mus. Gr. *Pella?*	كفر بيل
Jennîn, Mus.	جنين		
Deir Abu Sa'îd, Mus.	دير ابو سعيد[10]	Judeiteh, Mus. Gr.	جديته
		Zaubeh, Mus. Gr.	زوبه
Kefr Elma, Mus.	كفر الما	Beit Yâfa*	بيت يافا
Khanzîreh, Mus. Gr.	خنزيره	Deir Yûsuf *	دير يوسف

[1] Burckh. حوفه. [2] Id. حبكه. [3] Id. عفنه.
[4] Id. سامته. [5] Id. كفريه. [6] Id. عبدا.
[7] Id. تبنه. [8] Id. عنبه. [9] Id. سموع.
[10] Id. سيد. [11] Id. راجب. [12] Id. ادس.

en-Nukei'a*	النقيع	Rukheim*	رخيم
Kefr Keifa*	كفر كيفا	el-Arba'în	الاربعين

7. Jebel 'Ajlûn. Its capital is 'Ajlûn.

'Ajlûn, Mus. Gr.	عجلون	Râsûn, Mus. Gr.	راسون
'Ain Jenneh, Mus. Gr.	عين جنّة	Kŭl'at er-Rŭbŭd*	قلعة الربض[2]
'Anjara, Mus. Gr.	عنجرا	Kefr ed-Durreh*	كفر الدره
Kefrenjy, Mus. Gr.	كفرنجى	Mahneh,* *Mahanaim?*	محنه
el-Khirbeh, Mus. Gr.	الخربه	Lestib*	لستب
Fâra, Mus. Gr.	فارا	ez-Zŭghadîyeh*	الزغديه
Helâweh, Mus.	حلاوه	Um el-Jelûd*	ام الجلود
Tŭbakât Fuhîl*	طبقات فحيل	el-Bedeih*	البديه
Ausara, Mus.	أوصرا[1]	Abu 'Öbeideh*	ابو عبيده[3]
Bâ'ûn, Mus.	باعون	Amateh,* *Amathus*	امته
'Arjân, Mus. Gr. *Arga*	عرجان	Shŭrhabîl*	شرحبيل[4]

8. El-Ma'râd, المعراض.[5] Its capital is Dibbîn.

Dibbîn, Gr.	دبين	Burmeh, Mus. Gr.	برمه[6]
Tekitty, Mus. Gr.	تكتى	Râjib, Mus. Gr. *Ῥαγαβά Argob*	راجب
Reimûn, Mus. Gr.	ريمون	Nŭkhleh*	نخله
Sûf, Mus. Gr.	سوف	Jemala	جملا
Jezzâzy, Mus. Gr.	جزازى	Hemta*	همتا[7]

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[1] Burckh. اوسره.

[2] Burckh. الرتد. Abulfeda says: "'Ajlûn is a fortress, and its suburb Rŭbŭd (رَبَض) is called el-Bâ'utheh (الباعوثه). The fortress is distant from the town about a horse-race." Tab. Syr. p. 92. A singular transposition of names seems to have occurred between the two places. See also Tab. Syr. pp. 13, 47.

[3] Burckh. عبيدا. [4] Ib. شرحبيب. [5] Id. المعراد.

[6] Id. بورما. [7] Id. حمثه.

Deir Sebenn*	دير سبن	Mŭkbeleh*	مقبله
'Amâmy*	عمامى	el-Mansûrah*	المنصورة
Deir el-Lih*	دير الليه	Jerash,* *Gerasa* [1]	جرش
el-Merj*	المرج	en-Neby Hûd, Mus.	النبى هود
Fâmy*	فامى	Nejdeh*	نجده

XII. El-Belka, البلقا.[2]

The places named under this head, lie, I believe all of them, between the Zurka and the Môjib (الموجب). The province itself we did not enter; but obtained the names from the inhabitants of Dibbîn, who were well acquainted with the country. They were all of them natives of es-Salt (السلط),[3] and had only a short time before removed from that place, in consequence of its having been destroyed by the Pasha's troops. Until that event Salt was the only inhabited place in the Belka; the two or three other places which are now inhabited, have been peopled from its ruins. Comp. Burckh. Travels, p. 349.

Of the country of Kerak (الكرك), between the Môjib and the Ahsy, we obtained no list.

1. North of es-Salt.

Zî*	زى	Khirbet Sel'ûf*	خربة سلعوف
Sîhân*	هيحان	Jel'ûd* }	جلعود
'Allân*	عَلّان	Jel'âd, Gr. } *Gilead*	جلعاد
el-'Alâkûny*	العلاقونى	Rumeimîn, Gr.	رميمين
ed-Dîreh*	الديرة	ez-Za'tery*	الزّعترى
Meisera*	مَيسرا	Lezîdîyeh*	لزيديه
el-Hŭfâir*	الحفاير	el-Bŭk'ân*	البقعان
Um Jauzeh*	ام جوزه	er-Rŭmmân*	الرمان

[1] Burckh. كرش.

[2] Id. البلقا and البلقاع.

[3] Burckh. صلط. Abulfeda الصلت, Tab. Syr. p. 92. Edh-Dhâhiry السلط, Roseum Analect. Arah. P. III. p. 20.

es-Selihah*	السليحه	el-'Âlûk*	العالوك
Mŭrsa*	مرصا	el-'Awâlîk*	العواليك
el-Kemshy*	الكمشى	Surrût*	صرّوت
Jebba*	جبّا	el-Mŭstŭbeh*	المصطبه

2. East of es-Salt.

Khirbet el-Bâsha*	خربة الباشا [1]	Yâjûs*	ياجوس [6]
Sâfût*	صافوت	en-Naweikis*	النويقص [7]
el-Kabu*	القبو	'Ammân,* *Ammon*	عمّان
Abu Tiny*	ابو تينى	Khirbet Bîrein*	خربة بيرين
el-'Anâa*	العناب	Tâb Kera*	طاب كرا [8]
el-Miseh*	الميسه	el-Kŭrnein,* *Karnaïn*	القرنين [9]
el-Fuhais	الفحيص	'Arjân	عرجان
ed-Deir*	الدير	Abrakeh*	ابركه
Dâbûk*	دابوك [2]	el-Haddâdeh*	الحدّاده
er-Raha*	الرحا	er-Rusaifeh*	الرصيفه
el-Kemâliyeh*	الكماليه	Um Semâkeh*	ام سماكه
Um el-Khŭrak*	ام الخرق	Khuldeh*	خلده
Um Jaujy*	ام جوجى [3]	er-Rŭbâhipât*	الرباحيات
el-Mŭrâzy*	المرازى [4]	es-Sîreh*	الصيره
Um ed-Dŭbâ'a*	ام الضباع	'Abdûn*	عبدون
el-Jebeiha*	الجبيها [5]	Ahjera*	اجرا

[1] Burckh. عين باشا. [2] Id. تابوق. [3] Id. جوزى.
[4] Id. مرازه. [5] Id. جبيحه. [6] Id. ياجوش.
[7] Id. النواقيس.

[8] Edrîsi كفر طاب, par Jaubert, p. 361. Perhaps Heb. טוב *Tob*, Judg. xi. 3.

[9] Perhaps *Karnain* of Macc. v. 26. See Reland Palaest. p. 696.

el-Mukâbilîn*	المقابلين	el-Yedûrah*	اليدورة
Tîhîn*	طيحين	el-Beniyât*	البنيات
Kuseir es-Seb'ah*	قصير السبعة	Um el-Hamâm*	ام الحمام
Um Suweiwîneh*	ام صويوينة	el-Khŭmân*	الخمان
Um el-Hîrân*	ام الحيران	er-Rujeib*	الرجيب
Kuseir es-Sehl*	قصير السهل	Um el-'Amad*	ام العمد[1]
Kureiyet es-Sûk*	قرية السوق	el-Kŭstŭl*	القسطل
Kureiyet el-'Amâiry*	قرية العمايرى	Um Kuseir (2d)*	ام قصير الثانيه
Abu Nŭkla*	ابو نقلا	Zîza*	زيزا[2]
Um Kuseir*	ام قصير	Jelûl*	جلول
Jâwa*	جاوا	el-Meshteh*	المشته

3. South of es-Salt.

el-Jâdûr*	الجادور[3]	el-Fahas*	الفحص
Khirbet es-Suleimeh*	خربة السليمه	Khirbet Kŭrâdeh*	خربة قراده
Khirbet es-Sûk*	خربة السوق	Khirbet ed-Deir in Wâdy es-Seir*	خربة الدير بوادى السير
el-Bukei'a*	البقيع	Khirbet ed-Debbeh*	خربة الدبه
Batneh*, *Betonim?*	بطنه[4]	Khirbet Sâr*	خربة سار
Eyûb*	ايوب	el-Kursy*	الكرسى
'Aireh the less*	عيره الصغيره[5]	'Arâk el-Emîr*	عراق الامير
'Aireh the greater*	عيره الكبيره	Fŭkhârah*	فخاره
Yŭrka*	يركا[6]	es-Suweifîyeh*	الصويفيه
Khirbet el-Bîreh*	خربة البيره	Hannûtia*	حنوطيا
ed-Dâir*	الدایر	Seka*	سكا
Mâhis*	ماحص		

[1] Burckh. العامد.
[2] Abulfeda زيزا بركة, Tab. Syr. p. 91.
[3] Burckh. جيدور.
[4] Perhaps Heb. בָּטְנִים, Josh. xiii. 26.
[5] Burckh. عيرا.
[6] Burckh. يركه.

el-Murŭssŭs*	المرصّص	ed-Duleilât (2)*	الدليلات اثنين
Tâ'ûr*	تاعور[1]	Mâ'în*, *Baal-Meon*	ماعين[3]
el-'Âmirîyeh*	العامريه	el-Kuneiyiseh*	الكنيسه
Bŭrâzîn*	برازين	Um er-Rŭsâs*	ام الرصاص
Hesbân*, *Heshbon*	حسبان	Kŭsûr Beshîr*	قصور بشير
el-'Âl*, *Eleale*	العال[2]	en-Nisûry*	النسوري
el-Mushŭkkah*	المشقّه	'Arâ'ir*, *Aroer*	عراعر[4]
Abu en-Nemel*	ابو النمل	Dhîbân*, *Dibon*	ذيبان[5]
Neba*, *Nebo?*	نبا	el-Habîs*	الحبيس
Mâdeba*, *Medeba*	مادبا	Berza*	برزا
Mâsûh*	ماسوح	Urneibeh*	ارنيبه
el-Kufeirât (3)*	الكفيرات ثلاثه	Hureidîn*	حريدين

4. West of es-Salt.

Kefr Hûda*	كفر هودا

NOTE. — In the desert east of es-Salt, and south of Busrah, the following places were mentioned.

1. *Azrak* (ازرق)[6], fourteen hours from Busrah. It is a fine fortress, by streams of water (غذاير), which run summer and winter. Its soil is excellent, and in it are planted many kinds of vegetables.

2. *Kâf* (كاف), a fortress in the desert, to the eastward of Azrak, and distant from it fourteen hours.

3. *El-'Anakîyeh* (العنقيه), east of Kâf, and distant from it fourteen hours. Here is found excellent salt.

4. *Ethrah* (اثره), east of el-'Anakîyeh, and distant from it fourteen hours.

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[1] Burckh. نعور *Na'ûr*. [2] Id. العل. See Text, vol. II. p. 278.
[3] Id. ميعون. [4] Id. عرعاير. [5] Id. ديبان.
See Abulf. Tab. Syr. p. 14. note.

XIII. Jebel esh-Shŭrky, جبل الشرقي.

[North of Wâdy Bŭrada. See Sect. III.]

The eastern declivity of Anti-Lebanon, north of Wâdy Bŭrada, continues of the same character as was described in speaking of that district. It is a barren, parched desert, after descending a little below its topmost ridges. Not only is it destitute of trees, but its gravelly, and in many places chalky surface, produces hardly any vegetation, except where streams of water flow, or fountains break forth, which furnish the means of irrigation. Some spurs of the mountain, bearing this same general character, extend into the desert in the direction of Palmyra, leaving Sŭdŭd to the north; and are crossed by the caravan-road from Damascus to Hums. But the main ridge of the mountain lies to the west of that road, and ends between Hasya and Shemsîn, less than a day's journey south of Hums, where the eastern plain extends quite to the 'Âsy, the ancient Orontes.

In our journey in 1834, instead of taking the direct road to Hums, we turned to the left, and ascended among the higher parts of the mountain. It is characterized by successive ridges running parallel with its course, and presenting towards the east perpendicular precipices. Ascending the first of these, from the plain of the Ghûtah, we passed through the district in which Tell and Menîn are situated, leaving those villages to the left. The ascent of the second brought us into the district of Jubbet 'Asâl. We found Saidanâya with its nunnery, resembling a formidable fortress, situated high up on the third. From hence, we proceeded on the eastern side of this ridge to Ma'lûla, which is situated in a sublime glen at its foot. Beyond Ma'lûla, we crossed to the western side by a remarkable *gap*, and found Yebrûd at its northern extremity. At Nebk we joined the ordinary road from Damascus to Hums; and from thence proceeded upon it to Deir 'Aṭîyeh. An excursion to Sŭdŭd (صدد, Heb. צֶדֶד *Zedad*) took us a short day's journey into the eastern desert; and then joining the road again at Hasya, we proceeded upon it to Hums.

Of this whole region, Tannûs' notes say: "The country from Tell and Menîn to the environs of Hums, is not susceptible of cultivation. Vegetation does not grow in it; nor does rain enough fall for sowing. It is extremely cold; so that in the summer one must wear much clothing, though he be exposed to the sun." The only exception to

this general barrenness, is found in small tracts irrigated by springs of water. In such places the villages are situated, and vegetation is most luxuriant.—Yebrûd, Nebk, and Deir 'Atîyeh, are remarkable in Syria for the cultivation of madder.

1. North of Wâdy Bŭrada.

Halbôn, Mus.	حلبون	el-Tell, Mus.	التل
Menîn, Mus.	منين	Ma'raba, Mus.	معربا

2. Jubbet 'Asâl, جبة عسال. The Nunnery of Saidanâya in this district, is regarded by the members of the Greek church in Syria, as one of the most sacred shrines of the Virgin Mary, and many make pilgrimages to it.

Telfîta, Mus.	تلفيتا	Haush 'Arab, Mus.	حوش عرب
Saidanâya, Mus. Gr. Cath.	صيدنايا	Hafîr, Mus.	حفير
Ma'arra, Cath.	معرّى	'Asâl el-Werd, Mus.	عسال الورد
Bedda, Mus.	بدّا	'Akauber, Mus.	عكوبر
Renkûs, Mus.	رنكوس	et-Tawâny, Mus.	التوانى
Jubb 'Âdîn, Mus.	جب عادين	el-Jebh (el-Jubbeh?) Mus.	الجبه

3. District of Ma'lûla. The three villages in this district are remarkable for speaking still a corrupted Syriac. It is spoken equally by Muslims and Christians. I found among them many Syriac manuscripts; but they were unable to read or understand them. So far as I have been able to learn, after extensive and careful inquiry, Syriac is now spoken in no other places in Syria. The Syrians, i. e. Jacobites, and papal Syrians, mentioned in the lists as inhabiting other places, speak only Arabic.

Ma'lûla, Gr. Cath. Mus.	معلولا	Bŭkh'a, Mus. Gr.	بخعا
'Ain et-Tîneh, Mus.	عين التينه		

4. District of Yebrûd. Yebrûd is a large town, and contains the ruins of some very solid ancient structures, and other remains of antiquity. See the preceding page.

Râs el-'Ain, Mus.	راس العين	Denha*	دنحا

Yebrûd, Mus. Cath. Gr.	يبرود	Felîta, Mus.	فليطا
Ma'arrat Bâsh Kurdeh, Mus.	معرّة باش قردَه	Sihil, Mus.	سِحِل
		el-Kŭstŭl, Mus.	القسطل[1]

5. The Lower District, el-Ard et-Tahta, الارض التحتا. It lies between el-Ghûtah and en-Nebk. The road to Bagdad (بغداد) passes through it.

el-Kutaifeh, Mus.	القطيفه	Jerûd, Mus.	جرود
el-Mu'addamîyeh, Mus.	المعضّميه	el-'Atny, Mus.	العطنى
er-Ruhaibeh, Mus.	الرحيبه		

6. On the road to Hums, from Nebk northwards. At Nebk and Hasya are large Khâns, erected for the accommodation of the Haj.

en-Nebk, Mus. Syr. Cath.	النبك	Hasya, Mus. Cath.	حسيا
Deir 'Atîyeh, Mus. Gr.	دير عطيّه	Deir Mâr Mûsa, Syr.[3]	دير مار موسى
Kâra, Mus. Gr. Cath.	قارا[2]	Shemsîn, Mus.	شمسين
Bureij, Mus.	بريج	Shinshâr, Mus.	شنشار

XIV. Between Deir 'Atîyeh and ed-Deir on the Euphrates.

The names of these places, as well as those in Sect. XV., were obtained at Sŭdŭd, chiefly from several inhabitants of ed-Deir, who arrived at Sŭdŭd while I was there. Sŭdŭd contains the largest number of Syrians of any place in Syria. They are all Jacobites.

1. From Deir 'Atîyeh to Tudmur.

el-Humeireh *	الحميره	el-Hafar *	الحفر

[1] Mentioned by Abulfeda as giving name to a district; Tab. Syr. p. 27.

[2] Abulfeda قاره. See Tab. Syr. p. 17., and Reiske's note to the same.

[3] Eastward of Nebk. The seat of the Syrian bishop of those parts; who, however, resides much at Nebk.

Sŭdŭd, Syr. *Zedad*	صَدَد	el-Kuryetein, Mus. Syr.	الكريتين
Mehîn, Mus.	مهين		
Hauwârîn, Mus.	حوّارين	Tudmur, Mus. *Tadmor, Palmyra*	تدمر

2. Between ed-Deir and Tudmur.

el-Hiyar*	الحير	es-Sukhneh, Mus.	السخنه[1]
et-Taiyibeh*	الطيبه	Erek*	ارك

XV. Ez-Zôr, الزور.

The valley of the Euphrates (الفرات)[2], in the vicinity of ed-Deir, is called ez-Zôr. The places mentioned, are all on the right side of the river.

Meskena*	مسكنا	ed-Deir, Mus.	الدير
el-Mŭmmâm*	الحمام	er-Rahabeh, Mus. *Rehoboth*	الرحبه[4]
Rŭsâfa*	رصافا[3]		
ed-Deir*	الدير	el-'Ashârah, Mus.	العشاره
Sûrieh*	سوريه	es-Sâlihîyeh*	الصالحيه
es-Sûr	السور	Bûkhâbûr, Mus.	بوخابور
Tâbûs*	طابوس	Mahkân, Mus.	محقان
'Ayâsh*	عياش	el-Mŭkhârimeh, Mus.	المخارمه

XVI. Hums, حمص. *Emessa.*

Hums is situated in a vast plain, of almost unequalled fertility, at the distance of less than a mile from the right bank of the river el-'Âsy (العاصى)[5], the ancient Orontes; from which its water is

[1] See Ind. Geogr. in Vit. Sal.

[2] Abulfeda الفرات. Often pronounced الفراة. Heb. פְּרָת.

[3] Abulfeda الرصافه and رصافة هشام, Tab. Syr. pp. 26. 61. 119.

[4] See Schult. Ind. Geogr. in Vit. Sal. art. *Rehaba.* Heb. רְחֹבוֹת *Rehoboth*, Gen. xxxvi. 37.

[5] See Abulf. Tab. Syr. p. 149.

brought on animals and by men. Neither the river nor the lake is seen from the city.

1. East of Hums, and north of the road from Deir 'Atîyeh to Palmyra; beginning at the south.

er-Rudâifât*	الرضيفات
esh-Shu'airat*	الشعيرات
el-Hamra*	الحمرا
el-Mŭkdisîyeh*	المقدسيه
Um el-Kawâfy*	ام القوافى
Jubb Jendal*	جب جندل
Ja'raba*	جعربا
Khirbet Khuneifis*	خربة خنيفس
Derdaghân*	دردغان
'Ain Mây*	عين مای
Khirbet el-A'war*	خربة الاعور
Tell Hanjef*	تل حنجف
Khirbet el-Jahshîyât*	خربة الجحشيات
el-Harbeih*	الحربيه
Bŭrâk*	براق
el-Judeideh*	الجديده
Um el-'Adâm*	ام العضام
ez-Zubeideh*	الزبيده
ed-Dawâmîs*	الدواميس
Reyân*	ريان
Sekrah*	سكره
el-'Ank*	العنق
Erkâma*	اركاما
el-Menzûl*	المنزول
el-Mŭdba'ah*	المضبعه
el-Furkalis*	الفرقلس
el-Mukhŭrrab*	المخرب
'Âfîr*	عافير
Derra*	درا
el-Buweir*	البوير
Rejl*	رجل
esh-Sheikh Hamûd*	الشيخ حمود
Um el-'Amad*	ام العمد
el-Meshrafeh, Mus.	المشرفه
Abu Hemâmeh*	ابو همامه
'Az ed-Dîn*	عز الدين
Deir Fûr*	دير فور
ez-Za'ferâneh*	الزعفرانه
es-Suweideh*	السويده
Tell Bîsah, Mus.	تل بيصه
Mukŭlla*	مقلا
Bedâris*	بدارس
Deir Ba'laba, Mus.	دير بعلبا
Zeider, Mus.	زيدر
esh-Sheikh Ahmed*	الشيخ احمد
Fŭrtaka*	فرتقا
Feirûzy, Syr.	فيروزى
Meskinet Hums, Syr.	مسقنة حمص
esh-Sheikh Khâlid, Mus.	الشيخ خالد

2. West of Hums, between the 'Âsy and the road; beginning at the north.

er-Restun, Mus.	الرستن [1]	Kuseib, Syr.	قصيب
el-Ghŭjar, Mus.	الغجر	Kemâm*,	كمام
Um Shŭrshûh, Mus.	ام شرشوح	el-Buweidah, Mus.	البويضه
el-Ghŭntu, Mus.	الغنطو	ed-Dumeineh*	الدمينه
Deir Ma'la, Mus.	دير معلا	esh-Shaumerîyeh*	الشومريه
ed-Duweir, Gr.	الدوير	Kefr 'Ady, Mus.	كفر عدى
Bâb 'Ömar, Mus.	باب عمر	Kefr Mûsa, Mus.	كفر موسى
Kefr 'Âya, Mus.	كفر عايا	Arjûn, Mus.	ارجون
Nukeireh*	نقيره	el-Kuseir, Mus. Cath.	القصير
'Âbil, Mus.	ابل	ez-Zerrâ'a, Mus.	الزراع
el-Mubârikîyeh, Mus.	المباركيه	Jûsy, Mus.	جوسى [2]
Fŭtîneh, Gr.	فطينه	Ribleh, Cath. *Riblah*	ربله [3]

XVII. Hamah, حماه. *Hamath.*

Proceeding northwards from Hums, we followed the public road to Hamah. Passing for some distance over the fertile and beautiful plain of Hums, we crossed the 'Âsy, if my memory serves me, at Restun. Beyond, the ground is higher and less fertile, and in the *bend* of the river on the right, is an isolated mountain; with the region of Selemya, in that direction, on the eastern side.

The large city of Hamah lies in the narrow valley of the 'Âsy; and is so nearly concealed by the high banks, that one sees little of it until he is actually up to its gates. This was the limit of our journey northward.

Turning from hence southward, we crossed first the plain of Hamah, which exceeds even that of Hums in the fertility of its soil.

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[1] Abulf. Tab. Syr. p. 22., and Note 96., Add. et Corr.

[2] Abulf. جوسيه, Tab. Syr. p. 27. 150.

[3] Heb. רִבְלָה *Riblah*, 2 Kings, xxiii. 33., &c.

We then proceeded through the lower tract, called el-Hûleh (الحوله), not less remarkable for its fertility. But these plains, though so fertile by nature, are like most of the plains of Syria, less cultivated, and are inhabited by a much more degraded and poorer class of people, than the mountains; owing chiefly to the fact, that the soil of the plains belongs to the government, while that of the mountains is generally owned in fee simple by those who cultivate it.[1] Yet in the plain of Hamah a peculiar obstacle hinders successful tillage. It is infested by mice, which often destroys a whole crop at once.

From the Hûleh we ascended and crossed the southern extremity of Jebel en-Nusairîyeh (جبل النصيريه),[2] to the convent of Mâr Jirjis el-Humeira, near the old Castle called el-Husn (الحصن).

1. The District of Selemya. This lies East of the 'Âsy, and was described to us as exceeding even the neighbourhood of Hums and Hamah, in the fertility of its soil. It was then entirely deserted; though a few inhabitants have since settled in some of its principal places.

Kŭl'at Shawâmîs*	قلعة شوامیس	esh-Sheikh Fŭraj*	الشيخ فرج
'Ain Kŭssârîn*	عين قصّارين	Jŭssîn	جصّين
'Ain Jibrîn*	عين جبرين	Tell 'Ady*	تل عدى
Tell ed-Dura*	تل الدرا	esh-Sheikh 'Aly Selemya*	الشيخ على سلميا
el-Jenân	الجنان	Bŭrry*	برّى
Kàsûn*	كاسون	Merj Mŭtr*	مرج مطر
Ma'arr Shahûr*	معرّ شحور	Shŭkârah*	شقاره
esh-Sheikh 'Aly*	الشيخ على	el-Mukhŭrram*	المخرّم
er-Ribba*	الربّا	es-Senkary*	السنكرى
Kubbet el-Kurjy*	قبة الكرجى	el-Mubattan*	المبطّن
Zŭghrîn*	زغرين	Taiyib el-Ism*	طيب الاسم
Teitelûn*	تيتلون	el-Hâshimîyeh*	الهاشميه
Selemya*	سلّميا[3]		

[1] See also Text, Vol. II. p. 387.

[2] Called in the vulgar dialect el-Ansairîyeh, الانصيريه.

[3] Abulfeda سلمية, Tab. Syr. pp. 54. 105.

Kefr Râ'a*	كفر راع	et-Tâmmeh*	الطامّه
el-'Abbâdeh*	العبّاده	el-Beleil*	البليل
Tell Bezzâm*	تلّ بزّام	esh-Shuteib*	الشطَيب
Abu el-Kadûr*	ابو القدور	er-Ruhaiyeh*	الرحَيّه
Hamra*	حمرا		

2. North of Selemya, and East of the 'Âsy.

es-Sukeilibîyeh*	السقَيلبيه	Kefr Yehûd, Mus.	كفر يهود
el-'Ashârineh, Mus.	العشارنه	et-Termeiseh*	الترمَيسه
el-Khŭzâ'ileh, Mus.	الخزاعله	el-'Arîd, Mus.	العريض
esh-Shŭrrâr*	الشّرّار[1]	er-Zelâkîyât, Mus.	الزلاقيات
Sŭlaba, Mus.	صلبا	el-Lŭtâmineh, Mus.	اللطامنه[3]
Hiyâlîn, Mus.	حيالين	Kefr Zeity, Mus.	كفر زيتى
el-Jŭrnîyeh*	الجرنيه	es-Saiyâd, Mus.	الصّيّاد
Kernâz, Mus.	كرناز	Mûrik, Mus.	مورِك
el-Mughaiyir, Mus.	المغيّر	Sûrân, Mus.	صوران
el-Jelameh*	الجلمه	Ma'ardis, Mus.	معردِس
Kefr Nebûdy, Mus.	كفر نبودى	et-Taiyibeh	الطّيّبه
Kîrâta, Mus.	قيراطا	Mŭssîn*	مصّين
Kantarah, Mus.	قنطره[2]	el-Hajjâmeh, Mus.	الحجّامه
es-Saherîyeh, Mus.	الصهريه	ed-Dâhirîyeh, Mus.	الضاهريه
Tell Melah*	تل ملح	el-Jeijîyeh, Mus.	الجيجيه[4]

3. West of the 'Âsy, belonging to Hamah.

Tûmîn, Gr.	تومين	Jirjîseh, Mus.	جرجيسه
Elby*	البى	Ghûr, Mus.	غور
el-Bûzelîyeh, Mus.	البوظليه	Mureij Elder, Mus.	مريج الدر

[1] Burckh. سرّار.
[2] Burckh. القطره.
[3] Id. اللاطامه.
[4] Id. الجاجيه.

Wesâdeh*	وساده	Zebâdy*	زبادى
Teshemkŭlîyeh, Mus.	تشمقليه	Serihîn, Mus.	سريحين
Tell Kŭrtul, Mus.	تل قرطل	Ma'rein, Mus.	معرين
Burâk*	براك	Besîrîn, Mus.	بسيرين
es-Suweideh, Mus.	السويده	Abbu, Gr.	ابّو
Tŭkhsîs*	تخسيس	Sâsekûn, Gr.	ساسكون
Jŭrnia*	جرنيا		

4. Along the Hûleh.[1] The Hûleh is a low tract of land lying at the eastern foot of Jebel en-Nusairîyeh. Many of the places here mentioned, are on the side of the mountain.

Kefr Bûn, Gr.	كفر بون[2]	el-Bekemshelîyeh, Mus.	البكمشليه
el-Khâlidîyeh, Mus.	الخالديه	Tŭllif, Turkmâns	طلّف
Bîrieh, Mus. Gr.	بيريه	Burj Tŭllif, Mus.	برج طلّف
Deir el-Ferdîs, Mus.	دير الفردِيس	Bûselhûleh, Turk.	بوسلحوله
Harb Nefseh, Mus.	حرب نفسه	Jedrîn, Mus.	جدرين
Tîsîn, Mus.	تيسين	Kefr Kadah, Mus.	كفر قدح
Kefr Nân, Mus.	كفر نان	Tŭkdîn, Mus.	تقضين
ed-Dâsinîyeh, Mus.	الداسنيه	el-Jâfi'ah, Mus.	الجافعا
es-Sem'alîl, Mus.	السمعليل	el-Mau'a, Mus.	الموعا
Ghûr, Mus.	غور	er-Rŭbî'a, Mus.	الربيعا
Telîl, Mus.	تِليل	Tîzîn, Mus.	تيزين
esh-Shŭrkŭlîyeh, Mus.	الشرقليه	esh-Shîhah, Mus.	الشيحه
el-Burj, Mus.	البرج	Ma'ardeftîn, Mus.	معردفتين
Tell Dhû, Mus.	تل ذو	Kâzû, Mus.	كازو
Kefr Leha, Mus.	كفر لها	Erzen, Mus.	ارزن
Tell Dhahab, Mus.	تل ذهب	Khŭtâb, Mus.	خطاب
'Akrab, Mus.	عقرب	Helfâya, Mus.	حلفايا

[1] See Part First, Sec. XVII. Note 1. p. 135.

[2] Burckh. بهون.

Muhardy, Gr.	محردى
Ma'arzâf, Mus.	معرزاف
Tell Sikkîn	تل سكّين [1]
Kefr Eltûn, Mus.	كفر الطون
el-Mejdel, Mus.	المجدل
et-Tuweim, Mus.	الطويم
Sîleh, Mus.	صيله
Dîmau, Mus.	ديمو
Kŭl'at Seijar, Mus. [2]	قلعة سيجر
Jubb Rŭmleh, Gr.	جب رمله
'Ökeiribeh, Gr.	عقيربه
Ma'arrîn, Nusairîyeh, Gr.	معرين
esh-Sheikh Yûsuf / Rŭb'ah, Nus.	الشيخ يوسف / ربعه
Deir es-Suleib, / Nus. Gr.	دير الصليب
Um et-Tiyûr, Nus.	ام الطيور
'Anaka*	عنقا
Um el-'Amad*	ام العمد
Tair Bâlis*	طير بالس
Huweir, Nus.	حوير
Bellîn, Nus.	بلّين
Kubbet Kurdy*	قبة كردى

Sîghâtâ, Nus.	سيغاتا [3]
Deir Huweitah, Nus.	دير حويطه
Bîsîn, Nus.	بيصين
el-Ka"âdeh, Gr. Mus.	القعاده
el-Beyâdîyeh, Mus.	البياضيه [4]
Kurtumân, Nus.	قرطمان [5]
Kudawîh, Nus.	قدويح
Abu 'Amra, Nus.	ابو عمرا
Kŭl'at Ba'rîn, Nus.	قلعة بعرين [6]
Nîsâf, Nus.	نيصاف
Kefr Kemra, Nus.	كفر كمرا
Kurmus, Nus.	قرمص [7]
Shenîyeh, Nus.	شنيه [8]
'Akâkîr, Nus.	عكاكير
Khûnâzîr, Nus.	خنازير
Bershîn, Nus.	برشين
Mereimîn, Nus.	مريمين
et-Taiyibeh, Nus.	الطيبه
Fâhil, Nus. Gr.	فاحل
el-Kŭnâkîyeh, Nus.	القناقيه
el-Jidrîyeh, Mus.	الجدريه
el-Kabu, Nus.	القبو

[1] A relic of the former name of the mountain in this part, which Abulfeda calls Jebel es-Sikkîn (جبل السكين), Tab. Syr. p. 19.

[2] Burckh. سيجار. Abulfeda شيزر, Tab. Syr. p. 110.

[3] Burckh. شيغاته. [4] Id. بياضين. [5] Id. كرتومان.

[6] Id. بارين. Abulf. بارين, Tab. Syr. pp. 55. 107. Perhaps an error in Tannûs.

[7] Said by Benj. of Tudela to be the residence of the Sheikh of the Hashîsiyîn; p. 32. ed. L'Empereur.

[8] Burckh. شنين.

XVIII. El-Husn, الحصن.

The region which forms this province, is the southern end of Jebel en-Nusairîyeh, where the imposing fortress, now called simply el-Husn[1], is situated. Between this mountain and the northern end of Lebanon, there intervenes a plain, extending to the sea, called el-Bukei'a (البقيع), in which are a number of Turkmân settlements. The celebrated convent of Mâr Jirjis el-Humeira, at which we spent a day or two, is a short distance to the west of the castle.

1. East of el-Husn.

el-Husn, Mus.	الحصن	el-Mŭrrâny, Nus. Gr. Mar.	المرّانى
'Anâz, Gr.	عناز	Wetân, Mar.	وتان
Tellet Hana, Gr.	تلّة حنا	Mahfûrah, Nus.	محفوره
'Ösh esh-Shûhah, Gr.	عش الشوحه	Rŭbâh, Gr.	رباح
el-Hawâsh, Gr.	الحواش	el-Hŭrŭkŭl, Nus.	الهرقل
el-Muzeibileh, Gr.	المزيبله	'Arkâya, Nus.	عرقايا
Belât, Gr.	بلاط	Jŭrnâya, Nus.	جرنايا
Muka'barah, Gr.	مقعبره	Sŭffûr, Nus.	صفّور
Musauma', Gr.	مصومع	Beteiyisy, Nus.	بتيسى
Kŭlleitŭlîyeh, Gr.	قليطليه	el-Kuneiyiseh	الكنيسه
Jeblâya, Nus.	جبلايا	Târîn, Nus.	تارين
Jau, Nus.	جو	Merj el-Kŭta, Turk.	مرج القطا
Kûla', Nus.	قلع	Tenûny, Nus.	تنونى
Behauwar, Gr.	بحور		

2. South of el-Husn.

Besâs, Nus.	بساس	Kezz el-Khâss, Nus.	كزّ الخاص
en-Nâ'isîyeh, Nus.	الناعسيه	el-Ghuzeileh, Nus.	الغزيله
Hadideh, Nus.	حديده	Um el-'Adâm, Nus.	ام العضام

[1] Formerly called حصن الاكراد, Castle of the Kurds. See Abulf. Tab. Syr. p. 102. Burckh. p. 158, 159.

Rûm el-'Anaz, Nus.	روم العنز	Um ed-Dawâly, Nus.	ام الدوالى
Belûkseh, Nus.	بلقسه	'Ain et-Tîneh, Nus.	عين التينه
es-Suweirah, Nus.	الصويره		

3. West of el-Husn.

Burj el-Maksûr, Nus.	برج المكسور	Shelûh, Nus.	شلوح
el-Wŭrdîyât, Nus.	الورديات	'Amâr el-Husn, Chr.	عمار الحصن
Na'rah, Nus.	نعره	el-Hŭsrajîyeh, Turk.	الحصرجيه
'Ain et-Tîneh, Nus.	عين التينه	Besaida, Turk.	بصيدا
Tell el-Haush, Nus.	تل الحوش	el-Hakeih, Turk.	الحكيه
Kefr Rîsh, Nus.	كفر ريش	er-Zârah, Turk.	الزاره

4. North of el-Husn.

Meshta'Azâr, Gr. Nus.	مشتا عازار	el-Keiyimeh, Gr.	الكيمه
Râs Muhmîd, Gr.	راس محميد	Dawâralîn, Gr.	دوارلين[1]
Mâr Nîta, Gr.	مار نيتا	Mŭklis, Gr. Nus.	مقلس
Hebb Nimrah, Gr.	حب نمره	Hâsûr, Nus.	حاصور
'Ain er-Râhib, Gr.	عين الراهب	Jenn Kemra, Chr. Nus.	جن كمرا
Jawâr el-'Afs, Gr.	جوار العفص	Beidar er-Rŭfî'a, Nus.	بيدر الرفيع
'Ain el-Bârideh, Gr.	عين الباردة	Hadeih, Nus.	حديه
el-Khureibeh, Gr.	الخريبه		

XIX. 'Akkâr, عكّار.[2]

The district of 'Akkâr adjoins that of el-Husn on the South. It occupies the northern end of Lebanon; but extends to the sea on the West, where it embraces an extensive and fertile plain, lying

[1] Burckh. دويرلين.

[2] Burckh. اقار. Abulf. عكار, Tab. Syr. p. 164.

around the bay which is called Jûn 'Akkâr (جون عكّار). Further inland, on the northern declivity of Lebanon, is a tract called esh-Sha'rah (الشعرة); which is a forest, generally infested by robbers.

Sheikh Muhammed, which is taken for the central point, is a village at which we stopped on our way from el-Husn to Tripolis. Here too the names of the places in the district were obtained.

1. West of esh-Sheikh Muhammed.

esh-Sheikh Muhammed, Gr.	الشيخ محمّد	Deir Delûm, Gr. Mus.	دير دلوم
Halba, Mus. Gr.	حلبا[1]	Bibnîn, Mus. Gr.	ببنين
es-Semmawîneh*	السمّوينه	Muhammera, Mus. Gr.	محمّرا
Ka'berîn*	قعبرين	esh-Sheikh Tâba, Gr.	الشيخ طابا
Tell Seb'al*	تل سبعل	ez-Zawârîb, Gr.	الزواريب
Kefr Melky*	كفر ملكى	el-Kantarah, Mar.	القنطره
Mar Lîya*	مار لّيا	Mukŭrzela, Mar.	مقرزلا
Zûk el-Bâsha, Mus.	زوق الباشا	el-Humeireh, Mar. Gr.	الحميره
el-Kulei'ât*	القليعات[2]	Seisûk, Mus. Mar.	سيسوق
Khirbet el-Kulei'ât, Arabs	خربة القليعات	Mejdela, Mus. Gr.	مجدلا
el-Judeideh, Gr.	الجديده	el-Judeideh, Mus.	الجديده
Menyârah, Gr.	منيارة	Bŭrkâil, Mus.	برقايل
Kerm 'Asfûr, Gr.	كرم عصفور	es-Sefîneh,	السفينه
el-Mezra'ah, Gr. Mus.	المزرعة	Tell 'Abbâs*	تل عباس
el-Hâkûrah, Gr.	الحاكورة	el-Haisa, Nus.	الحيصا
'Arka, Gr. Ἄρκη	عرقا[3]	Tell Kèrry, Nus.	تل كرّى
Mâr Tûma, Mus. Gr.	مار توما	Tell Bîby*	تل بيبى

[1] Mentioned in Abulf. Annal. See Reiske Animadv. ad Abulf. Tab. Syr. p. 204.

[2] Mentioned in the same connection.

[3] The same. Also written عرقة, Tab. Syr. p. 113. See also Edrisi par Jaubert, p. 357, 358. Probably the place from which the Heb. gentile name, עַרְקִי *Arkite*, comes; Gen. x. 17.

el-Mas'ûdîyeh, Nus.	المسعودية	el-Bŭsîseh, Nus.	البصيصه
el-Kuneiyiseh, Arabs, Nus. Chr.	الكنيسه	Khirbet el-Kerâd, Nus. Ar.	خربة الكراد
es-Semâkîyât Ar. Nus.	السماقيات	Shâs, Nus.	شاص
ed-Dukeikeh, Nus.	الدكيكه	es-Saudah, Nus.	السوده
er-Rendesîyeh, Nus.	الرندسيه		

2. North of esh-Sheikh Muhammed.

el-Kuweikhât, Nus.	الكويخات	el-Musheirifeh, Gr.	المشيرفه
Sa'dîn, Gr. Nus.	سعدين	Ernebeh, Nus. Chr.	ارنبه
Tell el-Humeira, Nus. Gr.	تل الحميرا	Jûrat Bŭrsha, Nus. Gr.	جورة برشا
Tell el-Bîry, Nus.	تل البيرى	el-Khŭrnûbîyeh, Nus. Gr.	الخرنوبيه
el-Hasana, Nus.	الحسنا	Jânîn, Gr. Nus.	جانين

3. East of esh-Sheikh Muhammed.

Kerûm 'Arab, Mus. Nus. Chr.	كروم عرب	ez-Zuweitîny, Gr.	الزويتينى
Khureibet el-Jundy, Mus.	جريبة الجندى	Heitela, Nus. Gr.	هيتلا
Kûsha, Ismâ'ilîyeh	كوشا	Mezâhimy, Mar. Gr	مزاحمى
Mĕshha, Mus. Gr.	مشاحا	Mŭsrîn, Gr.	مصرين
Haizûk, Mus. Gr.	حيزوق	Wâdy el-Hawar, Gr.	وادى الحور
el-Mezra'ah, Mus. Mar.	المزرعه	Serâr, Nus.	سرار
es-Suweisy, Mus.	السويسى	Tuleil, Mar. Gr.	تليل
el-Kuneiyiseh, Chr.	الكنيسه	Shŭrbîla, Gr.	شربيلا
Kefr Hara, Gr.	كفر حرا	Jubb el-Musŭlla, Nus.	جب المصلا
Beldy, Gr.	بلدى	'Amâr el-Bâikât, Mus. Gr.	عمار البايكات
Humeis, Chr. Nus.	حميص	en-Naura, Nus. Ism.	النورا
Kŭty, Ism.	قتى	el-'Armeh, Nus.	العرمه
er-Rîhânîyeh, Nus.	الريحانيه	es-Sefîneh, Nus.	السفينه
el-Ghuzeileh, Nus.	الغزيله	Bŭrbârah, Nus.	بربارة

et-Tŭlâ'y, Nus.	الطلاعى	el-Mâlikîyeh, Gr.	المالكيه
'Ain Tinty, Turk. Ism.	عين تنتى	Beit Melât, Mar.	بيت ملات
'Ain ez-Zeit, Nus.	عين الزيت	Bînu, Gr.	بينو
Fesâkîn, Nus.	فساقين	Kŭbûla, Gr.	قبولا
ed-Dŭghleh, Nus.	الدغله	Burj el-Kurei'ah, Mus.	برج القريعه
Denky, Nus.	دنكى	Bzebîna, Mus. Gr. Mar.	بزبينا
Delîn, Nus. Ism.	دلين	'Ain Ya'kôb, Mus. Gr.	عين يعقوب
'Ösh esh-Shûha, Nus. Gr.	عش الشوحا	'Ayât, Mus.	عيات
Beit Ja'lûk, Gr.	بيت جعلوك	ed-Dûrah, Mus.	الدوره
el-Bâridy, Nus.	البارىى	'Akkâr, Mus.	عكار
en-Nahrîyeh, Gr.	النهريه	Khirbet er-Rummân, Nus.	خربة الرمان
'Aidemûn, Gr. Turk.	عيدمون	Kabûr el-Bîd, Nus.	قبور البيض
Rŭmmâh, Gr. Nus.	رمّاح	el-'Aweinât, Gr. Mar.	العوينات
esh-Sheikh Lâr, Nus.	الشيخ لار	Kefr Nûn, Mar.	كفر نون
'Andakîd, Mar.	عندقيد	Saidanâya, Nus.	صيدنايا
el-Kubeiyât, Mar.	القبيّات	el-Judeideh, Turk.	الجديده
el-Bîry, Mus.	البيرى	el-Mŭghrâka, Mar. Gr.	المغراقا
Deir Jenîn, Mar.	دير جنين	es-Sindiyâneh, Nus.	السنديانه
el-Hedd, Mar.	الهدّ	'Ain el-Ghâra, Nus.	عين الغارا
Menjaz, Mar.	منجز	el-Mejdel, Mus. Gr.	المجدل
en-Nufeiseh, Mar.	النفيسه	Memna', Mar.	ممنع
'Adbel, Gr.	عدبل	Tâsha', Mus. Gr.	تاشع
Jibra'îl, Gr.	جبرايل	Sindiyânet el-Kawei-sira, Turk. Mus.	سنديانة الكويسرا
ed-Dohr, Gr.	الضهر		

4. South of esh-Sheikh Muhammed.

Eilât, Mar.	ايلات	el-Huweish, Mus.	الحويش
Rahbeh, Gr.	رحبه	Khureibet el-Jurd, Mus.	خريبة الجرد
Tekrît, Mus. Gr.	تكريت	Deir Ebya, Chr.	دير ابيا

Deir 'Auza	دير عوزا	Kureiyât el-Jurd, Mus.	قريات الجرد
Mushmish, Mus.	مشمش	Kubei'ah, Mus.	قبيعه
Fendîk, Mus.	فنديق	Harâr, Mus.	حرار
el-Kurneh, Mus.	القرنه	Merjahîn*	مرجاحين
Mezra'at el-Jurd, Mus.	مزرعة الجرد		

XX. Ed-Dŭnnîyeh, الضنّيه.

On Lebanon, south of 'Akkâr, and between it and the region subject to the government of the Emîr Beshîr, there intervenes a district called the country of ed-Dŭnnîyeh. It has long been ruled by a family of Muhammedan Sheikhs, called the house of Ra'ad (بيت الرعد). In former times they were often in rebellion against the Turkish government. This district we did not enter, and only obtained a very few names of the places which it contains.

Kefr Habau, Mus. Gr. Mar.	كفر حبو	Bâr Dôna, Mus.	بار ضونا
Merh es-Sureij, Mus.	مرح السريج	Bâr Sîta, Mus.	بار صيتا
Bŭkha'ûn, Mus. Gr. Mar.	بخعون	Husn es-Sufîry, Mus.	حصن الصفيرى
Kharnûb el-Ahmar, Gr.	حرنوب الاحمر	Sîr, Mus. Gr. Mar.	سير
Hakl el-'Azîmeh, Gr.	حقل العزيمه	el-Kutein, Mus. Gr. Mar.	القطين
'Âsûm, Mus. Gr.	عاصوم	Târân, Mus.	طاران
Bŭkâ'a Sŭfrîn, Mus.	بقاع صفرين	Hawâra, Mus. Mar.	حوارا
		Bahweita, Mar.	بحويطا
		Btŭrmâz, Mus.	بطرماز

PART THIRD.

Names of Places, chiefly in Mount Lebanon, or Jebel Libnân,

جبل لبنان.

The following Lists comprise Mount Lebanon, so far as it falls within the jurisdiction of the Emîr Beshîr, viz. from Saida and the district Belâd esh-Shŭkîf on the South, to ed-Dŭnnîyeh on the North. The Lists begin from the South and proceed towards the North.

The Arabic Names of these Lists were chiefly collected by the Rev. Mr. Bird; and the orthography is that of well informed natives. The Roman orthography has been added by Mr. Smith. No attempt has been made to mark the character of the population. — EDITOR.

I. Aklîm et-Tuffâh, اقليم التفاح.[1] Adjacent to Saida.

'Arîd Nâsir	عريد ناصر	Wâdy el-Leimôn	وادى الليمون
el-Bŭrâmîyeh	البرامية	Bŭk'ûn	بقعون
el-Habâbîyeh	الحبابية	Rîmât	ريمات
el-Helâlîyeh	الهلالية	Khirbet Bisrah	خربة بسرة
es-Sâlihîyeh	الصالحية	Mezra'at et-Tâhûn	مزرعة الصاحون
Kerkha es-Sufla	كرخا السفلى	Kutâleh	قتاله
Kerkha el-'Alya	كرخا العليا	Sŭlîma	صليما
esh-Shawâlîk	الشوالیق	Khirbet el-Melîkeh	خربة المليكه
Kefr Jerra	كفر جرّا	Benwâteh	بنواته
Liba'ah	لبعه	el-Ŭstŭbl	الاصطبل
Fefr Fâlûs	كفر فالوس	Beisûr	بيصور
Sŭfâreih	صفاريه	'Abrah	عبره
Mâbrûs, the inner	مابروس الداخله	Kefr 'Aya	كفر عيا
Mâbrûs, the outer	مابروس الخارجه	'Azûrah	عزوره

[1] Gr. Κλίμα, *climate*, here signifying *district*.

II. Aklîm el-Kharnûb, اقليم الخرنوب. North of et-Tuffâh, next the coast.

el-Bŭrghûtîyeh	البرغوتيه	B'âsîr	بعاصير
el-Khŭssânîyeh	الخسّانيه	ez-Za'rûrîyeh	الزعرورية
Mejdelûneh	مجدلونه	ed-Dubbîyeh	الدبّيه
el-Mughaiyirîyeh	المغيريه	el-Jâhilîyeh	الجاهليه
Jûn	جون	el-Jiyeh (?)	الجيه
Mezbûd	مزبود	Mŭksabeh	مَقصَبه
Shahîm	شحيم	el-Bûm	البوم
'Ânût	عانوت	ed-Dâmûr	الدامور
Hŭsrûth	حصروث	el-Mu'allakah	المعلّقه
Kefr Mâya	كفر مايا	en-Nâ'imeh	الناعمه
Delbûm	دلبوم	Deir el-Mukhallis	دير المخلّص
Siblîn	سِبلين	Khân en-Neby Yûnas	خان النبى يونس
Bsâba	بسابا	Bkeshtîn	
Bŭrja	برجا		

III. Aklîm Jezzîn, اقليم جزّين. East of et-Tuffâh.

'Âzûr	عازور	esh-Shâmikhah	الشامخه
Ânât	آنات	'Arŭmsha	عرمشا
el-Kî'a	القيع	Kefr Hûneh	كفر حونه
el-Hummasîyeh	الحمصيه	Melîkh	مليخ
Khŭrkheiya	خرخيا	el-Weizeh	الويزه
Seneiya	سنيا	Mezra'at en-Neby	مزرعة النبى
Hîdâb	حيداب	Rûm	روم
Jezzîn	جزّين	Jerjû'a	جرجوع
Wâdy Jezzîn	وادى جزّين	Kefr Hatta	كفر حتّى
'Âreiya	عاريا	Kefr Meshkeh	كفر مشكه

IV. Aklîm esh-Shûf, اقليم الشوف. North of Jezzin.

1. Esh-Shûf el-Haity, الشوف الحيطى.

Ghŭrîfeh	غريفه	Miristeh	مرستة
'Ain Bâl	عين بال	Jebâ' esh-Shûf	جباع الشوف
'Etrîn	عترين	el-Khirbîyeh	الخربيه
el-Mukhtârah	المختاره	B'adrân	بعدران
'Ain Kŭnyeh	عين قنيه	Nîha	نيحا
Bâthir	باثر	Butmeh	بطمه
'Ain Mâtûr	عين ماطور[1]		

2. Esh-Shûf es-Suweijâny, الشوف السويجانى.

el-Judeideh	الجديده	B'aklîn	بعقلين
es-Sîmekânîyeh	السيمقانيه	'Ain Wezeih	عين وزيه

3. Esh-Shûf el-Biyâd, الشوف البياض. The same as the Bŭkâ'a, Part II. Sec. I. p. 140.

V. Aklîm el-'Arkûb, اقليم العرقوب. East of el-Jurd.

Bmuhreih	بمهريه	el-Fureidîs	الفريديس
'Ain Zahalteh	عين زحلته	el-Bârûk	الباروك
el-Wŭrhânîyeh	الورهانيه	Berîh	بريح
Kefra	كفرا		

VI. Aklim el-Manâsif, اقليم المناصف. North of el-Kharnûb and esh-Shûf.

el-Ma'âsir	المعاصر	Kefr Hîm	كفر حيم
Beit ed-Dîn	بيت الدين[2]	Deir Bâba	دير بابا
Dâr el-Kamar	دار القمر[3]	Kefr Hŭmmil	كفر حمل
Deir Dûrît	دير دوريت	Bshetfîn	بشتفين

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[1] Vulg. 'Ammatûr عماطور.

[2] Vulg. Bteddîn بتدين.

[3] Vulg. Deir el-Kamr دير القمر.

Deir Kûsheh	دير كوشه	Kefr Kŭtrah	كفر قطره
'Ammîk	عمّيق	Kefr Nebrakh	كفر نبرخ

VII. Aklîm es-Sahhâr, اقليم السحّار. Between el-Ghŭrb and el-Jurd.

el-Ghâbûn	الغابون	Kefr Metta	كفر متّى
Mejdelîya	مجدليا	Dŭkkûn	دقّون
Beisûr	بيصور	'Ain Derâfîl	عين درافيل
Defûn	دفون	Ba'wirtheh	بعورثه
Rumhâla	رمحالا	Jisr el-Kâdy	جسر القضى

VIII. Es-Sâhil, الساحل. The coast and plain around Beirût.

B'abda	بعبدا	'Ain er-Rummâneh	عين الرمانه
el-Hadeth	الحدث[1]	esh-Shiyâh	الشياح
el-Khureiyibeh	الخريبه	Burj Hamûd	برج حمود
Sebneih	سبنيه	el-Bausherîyeh	البوشريه[3]
Bŭtsheih	بطشيه	Antelîyâs	انطلياس
Kefr Shîma	كفر شيما[2]	Sin el-Fîl	سن الفيل
el-Leilekeh	الليلكه	ed-Dekwâneh	الدكوانه
Burj el-Bŭrâjineh	برج البراجنه	el-Weizeh	الويزه
Tahwîtat el-Ghŭdîr	تحويطة الغدير	ez-Zîry	الزيرى
Tahwîtat en-Nahr	تحويطة النهر	er-Rausheh	الروشه

IX. Aklîm el-Ghŭrb, اقليم الغرب. Southeast of es-Sâhil and Beirût.

1. El-Ghŭrb et-Tahtâny, الغرب التحتانى. Lower el-Ghŭrb.

'Ain 'Anûb	عين عنوب	Deir Kûbil	دير قوبل
Bshâmôn	بشامون	Serahmûl	سرحمول

[1] Burckh. الحدد.
[2] Burckh. كفر شينا.
[3] Burckh. البوجريه.

'Arâmûn	عرامون	Khŭlwât er-Raûsîyeh	خلوات الروسيه
esh-Shuweifât	الشويفات		
el-Fesâkîn	الفساقين	Khŭlwât el-Mu'enniseh	خلوت المؤنسه

2. El-Ghŭrb el-Fôkâny, الغرب الفوقانى. Upper el-Ghŭrb.

'Abeih	عبيه	Besûs	بسوس
'Ain Kesûr	عين كسور	Keifûn	كيفون
'Ainâb	عيناب	Wâdy Shahrûr	وادى شحرور
Aithâth	عيثاث	'Ain er-Rummâneh	عين الرمانه
Bmikkîn	بمكّين	el-Kahhâleh	الكحّاله
el-Kŭmmâtîyeh	القمّاطيه	Bzâzûn	بذازون
'Ainân	عينان	er-Rejûm	الرجوم
Shumlân	شملان	Hûmâl	حومال
Sûk el-Ghŭrb	سوق الغرب	Buleibil	بليبل
'Âleih	عالَيه	Bkhushteih	بخشتيه
		Mâr Jirjis	مار جرجس

X. Aklîm el-Jurd اقليم الجرد. East of el-Ghŭrb.

Silfâya	سلفايا	Harf Lauzeh	حرف لوزه
Duweir er-Rummân	دوير الرمان	Kefr Nîs	كفر نيس
Sertûn	سرتون	Shârôn	شارون
'Ain Terâz	عين تراز	Bedghân	بدغان
Reshmeiya	رشميّا	Mejdel Ba'na	مجدل بعنا
Mejdel Ma'ûsh	مجدل معوش	Aghmîd	اغميد
Ma'sarîyeh	معصريه	Ain Dârah	عين داره[1]
el-Bîreh	البيره	el-'Azzûnîyeh	العزونيه
el-Khŭrbeh	الخربه	Ruweiset Na'mân	رويسة نعمان

[1] Vulg. 'Andârah عنداره:

'Ain el-Ferdîs	عين الفرديس	Mezra'at el-Mîr	مزرعة المير
et-Ta'zânîyeh	الطعزانيه	Bsirrîn	بسرين
Btâthir	بتاثر	'Ain el-Halazôn	عين الحلزون
Bhamdûn	بحمدون	'Ain Neibi'a	عين نبيع
Shûrît	شوريت	Btŭllûn	بطلون
Shâneih	شانيه	Kefr 'Ameih	كفر عميه
el-Meshrafeh	المشرفه	Deir Bushneih	دير بشنيه
er-Rŭmlîyeh	الرمليه		
Ma'sarâtheh	معصراته		

XI. Aklîm el-Metn, اقليم المتن. East of Beirût.

'Âreiya	عاريا	Kŭrnâyil	قرنايل
Shuwît	شويت	Btŭkhneih	بتخنيه
el-'Abâdîyeh	العباديه	Mezra'at Deir el-Harf	مزرعة دير الحرف
B'alshemeiyeh	بعلشميه	Btibyât	بتبيات
el-Helâlîyeh	الهلاليه	Jûret Arsûn	جورة ارصون
Ruweiset el-Balût	رويسة البلوط	Bta'lîn	بتعلين
el-Muzeiri'ah	المزيرعه	Arsûn	ارصون
Hârat Hamzeh	حارة حمزه	esh-Shumeiseh	الشميسه
el-Mŭghârîk	المغاريق	el-Bŭkleh	البقله
Kŭtâleh	قتاله	Deir Khûna	دير خونا
Râs el-Harf	راس الحرف	Râs el-Metn	راس المتن
el-Kureiyeh	القريه	el-Ma'den	المعدن
Kubeiyi'a	قبيع	Kŭrtâdhah	قرطاضه
el-Mu'eisirah	المعيصره	el-Kusaibeh	القصيبه
esh-Shebbânîyeh	الشبانيه	Zendûkah	زندوقه
el-Khureiyibeh	الخريبه	Bzîbdîn	بزبدين
el-Kŭl'ah	القلعه	Sulîma	صليما
Hŭmmâna	حمانا	el-'Arbânîyeh	العربانيه
Fâlûghah	فالوغه	el-Kuneiyiseh	الكنيسه

Tershîsh	ترشيش	Bukfeiya	بكفيّا
Kefr Selwân	كفر سلوان	el-Muheiditeh [1]	المحيديته
Biskinta	بسكنتا	esh-Shuweir	الشوير
Btŭghrîn	بتغرين	Bmeryam	بمريم
el-Merûj	المروج	es-Sefîla	السفيلا
el-Mutein	المتين	Bhannis	بحنّس
Meshîkha	مشيخا	et-Tŭbsheh	الطبشه
Zer'ûn	زرعون	Kâ'â Furein	قاع فرين
el-Khinshârah	الخنشاره	Wâdy el-'Arâsh	وادى العرش
el-Ka'kûr	القعقور	Bŭk'âtheh	بقعاثه
'Ain es-Sufsâf	عين الصفصاف	Bellûneh	بلّونه
'Ain es-Sindiyâneh	عين السنديانه	Zebbûghah	زبوغه
B'abdât	بعبدات	Sâkiet el-Musk	ساقية المسك
Berummâna	برمّانا	Dîk el-Muhdy	ديك المحدي
Beit Miry	بيت مرى	Deir el-Kŭl'ah	دير القلعه
el-Mansûrîyeh	المنصوريه	Deir er-Rŭghm	دير الرغم
el-Mukellis	المكلّس	Mâr Isha'ya	مار اشعيا
		Mâr Mûsa	مار موسى
Rûmieh	رومیه	Mâr Yûsuf	مار يوسف
el-Kŭbbârîyeh	القبّاريه	Mâr Elyâs	مار الياس
Beit Shebâb	بيت شباب	Mâr Yôhanna	مار يوحنّا

XII. Aklîm el-Kesrawân, اقليم الكسروان. Northeast of Beirût; the chief seat of the Maronites.

Zûk Mŭsbah	زوق مصبح	'Ain Tûrah [2]	عين طورة
Zûk Mekâyil	زوق مكايل	Ja'îta	جعيتا
Ghâdîr	غادير	Der'ûn	درعون
Tabŭrja	طبرجا	Kefr Dhibyân	كفر ذبيان
Serba	سربا	Feitirûn	فيطرون

[1] Vulg. el-Muhaiteh, المحيته.

[2] Vulg. 'Antûrah, عنطوره.

'Aramûn	عرمون	Harîsah	
Ghŭzîr	غزير	Bzummâr	بزمّار
Shenen'îr	شننعير	'Ain Warkah	عين ورقه
Ghusta	غسطا	Kureim	
Sahl 'Alma	سهل علما	Jûneh	جونه
Deir el-Luweizeh	دير اللويزه	Deir 'Alma	دير علما
'Ajeltûn	عجلتون	Judeideh	جديده
Kefr Akkâb		Kefûr	
Bkirky	بكركى	Jebel Shebrûh	شبروح

XIII. El-Fetûh, الفتوح. North of Kesrawân.

el-Bawâr	البوار	el-Ghîneh	الغينه
		etc.	

XIV. Belâd Jebeil, بلاد جبيل. Around Jebeil.

Jebeil	جبيل	Ghŭbâleh	غباله
'Âm Shît	عام شيت	Fŭghâl	فغال
Hadâlîn	حبالين	Wâdy Fedâr	
Hâmât	حامات	Deir el-Benât	دير البنات
Mabâdât	مبادات	Bmŭlsa	
Hŭsârat	حصارات	Wady 'Ain Jedîd	
Wâdy 'Alamât	وادى علمات	Bhadîdât	
Hŭmâr Sŭghîr	حمار صغير	Kefûn	
Hŭmâr Kebîr	حمار كبير	'Abîdât	عبيدات
el-Bŭrbârah	البرباره	Hâkil	
Nejefât	نجفات	Meifûk	
el-Munsif	المنصف	Burj er-Rîhân	
		Ghŭrzûz	غرزوز

XV. Belâd el-Batrûn, بلاد البترون. North of Jebeil.

el-Batrûn	البترون	Semâr Jebeil	سمار جبيل
Tehûm	تحوم	Bijjeh	بيجه

Jâj	جاج	'Abd Allah	عبد الله
Terrataj	ترتج	Kefr Suleimân	كفر سليمان
Dûma	دوما	Addeh	ادّه
el-'Âkûrah	العاقورة	Reis Kiddeh	ريس كدّه
Tennûrîn	تنورين	Kefr Khullus	كفر خلّس
Kefr Hay	كفر حيّ	'Arnau	عرنو
'Abrîn	عبرين	Ma'd	معد
		Museilibah	
Bjederfil	بجدرفل	Mâr Elyâs	مار الياس
Sûrât	صورات	Bshâleh	بشاله
Halta	حلتا	Lahfit	
Asia	اصيا	er-Nûrîyeh	النوريه
		Kefr Hata	
Bkŭsmeiya	بقسميّا	Keftûn	
Kefr Halda	كفر حلدا	Shelâla	شلالا
Beshtûdâr	بشتودار	Btabûrah	
		el-Hardîn	
Yârîta	ياريتا	Kefûr	
Haradîn	حردين	Deir Hûb	

XVI. Ez-Zâwieh, الزاويه. East of Tarâbulus, around Jebel Turbul. (No List.)

XVII. Jibbet el-Muneitirah, جبة المنيطره. East of Jebeil, near the summit of the mountain.

Meirûba	ميروبا	Bîda	
Afka		Aklûk	
el-'Âkûrah	العاقورة	el-Muneitirah	المنيطره
Hajûla			

XVIII. El-Kûrah, الكورة. South of Tarâbulus, along the coast and on the mountain.

1. El-Kûrah et-Tahta, الكورة التحتا. Lower el-Kûrah.

Bjûrah	بجورة	Kŭsr Kâhil	قصر قاهل
Keftîn	كفتين	Nŭkhleh	نخله

Bturrân	بطران.	Bdibhôn	بدبهون
'Ansadîk	عنصديق	Bersa	برسا
Dilleh	دلّه	Râs Meska	راس مسقا
		Deir Natûr	
Btermerîn	بترمرين	Mâr Sarkîs	
el-Kalhât	القلحات	Fî'a	فيع
Bŭrghûneh	برغونه	Belmend,	بلمند
Enfeh	انفه	Deir Mâr Ya'kôb	دير مار يعقوب
el-Kŭlmôn	القلمون	Deir Bekeftîn	

2. El-Kûrah el-Fôka, الفوقا الكورة. Upper el-Kûrah.

Kesba	كسبا	Bâba	بابا
Kefr 'Aka	كفر عقا	Bezîza	بزيزا
Kefr Sarûn	كفر سارون	Dâr Ba'ashtâr	دار بعشتار
'Amyûn	عميون	el-Mejdel	المجدل
Kefr Hazîr	كفر حزير	Dâr Bshemzîn	دار بشمزين
Bserma	بسرما	Sheka	شكا
'Âba	عابا	el-Mejdâyil	المجدايل

XIX. Jibbet Bsherreh, جبّة بشرّه. Southeast of Tarâbulus, near the summit of the mountain.

Tirza	طرزا	Mezra'at Abu Sa'b	
		el-Met'ûl	
el-Hadith	الحدث	Kŭnât	
Hasrôn	حصرون	Dîmân	
Bez'ûn	بزعون	Deir Kanôbin, (Κοινόβιον)	دير قنوبين
Bsherreh	بشرّه	Bŭka'â Keffa	
Kerm Seddeh	كرم سدّه	Deir Hantûra	
Ehden	اهدن	Sib'il	
Zŭgharta	زغرتا	Kasheiya	
Nîha		Mâr Tadrus	

INDICES.

I. ARABIC NAMES AND WORDS.
II. ANCIENT GEOGRAPHY, ANTIQUITIES, ETC.
III. PASSAGES OF SCRIPTURE ILLUSTRATED.

INDEX I.

ARABIC NAMES AND WORDS.

Names beginning with *Beit* and *Kefr* are in every case to be sought under these words. In respect to names beginning with *'Ain*, *Bîr*, *Deir*, *Rds*, *Tell*, and the like, the arrangement is not so uniform; and some of them will be found under the second part of the name.

The object of this Index is, to give the Arabic orthography of the Arabic names and words occurring in the Text and Notes; usually with the signification, where one is known. Hence the reference to pages is not always full; the more important passages only being cited, where a name appears more than once. Yet it is sufficiently full to serve as a General Index for all the Arabic words and names of places, mentioned in the body of the work.

A'âneh اعانه, 'aid.' ii. 323.

'Abâbideh عبابده. Arabs. i. 163.

el-'Abbâd العبّاد. Ar. ii. 308.

el-'Abbâdîn العبّادين. Ar. ii. 308.

'Abdeh عبده, Gr. Ἔβδα *Eboda*, i. 287.

'Abeithirân عبيثران. i. 60.

Âbil, see Ibel.

Abu el-Aswad ابو الاسود, 'the black.' iii. 411.

Abu el-'Auf ابو العوف. iii. 82, 83. 86.

Abu Dîs ابو ديس. ii. 101.

Abu Ghûsh ابو غوش. i. 365.

Abu Hailezôn ابو حيلزون. W' of snails.' i. 57.

Abu Jerâdeh ابو جراده. ii. 586.

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Abu Nâsir ابو ناصر. iii. 184. 274.

Abu Nujeim ابو نجيم. ii. 171. 183.

Abu Nuseir ابو نصير. ii. 308.

Abu Nuteighineh ابو نتيغنه. i. 562.

Abu Mâdhy ابو ماضى. i. 215.

Abu Mas'ûd ابو مسعود. i. 154.

Abu Rashîd ابو رشيد. ii. 553.

Abu Retemât ابو رتمات. i. 279.
Abu Shebbân ابو شبّان. ii. 628.
Abu Shukheidim ابو شخيدم. ii. 133.
Abu Shûsheh ابو شوشه. iii. 285.
Abu Suweirah ابو صويرة, dim. 'picture.' i. 74. 95. 216. 232.
Abu Terâifeh ابو ترايفه. ii. 616.
Abu 'Tîn ابو طين, 'father of clay.' i. 272.
Abu Tŭlhha ابو طلحا. ii. 663.
Abu 'Ŭlejân ابو علجان. i. 562.
Abu Yamîn ابو يمين. ii. 308.
Abu Za'bel ابو زعبل. i. 63.
Abu Zeitûn ابو زيتون. ii. 540.
'Abŭd عبود. iii. 25.
'Abûdîyeh عبوديه, 'service.' ii. 323.
el-Abweib الابويب, for بويب, dim. of باب 'door.' i. 228.
el-Abyad الابيض, 'white.' i. 288. iii. 371. 410.
'Adas عدس, Heb. עֲדָשִׁים 'lentiles.' i. 246.
el-'Adhbeh العذبه. i. 261.
'Adlân عدلان. iii. 411.
el-'Adwân العدوان. Arabs. ii. 274.
'Adweiribân عدويربان.[1] iii. 264.
el-'Afûleh العفوله. iii. 163. 181.
'Afŭrbala افربلا, Lat. Forbelat. iii. 177.
Ahbek احبك. ii. 342.
el-Ahmar الاحمر, 'red.' ii. 304.
Ahmed احمد. i. 322.
el-Ahsy الاحسى. ii. 488. 555.
el-Ahtha الاحثى. i. 91.
Ailah ايله, Heb. אֵילַת *Elath.* i. 251, 252.
el-'Ain العين, 'fountain.' i. 225. 280.
'Ain Abûs عين ابوس. iii. 93.
'Ain 'Arîk عين عريك. ii. 124.
'Ain el-Bârideh عين الباردة, 'cold spring.' iii. 276.
'Ain el-Burâk عين البراك. iii. 414.
'Ain Jâlûd عين جالود. iii. 167.
'Ain Jâlût عين جالوت, 'F. of Goliath.' iii. 168.
'Ain el-Kanterah عين القنطرة. iii. 414.
'Ain Kârim عين كارم. ii. 141. 157.
'Ain Mâhil عين ماهل. iii. 209.
'Ain el-Meiyiteh عين الميتة, 'dead fountain.' iii. 167.
'Ain el-Mudauwarah عين المدورة, 'round spring.' iii. 283. 291.
'Ain Shems عين شمس, Heb. בֵּית שֶׁמֶשׁ *Beth-shemesh*, i. 37. iii. 17.
'Ain Jidy عين جدى, Heb. עֵין גֶּדִי *En-gedi*; 'fountain of the kid.' ii. 214.

[1] Burckh. دويرابان; wrong.

'Ain Sînia عين سينيا. iii. 80.
'Ain et-Tîn عين التين. iii. 287. 291.
'Ain et-Tîneh عين التينه. iii. 371, 372.
'Ain Warkah عين ورقه. iii. 460.
'Ain ez-Zeitûn عين الزيتون. iii. 366.
el-'Ajârimeh العجارمه. Ar. ii. 308.
el-Ajeibeh الاجيبه. i. 222.
'Ajjeh عجّه. iii. 150.
'Ajjûr عجّور. ii. 351.
'Ajlân عجلان, Heb. עֶגְלוֹן *Eglon.* ii. 392.
'Ajlûn عجلون. ii. 121. app. 162.
'Ajram عجرم. i. 124.
el-Ajrân الاجران. iii. 362.
'Ajrûd عجرود. i. 65.
el-'Akabah العقبه, 'the descent, steep declivity.' i. 253.
el-Akhdar الاخضر, 'the green.' i. 125.
'Âkir عاقر, 'barren.' i. 121.
'Âkir عاقر, Heb. עֶקְרוֹן *Ekron,* Gr. Ἀκκάρων, Lat. *Accaron.* iii. 23.
'Akka عكّا, Heb. עַכּוֹ *Acco.* iii. 189. 234.
'Akkâr عكّار. iii. 456. app. 182.
'Akrabeh عقربه, Gr. Ἀκραββείν, Lat. *Acrabi.* iii. 103.
el-Aksa الاقصى, 'the farthest.' Mosk. i. 439.
el-'Âl العال, Heb. אֶלְעָלֵה *Elealeh.* ii. 278.
'Aleikât عليقات, Sing. 'Aleiky عليقى. Arabs. i. 198.
'Âlîm عاليم, or Ghâlîm غاليم, not Heb. אֵילִם *Elim.* i. 100. See Ghŭrŭndel.
'Allâr el-Fôka علّار الفوقا, 'the upper.' ii. 340.
'Aly es-Sŭghîr على السغير. iii. 377.
el-'Alya العليا, 'the upper.' ii. 125.
el-'Amârah العماره, 'building.' i. 96.
el-'Amarîn العمرين. Arabs. ii. 391.
Amatah امته, Gr. Ἀμαθούς *Amathus.* ii. 305.
'Ambek عنبك. i. 563.
el-Amîr الامير. Ar. ii. 308.
'Amleh عمله. i. 359.
'Ammâr es-Sâlimeh عمّار السالمه. i. 561.
el-'Ammârîn العمّارين. Ar. ii. 554.
'Amrân عمران; Sing. 'Amrâny عمرانى. Arabs. i. 248.
el-'Amry العمرى. i. 288.
el-'Amûd العمود, 'the column.' i. 386.
'Amûria عموريا. iii. 82.
'Amwâs عمواس, Gr. Ἐμμαούς, Ἀμμαοῦς, *Emmaus.* ii. 364, 365. iii. 30.

the Great, and afterwards laid in ashes by Varus; but having been rebuilt and fortified by Herod Antipas, it became the largest and strongest city of Galilee; and at length took precedence of Tiberias.[1] There were here many synagogues; a provincial Sanhedrim was established here by Gabinius; and after the destruction of Jerusalem, the great Jewish Sanhedrim is said to have been transferred to Sepphoris for some years, before it went to Tiberias.[2] The city appears afterwards to have become the seat of a Christian church, and a bishopric of Palæstina Secunda.[3] Epiphanius relates, that a certain Josephus, who lived in the time of Constantine, received permission to build here a church.[4] In A. D. 339, Sepphoris was destroyed by the Romans, in consequence of a rebellion of the Jews, who were still its most numerous inhabitants.[5] Near the close of the sixth century, it is mentioned by Antoninus Martyr; who speaks here of a cathedral built upon the spot, where the Virgin Mary received the salutation of the angel.[6] In this account we may probably recognise the germ of the later legend, which makes Sepphoris to have been the residence of the parents of the Virgin.

We hear no more of the place until the time of the crusades; when Sefûrieh becomes again celebrated for its large fountain, nearly half an hour S. E. of the town, towards Nazareth, which was often made the rendezvous for the armies of the Christian warriors.[7]

[1] Jos. Ant. xiv. 15. 4. xvii. 10. 9. xviii. 2. 1. B. J. ii. 18. 11. iii. 2. 4. Vita, §§ 9. 45. 65.

[2] Jos. Ant. xiv. 5. 4. Lightfoot, Opp. tom. ii. pp. 144. seq. 229. Ultraj. 1699. Comp. Buxtorf, Tiberias, pp. 17. 22.

[3] See the Notitiæ, Reland, Pal. pp. 217. 220. 228.; ib. p. 1001. Le Quien, Oriens Chr. iii. p. 714.

[4] Epiphan. adv. Hæres. lib. i. p. 128.

[5] See above, Vol. II. p. 19.

[6] Antonin. Mart. Itin. § 2. The name is there erroneously written *Neocæsarea*.

[7] So under Amalric, Will. Tyr. xx. 27. Under Baldwin IV., Will. Tyr. xxii. 15, 16. 25. — Wilken, Gesch. der Kr. iii. ii. pp. 208. 231.

Here the forces of the crusaders assembled in pomp and pride before the fatal battle of Hattîn; and here, a few days later, Saladin encamped with his victorious host, on his way to 'Akka; leaving the castle to be subdued by his troops a short time afterwards.[1] Not long before this period, Benjamin of Tudela mentions Sepphoris merely as containing the tomb of Rabbi Judah Hakkodesh, who died here; and Phocas describes it as almost uninhabited.[2]

In the following centuries, Sefûrieh is mentioned as a town with a castle; to which latter Marinus Sanutus gives the epithet of "beautiful."[3] But the chief circumstance, which has called the attention of pilgrims to the place since the crusades, is the legend of its having been the residence of Joachim and Anna, the reputed parents of the Virgin Mary.[4] The remains of a church are still to be seen upon the hill, dedicated to these saints. These ruins are described with a good deal of high-wrought colouring by Dr. Clarke, who apparently holds them to belong to the church erected here in the fourth century, as above described. But in doing this, he forgets, that he had just spoken of them as the remains of "a stately Gothic edifice;" a circumstance, which of course limits the age of the present ruins to a period not earlier than the crusades, when the pointed arch was first applied to churches. The legend in this form and extent, is first mentioned by Brocardus; and probably had been dressed out by the Latin monks on the earlier foundation, to which Antoninus alludes. Dr.

[1] Wilken, ib. pp. 273, 274. and the authorities there cited. Ibid. p. 292.—Bohaed. Vit. Salad. p. 71. Mejr ed-Din in Fundgr. des Or. iii. p. 81.

[2] Benj. de Tud. par Barat. p. 105. Phocas, de Loc. Sanct. § 10.—This tomb of R. Hakkodesh is also mentioned in the Jewish Itinerary in Hottinger's Cippi Hebraici, p. 74. ed. 2.

[3] Brocardus, c. vi. p. 175. Marin. San. p. 253. "castrum valde pulchrum."

[4] Yet Anna had too her house in Jerusalem, where the virgin was born; see Vol. I. p. 344.

el-Beda' البدع, 'novelty.' i. 559.
Bedawîn بدوين, Sing: Bedawy بدوى. From collect. Bedu بدو, properly 'desert.'
Bedu بدو, 'a desert;' collect. 'desert-men,' Bedawîn. ii. 489.
el-Bedûn البدون. Ar. ii. 535. 553.
el-Beida البيضا, 'the white.' iii. 493.
Beirût بيروت, Heb. בֵּרוֹתָה *Berothah?* Gr. Βηρυτός, *Berytus.* iii. 436—447.
Reisân بيسان; Heb. בֵּית שְׁאָן *Beth-shean.* iii. 163. 174. 216.
Beit 'Affa بيت عفّا. ii. 369.
Beit 'Ainûn بيت عينون. ii. 186.
Beit 'Alâm بيت علام. ii. 403.
Beit 'Amreh بيت عمرة. ii. 629.
Beit 'Atâb بيت عطاب. ii. 338.
Beit 'Auwa بيت عوّا. iii. 10.
Beit Dârâs بيت داراس. ii. 369.
Beit Dejan بيت دجن, Heb. בֵּית דָּגוֹן *Beth-Dagon.* iii. 30. 102.
Beit ed-Dîn بيت الدين. Comm. Bteddîn بتدّين. iii. 429.
Beit Dirdis بيت دردس. ii. 384.
Beit Dukkah بيت دقّه. ii. 141.
Beit Ellu بيت الّو. iii. 66.
Beit 'Enân بيت عنان. iii. 65.
Beit Fâr بيت فار. iii. 21.
Beit Fejjâr بيت فجار. ii. 171.
Beit Fûrîk بيت فوريك. iii. 102.
Beit Fŭsl بيت فصل. ii. 342.
Beit Hanîna بيت حنينا. iii. 67, 68.
Beit Hanûn بيت حنون. ii. 371.
Beit Hebrûn, see Hebrûn. ii. 456.
Beit Hŭnûn, see Beit Hanûn.
Beit Îba بيت ايبا. iii. 137.
Beit Iksa بيت اكسا. ii. 141.
Beit Imrîn بيت امرين. iii. 149.
Beit În, see Beitîn.
Beit Jâla بيت جالا. i. 322. ii. 322.
Beit el-Jemâl بيت الجمال, 'house of camels,' iii. 17.
Beit Jibrîl بيت جبريل, Heb. גַּבְרִיאֵל *Gabriel.* ii. 361.
Beit Jibrîn بيت جبرين, Gr. Βαιτογάβρα, *Betogabra,* ii. 355. 361. 395. 405.
Beit Kâd بيت كاد. iii. 157.
Beit Lahm بيت لحم, 'house of flesh;' Heb. בֵּית לֶחֶם *Bethlehem,* 'house of bread.' i. 322. ii. 159.
Beit Lîd بيت ليد. iii. 137.
Beit Mirsim بيت مرسم. iii. 6. 9.
Beit Miry بيت مرى. iii. 441.
Beit el-Mŭkdis بيت المقدس. *Jerusalem.* i. 380.
Beit Nebâla بيت نبالا, Heb. נְבַלָּט *Neballat?* iii. 30.
Beit Nettif بيت نتّيف. ii. 341. iii. 16.

Beit Nûbah بيت نوبه. iii. 64.
Beit Nŭsîb بيت نصيب. Heb. נְצִיב *Nezib*. ii. 344. 404. iii. 12, 13.
Beit er-Rûsh بيت الروش. iii. 6.
Beir Sâhûr بيت ساحور. ii. 157. 159. 171.
Beit Sŭfâfa بيت صفافا. ii. 156.
Beit Sûrîk بيت سوريك. iii. 65.
Beit Ta'mâr بيت تعمر. ii. 159.
Beit Ûla بيت اولا. ii. 342.
Beit Ûlia بيت اوليا. iii. 386.
Beit Ummar بيت أُمّر. ii. 401.
Beit Ûnia (Ûnieh) بيت أُونيا (أُونيه). ii. 133. 135.
Beit 'Ûr بيت عور, Heb. בֵּית חֹרוֹן *Beth-horon*. iii. 59.
Beit Ûzin بيت اوزن. iii. 137.
Beita بيتا. iii. 93.
Beitin بيتين, Heb. בֵּית אֵל *Bethel*. ii. 126. 128.
Belâd بلاد, 'district.'
Belâd Beshârah بلاد بشارة. iii. 346. 374. app. 136.
Belât بلاط, 'a flat rock.' iii. 94. 108.
Belbeis بلبيس. i. 54.
Beled بلد. 'town, village.'
Belînâs بلبناس. iii. 360, 361.
el-Belka البلقا. ii. 653. app. 167.
Bellân بلان. i. 308.
el-Benât البنات, 'the daughters.' i. 129.
Benât Ya'kôb وبنات يعقوب 'daughters of Jacob.' iii. 296. 310. 361.
el-Beneiyât البنيّات. Ar. i. 274.
Beni Hamîdeh بنى حميدة. Ar. ii. 308.
Beni Hasan بنى حسن. Ar. ii. 308.
Beni Hemâd بنى حماد. ii. 476.
Beni Na'îm بنى نعيم. *Caphar Barucha*. ii. 187. 189. 554.
Beni Sŭkhr بنى صاخر. Ar. ii. 308. 554.
Beni Wâsel بنى واصل. i. 199.
Benît بنيت. iii. 339. 355.
Berâh براح, 'open desert.' i. 122.
Bereikût بريكوت, Heb. בְּרָכָה *Berachah?* ii. 189.
Berfîlya برفيليا. iii. 57.
Berkûsieh بركوسيه. ii. 368.
el-Besâtîn البساتين, 'the gardens.' i. 53.
Beshârah بشارة, 'glad tidings.' Comp. Heb. בְּשׂוֹרָה. i. 52. 61.
Bessûm بسوم. iii. 237.
Betras بطرس. Gr. Πέτρος, St. Peter. iii. 56. 469.
el-Beyâd البياض, 'whiteness.' iii. 384.
el-Beyâneh البيانه.[1] i. 268.
el-Beyûdh البيوض. ii. 472.
Biddu بدّو. ii. 133. 141. iii. 66.
Bint Jebeil بنت جبيل. iii. 372.

[1] Burckh. البيّانه.

Bîr el-Bŭtr بير البطر, 'well of detestation.' i. 60.

Bîr Kŭlîdhia بير قليذيا. ii. 350.

Bîr Nebâla بير نبالا. ii. 137. 141.

Bîr es-Seba' بير السبع, Heb. בְּאֵר שֶׁבַע *Beersheba.* i. 300.

Bîr Selhûb بير سلهوب. ii. 202.

Bîr es-Sâmirîyeh بير السامريه. iii. 107.

Bîr Suweis بير سويس 'well of Suez.' i. 66.

Bîr ez-Zeit بير الزيت, 'well of oil.' iii. 79.

el-Bîreh البيره, Heb. בְּאֵר *Beer*, or בְּאֵרוֹת *Beeroth.* ii. 130. 132. iii. 76.

el-Bîrein البيرين, 'two wells.' i. 283. 288.

Birkeh, Birket بركة, 'pool, tank.' i. 53. 483—489.

Bittîr بتير. ii. 324, 325.

Bîzâria بيزاريا. iii. 144.

Bteddîn, see Beit ed-Dîn.

Budrus بدرس. iii. 30.

Bŭghâbigh بغابغ, 'shallow wells.' i. 128. 163.

el-Bŭkâ'a البقاع, Heb. בִּקְעָה, 'valley, deep plain.' iii. 344. 447. app. 140.

el-Bŭk'ah البقعه, 'low plain.' iii. 264.

Bŭkkâr بقّار. ii. 401.

Bûlus بولس, Gr. Παῦλος, St. Paul. ii. 343. iii. 17.

el-Bŭradân البردان. ii. 362.

el-Burak البرك, 'reservoirs.' i. 321. ii. 164.

el-Bŭrâjineh البراجنه. iii. 435.

el-Bureij البريج, dim. 'tower.' ii. 364.

Bureir برير. ii. 370. 386.

el-Burj البرج. 'castle,' Germ. *Burg*, Gr. πύργος. iii. 7. 57.

Burj el-Bŭrâjineh برج البراجنه. iii. 435.

Burj Keis برج قيس. ii. 342.

Bûrîn, see Baurîn.

el-Bŭrk البرق, 'lightning.' i. 119.

Burka برقا. ii. 118. iii. 149.

el-Burka' البرقع, 'the veil.' i. 231.

el-Burkein البرقين. i. 563.

Bŭrkîn برقين iii. 159.

el-Busaireh البصيره, dim. of بصره Busrah, Heb. בָּצְרָה *Bozrah.* ii. 570.

el-Bŭtâhy البطاحى.[1] ii. 514.

Bŭtâsheh بطاشه. iii. 18.

Bŭtlihât بطلحات. i. 266.

Butm بطم, Pistacea Terebinthus. i. 307. iii. 15.

el-Bŭttauf البطوف. iii. 189. 237.

[1] Burckh. بطاهى.

el-Buweib البويب, dim. 'door.' ii. 493.

el-Buweirideh البويردة, dim. 'the cold.' ii. 503.

Bzummâr بزمّار. iii. 462.

D.

Dahab دهب, Heb. דִּי זָהָב *Di-Zahab.* i. 217. ii. 600.

ed-Daharîyeh الدهرية, 'the eternal.' i. 387.

ed-Dâlîeh الدالية, 'vine.' iii. 307.

Dâmeh دامة.[1] iii. 237.

ed-Dâmûr الدامور, Gr. Ταμύρας, Δαμούρας, *Tamyras, Damouras.* iii. 432, 433.

Dâniyâl دانيال, Heb. דָּנִיֵּאל Daniel. iii. 56.

Dâr el-Hŭmra دار الحمرا, 'red court.' i. 59. 559.

Dâr el-Kamar دار القمر. Comm. Deir el-Kamr. iii. 343. 347.

Dâr Kânôn دار قانون. iii. 386.

ed-Dârôn الدارون, Heb. דָּרוֹם, Gr. Δαρώμ, Lat. *Daroma.* ii. 375.

ed-Daumeh الدومة. i. 314.

Daumeh دومة, Gr. Ἐδουμά *Eduma.* iii. 103.

ed-Dawâimeh الدوايمة. ii. 400.

ed-Dawâ'irah الدواعرة. Arabs. ii. 242.

Debbet en-Nŭsb دبّة النصب. i. 110.

Debbet er-Ramleh دبّة الرملة 'plain of sand.' i. 112.

Debûrieh دبورية, Heb. דָּבְרַת *Daberath,* Gr. Δαβειρά. iii. 210. 229.

ed-Deir الدير, 'convent.' i. 139.

Deir Abu Dha'îf دير ابو ضعيف iii. 157.

Deir Abu Mesh'al دير ابو مشعل. ii. 133. iii. 58. 66.

Deir Abu Tôr دير ابو تور. i. 408.

Deir el-'Asl دير العسل. iii. 6.

Deir 'Atîyeh دير عطيّة. iii. 461.

Deir Bezî'a دير بزيع. iii. 66.

Deir Dîwân د ديوان, or Deir Dibwân د دبوان. ii. 118. 312.

Deir Dubbân دير دبّان, '—of a fly.' ii. 353. 421.

Deir Esneid دير اسنيد. ii. 371.

Deir Ghŭzâl دير غزال. iii. 157.

Deir el-Hawa دير الهوى, 'C. of the air.' ii. 326. 340. 342.

Deir el-Hatab دير الحطب. iii. 95. 102.

Deir Ibn 'Öbeid دير ابن عبيد. ii. 159.

Deir Jerîr دير جرير. ii. 122.

Deir el-Kaddîs Môdîstŭs دير القديس موديستوس. i. 408.

Deir Kadîs دير قديس. ii. 133. iii. 66.

Deir el-Kamr, see Dâr el-Kamar.

Deir el-Kŭl'ah دير القلعة. iii. 441.

Deir Ma'în دير معين. iii. 58.

Deir Mâr Sâba دير مار سابا. ii. 26. 249.

[1] Burckh. ضامة.

Deir Sâmit دير سامت. iii. 10.
Deir Sheraf دير شرف. iii. 138.
Deir es-Sidd دَ السِد. ii. 109.
Deir Tureif دير طريف. iii. 30.
Deir Yesîn دير يسين. ii. 141.
ed-Deirât الديرات. ii. 201.
Delâta دلاتا. iii. 356.
ed-Delhemîyeh الدلهميّه. iii. 264.
Denna دنّا. iii. 218.
ed-Dera'ah الذرعه. ii. 231.
Derb درب, 'road.'
Derb el-Bân درب البان. i. 54.
Derb el-Haj درب الحج, 'pilgrim road.' i. 53.
Derejeh درجه, 'steps.' ii. 244.
Derûsieh دروسيه. ii. 342.
ed-Derûz الدروز, Druzes. Sing. ed-Derazy الدرزى. iii. 466.
edh-Dhafary الضفرى. i. 105.
Dhaher el-'Amr ظهر العمر. iii. 273.
edh-Dhaiyikah الضيقه, 'narrowness.' i. 256.
Dhâneh ضانه, Gr. Θάνα *Thana*. ii. 571.
Dhîbân ذيبان, Heb. דִּיבוֹן *Dibon*. ii. 679.
Dhikrîn ذكرين. ii. 362.
edh-Dhoherîyeh الظهريه, abstr. 'noon.' i. 308. 311. ii. 194. iii. 5.
Dhuheiry ظهيرى. Arabs. i. 197.
edh-Dhŭllâm الظلام. ii. 473.
edh-Dhŭlŭl الضلل, 'error.' i. 112. 218.
Dhurah ذرة. — D. esh-Shâmy الشامى, 'Syrian Dhurah,' Maize. D. es-Seify الصيفى, 'Summer Dhurah,' Millet. ii. 292, 293.
Dibs دِبس, 'syrup of grapes;' Heb. דְּבַשׁ honey. ii. 442.
Difleh دفله (دفلى). Nerium Oleander. ii. 509. iii. 284. 412.
ed-Dilbeh الدلبه. i. 313.
Dimeshkesh-Shâm دمشق الشام Heb. דַּמֶּשֶׂק, *Damascus*; usually called esh-Shâm. iii. 447.
Dimreh دمره. ii. 371.
ed-Dirweh الدروه. i. 320.
Doghry دغرو, Turkish, 'straight ahead.' iii. 10.
Dôm دوم. Species of Palm; also the Lote-tree. i. 238. ii. 210.
ed-Dŭhy الدحى. iii. 162. 171. 217.
Dûk دوك, Greek Δώκ, *Doch*. ii. 308, 309.
Dûkah دوقه. iii. 304, 305.
Dukkân دكان, 'shops.' iii. 431.
Dûra دورا, Heb. אֲדוֹרַיִם *Adoraim*, Gr. Ἀδωρία, Δῶρα, *Adora*, *Dora*. iii. 2.
Durah, see Dhurah.

E.

el-'Ebry العبري, Heb. עִבְרִי *Hebrew.* iii. 104.

Ebsambal ابسمبل, Gr. -πόλις. Burckh. ii. 534.

'Eddis عدّس. ii. 370.

Ehdeib اهديب. ii. 473.

Ehteim اهتيم. Ar. ii. 308.

Elealeh, see el-Âl.

Eljy الجي. ii. 513.

Elteit الطيط. i. 238, 256.

Elyâs الياس, Heb. אֵלִיָּהוּ *Elijah;* Greek Ἠλίας *Elias.* i. 323.

el-Em'az الامعز. ii. 493.

Emîr امير, 'prince.'

Emîr Beshîr امير بشير. iii. 430. app. 187.

Emshâsh امشاش,[1] corrupted for مشاش, 'water-pits.' i. 63, 65, 266, 272.

Endôr اندور, Heb. עֵין דֹּאר *Endor.* iii. 218, 225.

Erha ارحا. ii. 315.

Erîha اريحا Heb. יְרֵחוֹ, יְרִיחוֹ, *Jericho.* ii. 279.

el-Erta الارطي i. 261.

Esdûd اسدود, Heb. אַשְׁדּוֹד *Ashdod.* ii. 368.

el-'Eshrah العشرة. 'W' of socialness.' i. 58.

el-'Esh-sheh العشّة. iii. 301.

Eyûb ايوب, Heb. אִיּוֹב *Job.* i. 491.

el-Ezbekîyeh الازبكيّه. i. 41.

F.

Fahmeh فحمة, 'a coal.' iii. 150.

el-Fâ'iya الفاعيا. ii. 476, 615, 616.

Fakhr ed-Dîn فخر الدين, 'glory of judgment.' iii. 199.

el-Fâlûjy الفالوجي. ii. 369, 392, 421.

el-Fârah الفارة, 'mouse.' ii. 111, 112, 288.

Faras el-Jundy فرس الجندي, 'soldier's horse.' i. 59.

el-Fâri'a الفارع.[2] ii. 304. iii. 101.

Fedu فدو, 'redemption.' i. 269.

Feifeh فيفة. ii. 489.

Feirân فيران. i. 125, 174, 186.

Fellâh فلّاح } 'a cultivator,'
Fellâhîn فلّاحين } 'cultivators,' tillers of the soil.

Fendeh فندة, 'a subdivision.' i. 234.

Fendekûmieh فندكومية, Gr. Πεντακωμία *Pentacomia.* iii. 150.

Fera' فرع. i. 217, 218.

el-Feranj الفرنج. ii. 425. iii. 11.

Ferâshât esh-Shîh فراشات الشيح i. 563.

el-Ferûsh الفروش 'the plateaus.' i. 218.

1) Burckh. ام شاش and مشاش. 2) Burckh. الفارح; wrong.

el-Feshkhah الفشخة. ii. 250, 252.
Fîk فيق. iii. 262, 345.
el-Fikreh الفقرة. ii. 494, 587, 590.
Firdeh فردة. Tax. ii. 93.
el-Fôka الفَوقا, 'the upper.'
el-Fostât الفسطاط, Old Cairo. i. 40.
el-Fŭdhly الفضلي. Ar. i. 268.
Fûkîn فوكين. ii. 338.
Fukû'a فقوع. iii. 157, 158.
el-Fûleh الفولة, 'a bean.' iii. 176.
el-Furei'a الفريَع. i. 139, 215.
el-Fureidîs الفريديس, dim. of فردوس, Heb. פַּרְדֵּס *Paradise.* Frank Mountain. ii. 169.
Fŭrkha فرخا. iii. 82, 83.
el-Furn الفرن, 'W' of the oven.' i. 58.
el-Fŭsâil. الفصايل, Gr. Φασαηλίς *Phasaëlis.* ii. 304, 305.
Fustak فُستَق. Pistacia. ii. 211.
el-Futeis الفطيس. i. 296.
el-Fûwâr الفوار. ii. 116, 288.

G.

Gaza, see Ghŭzzeh.
Ghafîr غفير, Plur. غُفَرا. i. 196, 204.
el-Ghaidherah الغيذرة. i. 264, 265.
el-Ghamr الغمر,[1] 'aqua multa.' ii. 581, 597.
el-Ghâr الغار, 'laurel.' ii. 185, 203.
Gharbûn غربُون. i. 54, 58.
el-Ghârib الغارب, 'camel's hump.' i. 163, 306. ii. 588, 615.
el-Ghaul الغول, 'evil spirit.' iii. 14.
el-Ghawârineh الغوارنة, Sing. غوري, from الغور, 'inhabitants of the Ghôr.' ii. 221, 280, 489. iii. 305, 307.
el-Ghâzieh الغازية. iii. 415.
el-Ghôr الغَور, 'a long valley between two mountains.' i. 224. ii. 488, 490, 595.
el-Ghubey الغبّي. i. 266.
el-Ghŭbsheh الغبشة. i. 139.
el-Ghŭdhâghidh الغضاغض, 'diminutions.' i. 267.
el-Ghŭdhâh الغضاة. ii. 498.
Ghŭdhîr غذير, a corruption for غدير, 'pool, stagnum.' i. 265.
el-Ghŭdhyân الغضيان,[2] Heb. עֶצְיוֹן *Ezion?* i. 251, 268.
Ghŭdîry غديري. iii. 435.
el-Ghŭfr لغفر, 'toll.' ii. 93.
el-Ghŭjar الغجر. iii. 342, 353.
el-Ghŭrâb الغراب, 'the raven.' i. 476.
el-Ghŭrâbeh الغرابة. iii. 82.
Ghŭrbeh غربة. i. 128.
Ghureir غُرَير. Burckh. i. 266, 564.

1) Burckh. الغمّر; wrong.
2) Burckh. غديان.

Ghŭrkŭd غَرقَد. i. 96. ii. 253, 494.
el-Ghŭrkŭdeh الغرقده. i. 89.
Ghŭrŭndel غَرَنْدَل, Gr. Ἀρίνδηλα, *Arindela*. i. 99. ii. 496, 571, 663, 665, 666.
el-Ghuwein الغوين, dim. Heb. עַיִן *Ain?* ii. 625.
el-Ghuweir الغوير, dim. of el-Ghôr. ii. 502, 552, 583, 610.
Ghŭzâleh غزاله, 'gazelle.' i. 224.
Ghŭzu غزو, 'marauding party.' ii. 486.
Ghŭzzeh غزّه, Heb. עַזָּה *Gaza*. i. 291. ii. 374.
el-Gîzeh الجيزه. i. 37.

H.

el-Habeshy الحَبَشي, 'the Abyssinian.' i. 218.
Habûs حبوس. i. 219.
el-Hadb الحدب. iii. 5.
Haddâta حدّاتا. iii. 376, 382.
el-Hadîth الحديث. iii. 382.
Haifa حَيفا, Gr. Ἡφά, *Ephe. Sycaminum*. iii. 189, 184.
el-Haikibeh الحيقبه. i. 271.
Hairân حَيران, Heb. חִירָם *Hiram*. iii. 385.
Haiwât حَيوات, Sing. Haiwy حَيوي. Arabs. Adj. from حَيّه 'a snake,' having the same letters as Heb. חִוִּי *Hivite*. i. 202, 236, 274.
el-Haj الحج, (Heb. חַג), 'pilgrim caravan.' i. 53, 253, 559.
Hajla حاجلا, Heb. בֵּית חָגְלָה *Beth-Hoglah*. ii. 268.
Hajr el-'Alawy حاجر العلوي, 'stone of the 'Alawy.' i. 239.
Hajr er-Rukkâb حاجر الرُّكّاب, 'stone of the riders.' i. 96.
Hajr Usdum حاجر أُسدم, 'stone of Sodom.' ii. 206.
Hakl حقل, 'field.' i. 234, 254, 559.
Halhûl, see Hŭlhûl.
Hamah حماه, Heb. חֲמָת *Hamath*. iii. 456, 461.
el-Hamâm الحمام, 'pigeons.' iii. 250, 279.
el-Hamdh الحمض. i. 561.
el-Hamma الهمّي. iii. 237.
Hammâm, see Hŭmmâm.
Handhal حنظل,[1] Cucumis colocynthus. i. 121.
Hanneh حنه, Anna. ii. 357.
el-Haram الحرم, 'the holy.' i. 360, 361.
el-Haram 'Aly Ibn 'Aleim الحرم علي ابن لميم. iii. 46.
el-Harâmîyèh الحرامية, 'the robbers.' iii. 80.
Haramôn حرمون, Heb. חֶרְמוֹן *Hermon*. iii. 171.
Harb حرب. i. 198.

1) Burckh. جندل or حمدل.

Hârûn هارون, Heb. אַהֲרֹן *Aaron.* ii. 40, 508.

el-Hasana الحسنا. i. 563.

Hasb حسب. ii. 499, 586.

Hâsbeiya حاصبيا. iii. 337, 344, 346. app. 137.

el-Hasy الحسي. ii. 389, 391.

Hasya حسيا. iii. 46. app. 171, 173.

Hatta حتّا. ii. 369, 370.

Hattîn حطّين.[1] iii. 250.

el-Haudeh الحودة, 'circuitous path.' ii. 588.

Haudela هودلا (أودلا). iii. 94.

Haud Kibriyân حوض كبريان, 'Cyprian's trough.' ii. 324.

Haurân حوران, Heb. חַוְרָן *Hauran*, Gr. Αὐρανῖτις *Auranitis.* iii. 336, 355. app. 150.

Hawâra حوارا. iii. 93.

Hawârah هوارة, 'destruction.' i. 96, 97.

el-Hawâzim الحوازم. Arabs. ii. 584.

el-Haweit الحَويط, dim. 'a string.' i. 127, 163.

Haweitât حويطات,[2] Sing. Haweity حويطي, rel. adj. from حوَيط, dim. of حيط 'a string.' i. 239, 304, 305. ii. 553, 554.

el-Hebâhibeh الهباهبة.[3] Ar. ii. 554.

Hebrûn حبرون, Heb. חֶבְרוֹן *Hebron.* ii. 456.

Heish حيش. iii. 345.

el-Hejâya الحجايا. Arabs. i. 270. ii. 247.

el-Hejjeh الحجة, 'diploma, deed.' i. 486.

el-Helâl الحلال, 'the lawful.' i. 273, 278, 280.

el-Helu الحلو, 'sweet.' ii. 254.

Hemâdet, see Hŭmâdet.

el-Henâdy الهنادي. Arabs. ii. 389, 391.

el-Henâideh الهنايدة. Arabs. ii. 391.

el-Henâjireh الحناجرة, Sing. Hanjery حناجري. Ar. i. 275.

Hendâj هنداج. iii. 370.

el-Hendis الحندس. i. 268.

el-Henna الحنّا. ii. 211.

Hesbân حسبان, Heb. חֶשְׁבּוֹן *Heshbon.* ii. 278.

Hibrân حبران. i. 128, 164.

el-Hijr الحجر. ii. 264.

el-Hismeh الحسمة. i. 256. ii. 553.

el-Hizmeh الحزمة. ii. 111.

Hûbîn حوبين. ii. 338.

1) Burckh. حتّين; wrong.

2) Burckh. حويتاط; wrong.

3) Burckh. حبابنة Hebâbineh; if this is not a different name.

el-Hŭdhera الحضرا,[1] Heb. חֲצֵרוֹת *Hazeroth.* i. 222, 223.

Hŭdhr حضر, Sing. حضري Hŭdhry; Arabs living in towns and villages. i. 305. ii. 489.

Hŭdhrûr حضرور. ii. 122.

el-Hufeiry الحفيري (الحفيرة). ii. 582.

el-Hŭfîr الحفير. i. 286.

Hûj هوج. ii. 384.

el-Hûleh الحولة. ii. 339, 342. app. 134, 177, 179.

Hŭlhûl حلحول, Heb. חַלְחוּל *Halhul.* i. 319. ii. 186.

Hŭmâdet el-'Anaz حمادة العنز, 'pebbly desert of—' i. 272.

Hŭmâdet el-Berbery حمادة البربري. i. 561.

el-Hŭmâdy الحمادي. Ar. i. 268.

el-Hŭmâm, see el-Hamâm.

el-Humeidy الحميدي. Ar. i. 268.

el-Humeirâwât الحميراوات, 'red.' Plur. i. 260.

el-Humeit الحميط. i. 219.

el-Humeiyimeh الحميّمة. ii. 572.

Hŭmmâm حمّام, 'bath.' i. 101, 102.

Hŭmmâm Far'ôn حمّام فرعان, 'Pharaoh's bath.' i. 101.

Hŭmmâm esh-Shefa حمّام الشفا, 'bath of healing.' i. 508.

el-Hummar الحمّر,[2] Heb. חֵמָר, Asphaltum. ii. 228, 603.

Hummŭs حمّس. Vetch. iii. 371.

el-Humr الحمر.[3] i. 104, 107, 110, 139, 164.

Hŭmra Fedân حمرا فدان. ii. 502.

Hums حمص, Gr. Ἔμεσα, *Emessa.* iii. 456, 461. app. 174.

Hŭnnânch حنّانه (?). iii. 385.

Hŭrsh Beirût حرش بيروت, 'grove of Beirût.' iii. 436.

el-Hûsân الحوسان. ii. 337.

Hŭsân Abu Zenneh حصان ابو زنّه, 'horse of a monkey.' i. 101.

el-Hŭsâsah الحصاصه. ii. 212, 243, 244.

Husein حسين. i. 244. iii. 155.

el-Husn الحصن, 'fortress.' iii. 345. app. 162, 164.

Husn el-Ghŭrab حصن الغراب, 'fortress of the raven.' i. 312.

Husn es-Sufîry حصن الصفيري iii. 441.

Hussân حسّان. ii. 471, 472.

Huwâra, see Hawârah.

el-Huweimirât الحويمرات. i. 233, 235.

I.

Îbel or Âbil آبل, Heb. אָבֵל, *Abel. Beth-Maachah?* iii. 347. app. 136, 137.

1) Burckh. حضرة. 2) Id. حُمّر and حُمّار. 3) Id. الحمّر; wrong.

Ibn Ghŭnŭm ابن غنم. Ar. ii. 308.
Ibn Ma'ân ابن معان. iii. 250, 279.
Ibn 'Omar ابن عمر. ii. 359. iii. 4.
Ibn Shedîd, see Shedîd.
Ibn Sŭkr ابن سقر. i. 108, 120.
Idhna اذنا, Gr. Ἰεδνα *Jedna*. ii. 399, 404, 425. iii. 10.
Ijnisnia اجنسنيا. iii. 144.
Ikhrimm اخرم. i. 272, 273.
Iksâl إكسال, Heb. כִּסְלֹת, כִּסְלֹת, *Chisloth, Chesulloth*; Gr. Ξαλώθ *Xaloth*. iii. 182.
Imâm امام. ii. 178.
Irbid اربد, Heb. אַרְבֵּאל *Arbel*, Gr. Ἀρβηλα *Arbela*. iii. 251, 281, 282.
el-'Îsâwîyeh العيساوية, rel. adj. fem. from عيسي Jesus. ii. 108.
'Îsa el-Jerrâhy عيسي الجراحي. i. 355.
Isma'îl اسمعيل / Isma'în اسمعين } Heb. יִשְׁמָעֵאל Ishmael. ii. 326.
Isma'îlîyeh اسمعيلية, Sing. Isma'îly اسمعيلي. iii. 468.
Isrâîl اسرايل, Heb. יִשְׂרָאֵל *Israel*. i. 489.
el-Ithm الاثم, 'crime.' i. 256.

J.

Ja'deh جعدة, hyssop? i. 157, 162.
el-Jâifeh الجايفة, 'the concave.' i. 279.
Jâihah جايحة. ii. 116.
el-Ja'îlât الجعيلات. Ar. ii. 554.
Jâlûd جالود. Comp. 'Ain Jâlûd. iii. 83, 167.
el-Jâmi'a الجامع, 'place of assembly,' mosk. i. 361, 444.
Jâmûs جاموس. Buffalo. iii. 306.
el-Jânieh الجانية. ii. 133. iii. 66.
Jaulân جولان, Heb. גּוֹלָן *Golan*, Gr. Γαυλωνῖτις *Gaulonitis*. iii. 308, 312, 336, 345, 355. app. 149, 162.
el-Jauzeh الجوزة, 'walnut.' i. 154.
el-Jawâbireh الجوابرة. Ar. ii. 555.
el-Jâzy الجازي. ii. 553.
Jeb'a جبع, Heb. גֶּבַע *Geba*, or גִּבְעָה *Gibeah*. ii. 113, 114, 316. iii. 151.
Jeb'ah جبعة, Heb. גִּבְעָה *Gibeah*. ii. 327.
Jebâl جبال, 'mountains;' Heb. גְּבָל *Gebal*, Gr. Γεβαληνή *Gebalene*. ii. 552.
el-Jebârât الجبارات. Arabs. i. 275. ii. 385.
Jebâta جباتا, Lat. *Gabatha*. iii. 201.
Jebeil جبيل, Heb. גְּבָל *Gebal*. Gr. Βύβλος *Byblos*. iii. 459.
Jebeil Hasan جبيل حسن, dim. 'mountain of Hasan.' i. 559.

Jebel جبل, 'mount, mountain.'

Jebelîyeh جَبَلِيّة,[1] 'mountaineers.' i. 199, 558.

Jedîreh جديرة. ii. 137.

Jedûr جدور, Heb. גְּדֹר *Gedor.* ii. 338.

Jehâir جهاير. ii. 254.

el-Jehâlîn الجهالين, el-Jehâlîyeh الجهالية. Sing. Jehâly جهالي. Arabs. i. 275. ii. 202, 467.

Jehâr جهار. ii. 185.

Jehennam جهنّم, Heb. גֵּי הִנֹּם, Gr. Γέεννα, *Gehenna.* i. 396, 402.

el-Jeib الجيب. ii. 497, 500, 580, 662.

Jel'âd جلعاد, Heb. גִּלְעָד *Gilead.* ii. 243, 306.

Jelbôn جَلبَون, Heb. גִּלְבֹּעַ *Gilboa.* iii. 157, 171.

Jelameh جلمة. iii. 161.

Jemrûrah جمرورة. ii. 426.

Jenbeh جنبة. ii. 472.

Jendal جَنْدَل. i. 59.

Jenîn جنين,[2] Gr. Γινααία, *Ginaea,* Heb. עֵין־גַּנִּים *En-gannim?* iii. 154, 155.

Jennâbeh جنّابة. ii. 342.

el-Jerâfeh الجرافة, 'the gullying.' i. 265. ii. 507.

Jerâsh جراش. ii. 342.

Jerash جرش,[3] Gr. Γέρασα, *Gerasa.* app. 48, 167.

Jerba جربا. iii. 153.

Jerf, see Jurf.

el-Jerrah الجرّاح. ii. 476.

el-Jerûr الجرور. Comp. Heb. גְּרָר *Gerar.* i. 278, 279.

el-Jesmânîyeh الجسمانية, *Gethsemane.* i. 346.

Jezîrat el-Yehûdîyeh جزيرة اليهودية. i. 72.

Jezzîn جزّين. iii. 343, 347.

el-Jîb الجيب, Heb. גִּבְעוֹן *Gibeon.* ii. 136, 137. iii. 67.

Jîbia جيبيا. iii. 80.

Jîfna, see Jufna.

Jil'âd, see Jel'âd.

Jiljîlia جلجيليا. iii. 81.

Jiljûleh جلجولة, Heb. גִּלְגָּל, Gr. Γαλγουλή, *Gilgal.* iii. 47.

Jimrîn جمرين. ii. 342.

Jimzu جمزو, Heb. גִּמְזוֹ *Gimzo.* iii. 56.

el-Jish الجش, Rab. גוש חלב *Gush Halab,* Gr. Γίσχαλα *Giscala.* iii. 368.

el-Jisr الجسر, 'the bridge.'

Jisr Benât Ya'kôb جسر بنات يعقوب, 'bridge of the daughters of Jacob.' iii. 361.

el-Jîyeh الجية. iii. 431.

Jubb Jenîn جبّ جنين. iii. 426.

Jubb Yûsuf جبّ يوسف, 'Joseph's pit.' iii. 316.

1) Burckh. جبالية; the Alef is wrong. 2) Abulf. جينين.

3) Burckh. كرش; wrong.

Jubbata جباتا. iii. 349.
el-Judeideh الجديدة, dim. 'the new.' iii. 347.
Jufna جُفنا, Gr. Γόφνα, Γούφνα, *Gophna;* Heb. עָפְנִי *Ophni?* iii. 77, 79.
el-Jŭghâmileh الجغاملة. i. 561.
Juneid جنيد. iii. 137.
Jurf جُرف, 'gully,' or more properly 'a bank washed away and undermined by a torrent.' i. 256.
Jurf el-Mukâwa جُرف المقاوي, 'gully of —' i. 57.
Jurfa جُرفا. ii. 342.
Juseir جسير, dim. 'bridge,' ii. 369.

K.

el-Kâ'a القاع, 'plain.' i. 106, 163.
Kâ'a el-Barûk قاع البروك. i. 563.
Kâ'a en-Nŭkb قاع النقب. i. 259.
el-Ka'âbineh الكعابنه. Arabs. ii. 201, 243, 553.
Kabr قبر, 'tomb.' ii. 456. iii. 239.
Kabr Hairân قبر حيران, 'tomb of Hiram,' Heb. חִירָם. iii. 385.
el-Kabu القبو, 'vault,' ii. 326.
Kadîta قديتا. iii. 367.
el-Kâdy القضي, 'judge.' iii. 382.
el-Kâhirah القاهرة, 'the conquering.' Cairo. i. 35.
Kâid Beg قايد بَك.[1] i. 55.
Kaisârîyeh قيصارية, Gr. Καισάρεια, *Caesarea.* iii. 44.
Kalâwûn قلاوون. iii. 38.
Kâna قانا, Heb. קָנָה *Kanah.* iii. 384.
Kâna el-Jelîl قانا الجليل, Heb. קָנָה *Kanah,* Gr. Κανᾶ τῆς Γαλιλαίας *Cana of Galilee.* iii. 194, 204.
Kaneitar قنيطر. i. 129.
Kanôbîn قنوبين, Gr. Κοινόβιον *Coenobium.* iii. 459.
el-Kâshûry القاشوري, 'sterilis, infaustus.' iii. 104.
el-Kâsimîyeh القاسمية. iii. 408-410.
Kâtherîn كاثرين, Catherine, i. 140, 162.
Kaukab كوكب, 'meteor.' iii. 195.
Kaukab el-Hawa كوكب الهوي, 'meteor of the air.' iii. 177, 219, 226.
el-Kaus القوس, 'arrow.' iii. 14.
el-Kebîr الكبير, 'the great.' iii. 410.
Kedes قَدَس, Heb. קֶדֶשׁ *Kedesh* of Naphtali. iii. 355.
el-Keferein الكفرين, 'the villages.' ii. 305.
Kefîyeh قفية. i. 92, 239.

1) Burckh. Kayt Beg; the *t* is wrong.

Kefr Adân كفر ادان. iii. 161.
Kefr 'Akab كفر عقب. ii. 315.
Kefr Hûneh كفر حونة. iii. 347.
Kefr Kenna كفر كنّا. iii. 204, 237.
Kefr Kûd كفر قود, Gr. Καπαρκότια *Caparcotia.* iii. 158, 470.
Kefr Kŭllîn كفر قلين. iii. 94.
Kefr el-Lebad كفر اللبد. iii. 138, 144.
Kefr Menda كفر مندا. iii. 194.
Kefr Murr كفر مُرّ, 'bitter.' ii. 131. iii. 77.
Kefr Musr كفر مصر. iii. 219.
Kefr Sâba كفر سابا, Gr. Καφαρσαβά, *Antipatris.* iii. 46.
Kefr Sabt كفر سبت.[1] iii. 236, 237.
Kefr Selwân كفر سلوان, Heb. שִׁלֹחַ *Shiloah*, Gr. Σιλωάμ *Siloam.* i. 342, 506.
Kefr Sôm كفر صوم, 'of fasting.' ii. 327.
Kefr Ûrieh كفر اُورية, Lat. *Ceperaria.* ii. 643.
Kefrah كفرة. iii. 219.
Keis قيس, Keisîyeh قيسية. ii. 344.
Keisîn قيسين. iii. 137.
el-Kelb الكلب, 'the dog.' iii. 439, 448. app. 157.
el-Kelt القلت, Heb. קְרִית *Cherith?* ii. 116, 288.
Kemenjeh كمنجة. ii. 628.
Kenîseh كنيسة, Chald. כְּנִישְׁתָא, 'a synagogue, church.' iii. 105.
Kerak كرك, الكرك, 'castle.' i. 349. ii. 206, 213, 231, 448, 566, 656. *Tarichaea*, iii. 263.
el-Kerr القرّ. Burckh. ii. 570.
Kersenna كرسنّا. Vetches. ii. 445.
Kesla كسلا, Heb. כְּסָלוֹן *Chesalon?* ii. 364.
el-Kesrawân الكسروان. iii. 459.
Khaibar خيبر. Arabs. i. 305.
el-Khaimeh الخيمه. iii. 347.
el-Khait الخيط. iii. 341. app. 135.
Khalîfeh خليفة, vulg. Khalif.
el-Khamîs الخميس. ii. 157.
Khân خان, 'lodging-place, inn.'
Khân el-Minyeh خان المنيه. iii. 287, 288.
Khân et-Tujjâr خان التجّار, 'Khan of the merchants.' iii. 236.
Khanzîreh خنزيرة. ii. 496, 556.
Kharaj خرج. Toleration tax. ii. 93.
Khârâs خاراس. ii. 342.
Kharûb خروب. Carob. iii. 58.
Khashm Usdum خشم أُسدم. ii. 481.
Khatîb خطيب, 'orator.' ii. 178.
el-Kheishûm الخيشوم, dim. 'cartilage of the nose.' ii. 342, 364. iii. 30.
Khirbeh, see Khŭrbeh.
el-Khŭbarah الخبرة. i. 298. ii. 201, 205.
Khudeir خدير. i. 205, 206.

1) Burckh. كفر سبط.

el-Khŭdr الخضر, St. George. i. 321. ii. 325. iii. 412, 439.
el-Khŭlasah الخلصة, Heb. חֲלוּצָה, Gr. Ἔλουσα, *Elusa*. i. 296.
Khulda خُلدا. iii. 21, 434, 435.
el-Khŭlîl الخليل, (Hebron,) 'friend,' as an epithet of Abraham. i. 314. ii. 456.
el-Khŭlûs الخلوص. i. 565.
el-Khŭmîleh الخميلة, 'low ground.' i. 117, 118, 261.
Khuneifis خنيفس, or Ukhneifis اخنيفس. iii. 167.
el-Khuneifit الخنيفط, ii. 472.
Khŭrâib er-Râm خرايب الرام, 'ruins of er-Râm.' ii. 317.
el-Khŭrâizeh الخرايزة. i. 272.
el-Khŭrâr الخرار. ii. 586.
Khŭrbata خربتا. iii. 66.
Khŭrbeh خربة, 'ruin.'
Khŭrbet en-Nŭsârah خربة النصارة, 'ruins of the Christians.' i. 317.
Khŭrbet en-Nŭsrâny خربة النصراني, 'ruins of the Christian.' iii. 6.
Khŭreitûn خريتون. ii. 175.
el-Khureity الخريطى. i. 260.
Khurmet el-Jurf خرمة الجرف, 'rupture of the gully.' i. 256.
Khŭrsah خرصة. iii. 5.
el-Khuweilifeh الخويلفة. i. 306. iii. 8.
el-Khŭza'y الخزعى. i. 299.
el-Khŭzneh الخزنة, 'treasure.' ii. 518.
Kibleh قبلة. i. 357.
Kibrîn كبرين. i. 164.
Kidrôn قدرون, Heb. קִדְרוֹן *Kidron*. i. 379, 396. ii. 249.
Kineh قنة.[1] i. 121, 122.
Kirdhy قرضى. i. 124.
Kirkis قرقس. ii. 629.
el-Kiyâmeh القيامة, 'the resurrection.' ii. 18.
Kolzum قُلزُم, Gr. Κλύσμα *Klysma*. i. 69.
el-Kubâb القباب. iii. 30.
Kŭbalân قبلان. iii. 92.
Kŭbâtîyeh قباطيّه. iii. 154.
Kubbet قبّت, 'dome.'
Kubbet el-Baul قبّت البوّل. ii. 617.
Kubbet Râhîl قبّت راحيل, 'dome of Rachel.' i. 322. ii. 157.
el-Kubeibeh القبيبة, dim. 'dome.' ii. 394. iii. 65.
el-Kŭdeirah القديرة. ii. 113.
el-Kudeirât القديرات. i. 280. ii. 619.
Kudna كدنا. ii. 354.
el-Kuds القدس, 'the Holy.' Jerusalem. i. 380.
el-Kŭfâfîyeh القفافيّة. ii. 586.
Kufeir كفير. dim. 'village.' iii. 153.
el-Kuhal الكحل. Antimony. i. 116.

1) Burckh. قدّة; the Teshdîd is wrong, but I could not satisfy myself as to the last letter. There is hardly another word in the Index that puzzled me so much. S.

el-Kŭl'ah القلعة, 'the castle.' iii. 99, 441.
Kŭl'at er-Rŭbŭd قلعة الربض. ii. 121. app. 166.
Kûleh قوله. iii. 30.
Kuleib Haurân كليب حوران, dim. 'dog of Haurân.' iii. 336. app. 157.
Kŭlônieh قلونيه, Lat. *Colonia?* ii. 146.
Kulŭndia (-يه) قلنديا. ii. 137, 141, 315.
Kŭlŭnsaweh قَلَنسَوَه. iii. 47.
Kulzum, see Kolzum.
Kûmieh قوميه. iii. 167, 218.
el-Kuneitirah القنيطره. ii. 269. iii. 274, 355.
el-Kuneiyeh القنيه, dim. 'aqueduct.' i. 271, 272.
el-Kura القرى. i. 654.
el-Kûrah الكوره. iii. 441.
el-Kŭrâhy القراهى. ii. 476, 488.
Kŭrâtîyeh قراتيّه. ii. 370.
Kŭrâwa قراوا. iii. 82.
Kurdhy, see Kirdhy.
el-Kŭrdhîyeh القرضيه.[1] i. 91.
el-Kureikireh الكريكره, 'the callous spot on a camel's breast.' i. 258.
el-Kureis القريس. i. 559.
el-Kurey القرىّ, and el-Kureiyeh القريّه, 'village, ruin.' i. 236, 238.
Kŭriyût قريوت, Gr. Κορέαι *Coreae?* iii. 83.
Kurmul كُرمُل, Heb. כַּרְמֶל *Carmel.* ii. 194, 196, 466. iii. 190.
el-Kŭrn القرن, 'horn.' i. 296, 298.
Kurnub كُرنُب. *Thamara.* ii. 616, 623.
Kŭrrâshy قرّاشى. Arabs. i. 197, 204.
Kŭrûn Hattîn قرون حطّين, 'horns of Hattîn.' iii. 238.
Kŭrŭntŭl قرنطل, Quarantana. ii. 303.
Kuryet el-'Enab قريت العنب, Heb. (יְעָרִים) קִרְיַת, *Kirjath Jearim.* ii. 335.
Kuryet Jît قرية جيت, Gr. Γίττα. iii. 144.
Kuryet es-Sa'îdeh قريت السعيده. ii. 327.
el-Kuryetein القريتين, Heb. קְרִיּוֹת *Kerioth?* ii. 472.
el-Kŭsaby القصبى. i. 563.
el-Kŭsâimeh القسايمه. i. 280.
Kusbur كُسبُر. ii. 401.
el-Kuseib القصَيب. ii. 497.
el-Kuseifeh, see Tell el-Kuseifeh.
el-Kuseir القصير, dim. 'castle.' ii. 617.
Kŭsr قصر, 'castle.'
Kŭsr 'Antar قصر عنطر. ii. 183.
Kŭsr el-Bedawy قصر البدوى.

1) Burckh. الكرضيه; wrong.

Kŭsr Um el-Leimôn قصر ام الليمون, 'lemon.' ii. 183.
Kŭsr el-Yehûd قصر اليهود, 'castle of the Jews.' ii. 257, 270.
Kŭssâbeh قصابه. ii. 391.
el-Kŭstineh القسطينه. ii. 364.
el-Kŭstŭl القسطل, Lat. *Castellum.* ii. 328.
Kŭtâ قطاء. Bird. ii. 620.
Kŭtrah قطره. iii. 22.
el-Kuweiseh القويسه, dim. 'bow.' i. 102.
Kûza قوزا. iii. 93.

L.

el-Lâdikîyeh اللاذقيه, Gr. Λαοδίκεια, *Laodicea.* iii. 456.
Lanteh لنطه, Gr. Λεόντος ποταμός, *Leontes.* iii. 410.
Lâtrôn لاطرون, Lat. *Latro.* iii. 30.
el-Lebweh اللبوه, 'the lioness.' i. 122.
el-Lehyâneh اللحيانه. i. 266.
el-Leimôn الليمون, 'lemon.' iii. 286.
el-Leja اللجا, 'asylum.' i. 131, 166.
el-Lejah اللجاه. Distr. iii. 274, app. 154.
el-Lejjûn اللجّون, Gr. Λεγεών, Lat. *Legio. Megiddo.* iii. 177.
Liblâbeh لبلابه, 'convolvulus.' i. 55.
Libnân لبنان, Heb. לְבָנוֹן. iii. 344, 439. app. 187.
Lifta لفتا. ii. 140, 321.
el-Lîtâny الليتاني.[1] *Leontes.* iii. 344, 345, 409. app. 140.
el-Liyâthineh الليانثنه.[2] Ar. ii. 554.
el-Lubban اللبّن, Heb. לְבְנָה *Lebonah.* iii. 89, 90.
el-Lûbieh اللوبيه, 'bean.' iii. 238.
Ludd لُدّ, Heb. לֹד *Lod,* Gr. Λύδδα *Lydda.* iii. 49, 50.
el-Lŭhhâm اللحّام. ii. 339.
el-Lussân اللصّان. Gr. Λύσα *Lysa.* i. 276, 277.

M.

Ma'ân معان, Heb. מָעוֹן *Maon, Maonites.* ii. 572.
el-Ma'âz المعاز. Ar. ii. 535, 550.
Ma'âzeh معازه. Arabs. i. 206.
el-Mab'ûk المبعوك.[3] i. 71.
Ma'dâd معضاد. ii. 113.
Ma'derah معدره. iii. 219.
Madsûs مدسوس. i. 163.
Madŭrah مدره. 589, 662.
el-Mâ'ein الماءين, 'two waters.' i. 273.
Ma'în معين, Heb. מָעוֹן *Maon.* ii. 193, 194, 466.
Makâm, see Mukâm.
el-Makbûl المقبول. i. 268
Makhrûn مخرون. ii. 126.
el-Mak-hûl المقحول. ii. 624.

1) Burckh. ليطانى. 2) Id. ليثنه; wrong. 3) Id. مابعوق; wrong.

el-Mâlih المالح, 'the salt.' i. 112.
el-Malîh المليح, 'salt, brackish.' ii. 553.
el-Mâlihah الماحلة. ii. 156.
Ma'lûla معلولا. iii. 453. app. 171, 172.
el-Mamilla الممللا. i. 483.
el-Mandhûr المنضور. ii. 257.
el-Mansûr المنصور, 'the conqueror.' ii. 554.
el-Mansûrah, المنصورة, 'the victorious.' iii. 21, 239, 240.
Mâr مار, 'lord,' a title.
Mâr Sâba, see Deir Mâr Sâba.
Mârôn مارون. iii. 371.
el-Ma'shûk المعشوق. iii. 390, 391, 408.
el-Mas'ûdy المسعودى. Ar. ii. 308.
Masyâd مصياد. } Castle. iii. 468.
Masyâf مصياف. }
el-Matarîyeh المطرية. i. 37.
Mawâlih موالح, Plur. of ماحلة, 'salt places.' i. 58, 254.
Mawârid el-Hŭdhera موارد الحضرا, 'paths to Hudhera.' i. 122.
Ma'yan معين, 'fountain.' i. 150, 161.
el-Mâyein المايين, 'two waters.' i. 273.
el-Mebrŭk المبرك, 'kneeling-place' for camels. i. 234.
Medâfeh مضافة, 'place of entertainment.' ii. 122, 347.
el-Medîneh المدينة, 'the city.' iii. 239.
Meirôn ميرون. Meirûm ميروم. iii. 333, 367.
Meithelôn ميثلون. iii. 151, 153.
Mejâmi'a مجامع. ii. 260. app. 162.
Mejd el-Bâ'a مجد الباع. ii. 194, 626, 629.
el-Mejdel المجدل, Heb. מִגְדָּל *Migdal*, Gr. Μάγδαλα *Magdala*. iii. 277, 278. Comp. iii. 30, 349.
el-Melâhîn الملاحين. Ar. ii. 555.
el-Melîhy المليحى. ii. 508.
el-Mellâhah الملاحة. iii. 264, 341. app. 135.
Menf منف, Heb. מֹף *Memphis*. i. 40.
Menzil منزل, 'guest-chamber.' ii. 347.
el-Merâkh المراخ. i. 235, 236.
Merj مرج, 'meadow.'
Merj 'Ayûn مرج عيون, Heb. עִיּוֹן *Ijon?* iii. 346. app. 136.
Merj el-Ghŭrŭk مرج الغرق, 'meadow of sinking or drowning.' iii. 153.
Merj Ibn 'Âmir مرج ابن عامر, Plain of *Esdraelon*. iii. 169, 227.
Merj Ibn 'Ömeir مرج ابن عمير. iii. 63.
el-Merkab المركب. iii. 360.
el-Mersed المرسد. ii. 212.
el-Mes'adîyeh المسعدية. iii. 304.
Mesâ'îd مساعيد, Sing. Mas'ûdy مسعودى, rel. adj. from مسعود, name of a man. i. 234.

Mes-hed مسهد. iii. 219.
Meshghûrah مشغره. iii. 426.
el-Meshhad المشهد. iii. 209.
el-Mesjid المسجد, 'place of adoration,' temple, mosk. i. 144.
el-Mesmîyeh المسميّه. ii. 364.
Metâwileh متاوله, Sing. Mutawâly متوالى. iii. 373, 466.
el-Metn المتن. iii. 459.
el-Mezârîk المزاريك.[1] i. 238.
el-Mezra'ah المزرعه. ii. 232. iii. 182, 384.
Mihrâb محراب, 'niche of prayer.' i. 357.
el-Milh الملح, 'salt.' *Moladah, Malatha.* ii. 619, 621.
Min'în مذعين. ii. 358.
el-Minyây المنياى. i. 563.
el-Minyeh المنيه.[2] Khân. iii. 287, 288.
Mird مرد. ii. 270.
Mîry ميرى. Tribute. ii. 468.
el-Mirzaba المرزبا. ii. 508, 585.
Misilya مسليا. iii. 151, 153.
Misr, see Musr.
el-Môjib الموجب. Heb. *Arnon.* ii. 206, 313.
Monn من, 'manna.' Heb. מָן. i. 109, 170.
el-Môrak المورق. iii. 10.
el-Mu'addamîyeh المعضميّه. iii. 370.
el-Mu'adh-dhem المعظم. i. 469. iii. 328.
el-Mu'allakah المعلّقه, 'suspended.' iii. 434.
el-Mudâreij المداريج. i. 234.
Mudha"in مضعّن. i. 116.
el-Mudhaiyât المضيّات. i. 563.
Mudhebbih Sa'îd 'Obeideh مذبح سعيد عبيده. ii. 243.
Mudîr مدير. ii. 177. iii. 155.
Mufârik et-Turk مفارق الطرق, 'fork of roads.' i. 258.
el-Mughâr المغار. iii. 22, 239.
el-Mughâribeh المغاربه, 'western Africans.' i. 62, 387.
el-Mughŭllis المغلّس. ii. 364.
el-Muhâsh المحاش. i. 232.
el-Muhauwat المحوّط. ii. 477, 481.
el-Muhdy المهدى, 'the Guide.' iii. 100.
Muheirid el-Kŭnâs محيرد القناس i. 164.
el-Muhelleh المحله. ii. 585.
Mukâm مكام, 'station, tomb of a saint.' ii. 343.
Mukâry مكارى, Plur. Mukârîyeh مكاريّه. ii. 108.
el-Mukatteb المكتّب, 'the written.' i. 107, 188.
el-Mukattem المكتّم, 'the concealed.' i. 55.

1) Burckh. المزيريق.

2) Burckh. منّيه; the Teshdîd wrong. See Bohaedd. Vit. Sal. p. 98.

el-Mŭkberah المقبرة, 'burying-place.' i. 119.

Mukeibil مقيبل. ii. 540.

el-Mukeibileh المقيبله. iii. 161.

el-Mukhâfeh المخافه, 'fear.' i. 64.

el-Mŭkhlefeh المخلفه, 'disagreement.' i. 215.

Mŭkhmâs مخماس, Heb. מִכְמָס *Michmash.* ii. 115. 117.

Mŭkhna مخنا. ii. 92. 101.

Mukhsheib مخشيب. i. 65.

Mŭkhshikeh مخشكه. iii. 384.

el-Mŭkrâh المقراه. i. 264. 274. 294.

el-Mukrih المقرح. i. 58. 227.

Mukrih el-Ibna مقرح الابنا. i. 563.

Mukrih el-Weberah مقرح الوبرة. i. 58.

Muktadir مقتدر. iii. 37.

Mŭktŭl edh-Dhuleim مقتل الظليم, 'place of the killing of the oppressed.' i. 563.

el-Mukŭbbeleh المقبّله[1], 'the kissed.' i. 233.

el-Mukŭtta' المقطّع, 'ford.' Riv. *Kishon.* iii. 229. 232.

Mukŭtta' et-Tawârik مقطع الطوارق. i. 261.

el-Muneiderah المنيدره. i. 219.

el-Munettisheh المنتشه. ii. 169.

el-Muntâr المنطار. ii. 377.

el-Muntŭla' المنطلع, 'the ascent.' i. 63, 64.

el-Mŭrâk المراق.[2] i. 112.

Mŭrbŭt Ka'ûd el-Wâsileh مربط قعود الواصله. i. 231.

el-Mereidhah المريضه, 'the sick.' ii. 586.

el-Mureikhy المريخى, dim. of المرخاه el-Mŭrkhâh. i. 111. 292. 561.

el-Mŭrkhâh المرخاه 'relaxed?' i. 105, 106.

Murkus مرقس, Gr. Μάρκος, Marcus. iii. 25.

Mŭrrah مرّة. i. 221, 222.

el-Mŭrtŭbeh المرطبه. i. 299.

el-Murŭssŭs المرصص.[3] iii. 218.

Mûsa موسى. Heb. מֹשֶׁה, Moses.

el-Museik المسيك. ii. 473.

el-Mushâlikhah المشالخه. Ar. ii. 308.

el-Musheh-hem المشهم. i. 562, 563.

el-Muslim المسلم. Muhammedan.

Musr مصر, Egypt, usual name for Cairo. i. 35.

el-Musry المصرى, el-Musrîyeh المصريّه, 'Egyptian.' i. 128. 253.

el-Musŭllabeh المصلّبه, 'the Cross.' ii. 90. 323.

el-Musŭrr المصرّ. ii. 326. 337. 349.

[1] Burckh. المقابلات.

[2] Id. المعراق. I could hear no ع. S.

[3] Id. مرصرص.

Mutawâly, see Metâwileh.

Muteir مطير. i. 205.

el-Mutesellim المتسلم, 'governor.' ii. 364.

el-Mutŭleh المطلّة. iii. 347.

el-Mŭtyâh المطياح, 'descent.' ii. 120. 313.

Muweilih مويلح, dim. of Mawâlih. Prob. *Leuke Kome.* i. 254. 559. ii. 560. Comp. i. 281.

el-Muzeikah المزيقة. ii. 615.

Muzeiny مزيني. Arabs. i. 198.

el-Muzeiri'ah المزيرعة, dim. 'plantation.' i. 277.

el-Muzeiri'ât المزيرعات, Plur. dim. 'plantations.' i. 281.

N.

Nâba' نابع. i. 89.

Nâblûs نابلوس, vulg. for Nâbulus.

Nâbulus نابلس, Gr. Νεάπολις, *Neapolis.* iii. 96. 113.

en-Nahl النحل, 'bees.' iii. 18.

Nahr نهر, 'river.'

en-Nâ'imeh الناعمة. iii. 434.

en-Nâkûrah الناقورة. iii. 138.

Nâkûs ناقوس, 'sounding-board.' i. 163.

Na'lîn نعلين. iii. 30.

en-Nâr النار, 'fire.' i. 402. ii. 249.

Nâsir ناصر. iii. 38.

en-Nâsiran الناصرة, Gr. Ναζαρεθ *Nazareth.* iii. 183—200.

Nawâ'imeh نواعمة. ii. 304. 308, 309.

en-Nawâtîr النواطير, 'watchmen.' i. 559.

Nâzir ناظر, 'warden.' ii. 131.

Neba نبا, Heb נְבוֹ *Nebo.* ii. 307.

en-Nebk النبك. iii. 461.

Neby Bûlus نبى يولس, 'Prophet Paul,' i. e. St. Paul. ii. 343. iii. 17.

en-Neby Dâûd النبى داود, Heb. נְבִיא דָוִיד, 'the Prophet David.' i. 387.

Neby Hârûn نبى هارون, 'Prophet Aaron.' ii. 548. 651.

Neby Nûh نبى نوح, Heb. נוֹחַ, Noah. ii. 401. iii. 2.

Neby Samwîl نبى سمويل, Heb. נְבִיא שְׁמוּאֵל, 'Prophet Samuel.' ii. 139—145.

Neby Yûnas نبى يونس, 'Prophet Jonah.' i. 319. ii. 186. iii. 430, 431.

en-Nehedein النهدين, 'two teats.' i. 55.

en-Nehîyeh النهية. ii. 288.

Nein نين, Gr. Ναΐν, *Nain.* iii. 218. 226.

en-Nejd النجد. ii. 478.

Neméla نملا. iii. 506. 509. 549.

Netsh نتش. Plant. ii. 193.

Nijid نجد. ii. 371.

Nimrîn نمرين, Heb. נִמְרָה, נִמְרִים, *Nimrah, Nimrim.* ii. 121. 279.

Nôrej نورج, Heb. מוֹרָג, *threshing-machine.* ii. 277.

Nûba نوبا. ii. 426.
Nŭbk نبق. Lote-tree. ii. 210. 292. iii. 265.
Nŭhhâlîn نحّالين. ii. 337.
Nŭkb نقب, 'pass, defile.'
Nŭkb Hâwy نقب هاوى, 'windy Pass.' i. 128.
Nukei'a el-Fûl نقيع الفول, dim. 'plain of beans.' i. 98.
en-Nukeirah النقيرة, dim. 'cavity.' i. 256.
Nŭkhl نخل, 'palm-trees.' i. 254. 260. 292. 562.
Nunkur نُنقُر. iii. 2.
Nûris نورس. iii. 126, 127.
en-Nusairîyeh النصيريه, vulg. Ansairîyeh, which see. iii. 342. 467. app. 181.
Nŭsâra نصارى, Nŭsârah نصاره, Christians; Sing. Nusrâny نصرانى. ii. 196.
en-Nŭsb النصب, 'erection, pillar?' i. 110. 112.; 155. 163. 218.
Nŭsîb نصيب, Heb. נְצִיב *Nezib*. ii. 344. 404. iii. 12, 13.
Nuss Ijbeil نص اجبيل. iii. 144.
Nŭttâr Abu Sŭmâr نطار ابو صمار, i. 562.
Nŭttâr el-Lŭkîyeh نطار اللقيه, 'watchman of a thing found.' i. 306.
en-Nuweibi'a النويبع, dim. 'springing up like a fountain.' i. 228. 230.

O.

el-'Öbeidîyeh العبيديه, iii. 264.
el-'Ödha العضا. i. 164.
'Ödheib عذيب, 'sweet water.' i. 73.
el-'Öjmeh العجمه. i. 112. 264.
'Ojrat el-Fŭras عجرة الفرس, 'hillock of the horses.' i. 220.
'Omar عمر. ii. 359. iii. 4.
el-'Örf العرف, 'crest.' i. 127.
el-'Örfân العرفان. i. 217.
'Öreis Themmân عريس ثمان, dim. 'bride of —.' i. 103.
'Ösh عش, 'bird's nest.' i. 125.
'Ösheh عشّه, iii. 217.
Ôsha' اوشع. ii. 243.
el-'Ösher العشر. Tree. ii. 211. 236.
el'-Özeiz العزيز. ii. 135. iii. 67.

R.

Rabba ربّا, Heb. רַבָּה *Rabbah*. ii. 569. 656.
Râfât رافات, ii. 133. 135. iii. 20.
Râfîdia رافيديا. iii. 137.
er-Râhah الراحه. i. 65. 70. 88.; 131. 140. 158.
Rahamy رحمى. Arabs. i. 198.
er-Râhib الراهب, 'monk.' i. 402. ii. 249.
er-Rahmeh الرحمه, 'mercy,' i. 477.
er-Râkib الراكب, 'rider.' i. 306.
er-Rakîm الرقيم, Heb. רֶקֶם Rekem. ii. 653.
er-Râkineh الراقنه, 'the painted.' i. 111. 292. 562.
er-Râm الرام, Heb. רָמָה *Ramah*. ii. 315—317.

Râm-Allah رام الله. ii. 133.
er-Râmeh الرامه. ii. 305. iii. 250.
Râmet el-Khŭlîl رامة الخليل. i. 318.
Râmîn رامين. iii. 138. 144.
Raml el-Mŭrâk رمل المراق. i. 112.
er-Ramleh الرمله, 'sand.' iii. 25. 33.
er-Ramlîyeh الرمليه, 'the sandy.' i. 546.
Ra'na رعنا. ii. 354.
Râs el-Ahmar راس الاحمر, 'the red.' iii. 370.
Râs el-'Ain راس العين, 'fountain-head.' iii. 386.
Râs el-Burka' راس البرقع, 'veil cape.' i. 229. 231.
Râs Kerker راس كركر. ii. 133. iii. 58. 62.
Râs en-Nŭkb راس النقب, 'head of the pass.' i. 258. 559.
Râs esh-Shŭraf راس الشرف, 'head of the height.' i. 559.
Râs Um Haiyeh راس ام حيه, 'Cape mother of serpents.' i. 232, 233.
Râs el-Wâdy راس الوادى, 'head of the Wady.' i. 73.
Rashâideh رشاده, Sing. رشيدى Rashîdy. ii. 212. 243.
Râsheiya راشيا. iii. 337. 344. 346. app. 147.
Raudh el-Hŭmârah روض الحماره, 'brook of the fem. ass.' i. 270.
Raujîb روجيب. iii. 94.
er-Rawâjifeh الرواجفه. Ar. ii. 554.
er-Rawâk الرواق, 'portico.' i. 562, 563.
er-Refâi'a الرفايع. Ar. ii. 544.
er-Reineh الرينه. iii. 209.
er-Reiyaneh الريّانه, 'the wet.' i. 57. 219.
er-Rejîm الرجيم. i. 561.
Rejûm رجوم, 'throwings.' i. 60.
Rejûm el-Khail رجوم الخيل, 'throwings of the horses.' i. 73.
Retâmeh رتامه. i. 123.
Retem رتم.[1] Heb. רֹתֶם, broom-plant. i. 123. 299. 302. ii. 204.
Ribba ربّا. ii. 426.
Ribleh ربله, Heb. רִבְלָה *Riblah*. iii. 461. app. 176.
er-Riddâdeh الرّدّاده, 'the repulsing.' i. 258.
Rîdhân ريضان, 'brooks;' Plur. of روض Raudh. i. 270.
Rîdhân esh-Shŭkâ'a ريضان الشكاع, 'brooks of —.' i. 122.
Rîha, for Erîha, which see. ii. 279.
Rishrâsh رشراش. Agnus castus. ii. 255. 268.
er-Rizkah الرزقه. i. 257.
er-Rŭbâ'y الرباعى. ii. 504. 529. 583.
Rûbîn روبين, Heb. רְאוּבֵן Reuben. ii. 326. iii. 22.
er-Rŭbi'y الربيعى. Ar. i. 268.

[1] Burckh. رثم; the ث is wrong.

er-Rŭbŭdîyeh الربضيه iii. 284. 286.

er-Ruhaibeh الرحيبه, 'the spacious.' Comp. Heb. רְחֹבוֹת *Rehoboth.* i. 289. 291.

Rujeim Selâmeh رجيم سلامه. ii. 474.

Rŭkhama رخما. ii. 621.

er-Rûmâny الرومانى. ii. 340.

Rŭmâsh رماش. iii. 372.

Rumeilet Hâmid رميلة حامد, dim. 'place of sand.' i. 299.

Rummâneh رمّانه, Heb. רִמּוֹן *Rimmon?* iii. 195.

Rŭmmôn رمّون, Heb. רִמּוֹן *Rimmon.* ii. 113. 120. 122.

er-Ruweihibîyeh الرويهبيه[1], rel. adj. fem. from رويهب, dim. of راهب monk or lion. i. 225.

S.

Sâba, see Deir Mâr Sâba.

es-Sa'deh الصعده. i. 228.

Safed صفد. iii. 318—336.

es-Sâfieh الصافيه, 'the clear.' Heb. צְפַתָה *Zephathah?* Tell, ii. 363. Ghôr, ii. 489.

Sâfirîyeh سافريه. iii. 45.

es-Sâherah الساهره. i. 396.

Sahil سهل, 'plain.' iii. 250.

Sahyûn صهيون, Heb. צִיּוֹן *Zion.* i. 478.

Sa'îd سعيد. Proper name.

Saida صيدا, Heb. צִידוֹן *Zidon,* Gr. Σιδων *Sidon.* iii. 415. 417.

Saidanâya صيدنايا. iii. 456. app. 171, 172.

es-Sa'idât السعدات. i. 279.

es Sa'îdîn السعيدين, Sing. es-Sa'îdy السعيدى. Ar. i. 275.

es-Sa'îdîyeh السعيديه. Ar. i. 197. 275.

Saidôn صيدون. iii. 21.

Sa'îr سعير. ii. 185.

Sa'îrah سعيره, Heb. שְׂעִיר *Seir?* ii. 364.

Sâkieh ساقيه, 'a water-machine.' i. 27. 541.

Sâkieh tedûr bir-rijl ساقيه تدور بالرجل. i. 542.

Sa'l سعل.[2] i. 217. 219, 220.

es-Sa'l er-Reiyâny السعل الريانى, 'the wet.' i. 219.

Salâh ed-Dîn صلاح الدين. Saladin.

Sâlih صالح. i. 122. 197. 211.

Sâlim سالم, Heb. שָׁלֵם *Shalem.* iii. 95. 102.

es-Salt السلط. ii. 243. 257. iii. 103. app. 167.

Sâmary سامرى, Plur. Semarah سمره. Heb. שֹׁמְרֹנִי *Samaritan.* iii. 106.

Sanîk سنيك. iii. 415.

Santa Hanneh سنطا حنه. St. Anne. ii. 357. 361.

Sânûr سانور. iii. 152.

Sarbût el-Jemel صربوط الجمل. i. 108.

[1] Burckh. رحاب; wrong.

[2] Burckh. سال; wrong.

Sa'sa' سعسع. iii. 368, 369.
es-Sa'ûdîyeh السعودية. Ar. ii. 555.
Saufîn, Sûfîn صوفين. iii. 47.
Saulam, see Sôlam.
es-Sawâfîr السوافير, Heb. שָׁפִיר *Saphir.* ii. 370.
Sawâlihah صوالحه. Sing. Sâlihy صالحى. Arabs. i. 197.
es-Sawârikeh السوارکه. Sing. Sâriky سارکى. Ar. i. 275. ii. 391.
es-Sâwieh السويه. iii. 91.
es-Seba' السبع, 'lion;' also 'seven.' i. 300. ii. 618. 620.
Seba' Biyâr سبع بيار, 'seven wells.' i. 73. 547, 548.
es-Sebâ'îyeh السباعيه.[1] i. 155. 215.
Sebbeh سبه. *Masada.* ii. 207. 240.
Sebŭstieh سبسطيه, Gr. Σεβάστη. *Sebaste. Samaria.* iii. 138—149.
Sefûrieh صفوريه, Gr. Σεπφωρίς, *Sephoris.* ii. 190. 201.
es-Seheb السهب, 'open desert.' i. 127.
Seif ed-Dîn سيف الدين. ii. 440. iii. 38.
es-Seih السيح. i. 119.
Seih en-Nŭsb سيح النصب, 'flowing of—.' i. 112.
Seil Abu Zeid سيل ابو زيد, 'torrent of—.' i. 61.
Seilûn سيلون, Heb. שִׁילֹה *Shiloh,* Joseph. Σιλώ, Σιλοῦν. iii. 84—89.
Sekâkeh سكاكه. iii. 83.
es-Selâm السلام, 'peace.' ii. 109. 111.
Selwa سلوى. Quail. ii. 620.
Selwâd سلواد. iii. 80.
Selwân سلوان, Heb. שִׁלֹחַ Gr. Σιλώαμ, *Siloam.* i. 341. 493. 506.
Semak سمك. iii. 262.
Semakh سمخ. iii. 264.
es-Semekîyeh السمكيه. Arabs. iii. 286.
Semermer سمرمر. Locust-bird. iii. 195. 252.
Semmâneh سمّانه. Bird. i. 90.
Semr سمر. Tree. ii. 210.
es-Semû'a السموع, Heb. אֶשְׁתְּמוֹעַ *Eshtemoa.* i. 312. ii. 194. 626.
Semûnieh سمونيه, Gr. Σιμωνιάς, *Simonias.* ii. 201.
Semû'y سموعى. iii. 336.
Serâb سراب. Mirage. i. 61.
es-Serâm السرام. i. 282, 283.
Serbâl سربال, 'cloak?' i. 125. 164. 173, 174.
es-Seru السرو, 'cypress,' i. 139.
Seyâl سيل, 'acacia.' i. 99. 109, 110.
Sha'fât شعفاط. ii. 318. iii. 75.
esh-Shâfi'y الشافعى. Pr. n. ii. 382.
esh-Sha'feh الشعفه, 'summit.' i. 256.

[1] Burckh. سبعيه; wrong.

esh-Shâghûr الشاغور. iii. 239.
Shahrûr شحرور. iii. 435.
esh-Sha'ib الشعب. i. 268. ii. 257. 279. 305.
esh-Shajorah الشجرة. iii. 219.
Sha'leh شعله. iii. 144.
esh-Shâm الشام, *Syria*, usual name for *Damascus*. iii. 447. app. 146. See Dimeshk.
esh-Shawâghirîyeh الشواغرية. Ar. i. 61.
Shedîd شديد. i. 207. ii. 554.
Shehâb شهاب. iii. 560.
esh-Shehâbeh الشهابه, esh-Shehâbîyeh الشهابية. i. 264. ii. 609.
esh-Sheikh الشيخ, 'the aged, elder.' i. 125. 131. 141. 178. 215.
Sheikh el-Beled شيخ البلد, 'Sheikh of the village.' ii. 124.
Shellâl شلال. i. 105.
esh-Sherâfât الشرافات. ii. 156.
Sherâfeh شرافه. i. 233.
esh-Sherah الشراه, 'tract, region.' ii. 552, 553.
esh-Sherârât الشرارات. Arabs. ii. 626.
esh-Sherî'ah الشريعه, 'watering-place.' i. 299. ii. 383. 391. The Jordan, ii. 257.
esh-Sherîf الشريف, 'the noble.' i. 361.
esh-Shî'ah الشيعه. Shiites. iii. 373. 466. 468.
Shîh شيح, 'Artemisia Judaica.' i. 124.
esh-Shiyûkh الشيوخ, Plur. of الشيخ Sheikh. ii. 183. 185.
esh-Shôbek الشوبك. ii. 504. 552. 566. 571.
Shubeikeh شبيكه,[1] 'net.' i. 103, 104.
Shubra شبرا. i. 26.
Shu'eib شعيب, Jethro. i. 131. 140.
Shûk Mûsa شق موسى, 'rent of Moses.' i. 160, 161.
Shukaf شقف, ii. 243.
esh-Shŭkeirah الشقيره. i. 218. 220.
esh-Shŭkîf الشقيف. Castle. iii. 345. 376. 380. app. 136. 140.
esh-Shûkîf Arnûn الشقيف ارنون. iii. 380.
esh-Shunnâr الشنار, 'partridge.' i. 161.
esh-Shureif الشريف, dim. 'eminence.' i. 561.
esh-Shŭrkîyeh الشرقيه, fem. 'the eastern.' i. 54. 76.
esh-Shŭrky الشرقى, masc. 'the eastern.' *Anti-Lebanon*. iii. 344. app. 137. 171.
es-Shŭrm الشرم. i. 155. 163.
esh-Shutein الشطين. i. 295.
Shûtta شطا, Heb. בֵּית הַשִּׁטָּה *Beth-Shittah?* iii. 219.
Shuweifât شويفات. iii. 435.

[1] Burckh. شبيتة; the ق is wrong.

esh-Shuweikeh الشويكه, dim. of شوكه, Heb. שׂוֹכֹה *Socoh*. ii. 195. 627. ii. 343. 349.

esh-Shuweir الشوير. iii. 458.

es-Sidr السدر, Lote-tree. ii. 109. 210.

es-Sifla السفلا, 'the lower.' ii. 340.

es-Sîk السيق.[1] ii. 510. 516.

es-Sikâkîn السكاكين, 'knives.' ii. 550.

Sîleh سيله. iii. 150. 161.

Sîlet ed-Dahr سيلة الضهر, '— of the summit.' iii. 150.

Silleh سلّه. Plant. i. 124.

Simsim سمسم, 'sesame.' ii. 362. 371. 386. 388.

Sindiân سنديان, 'ilex.' ii. 429. 443.

Sinjil سنجل. iii. 82.

es-Sirhân السرحان. ii. 626.

Sîrîn سيرين. iii. 219.

Sirîs سريس. iii. 153.

Sitty Meryam ستى مريم, 'my Lady Mary.' i. 386.

Sôba صوبا, Heb. צוֹף, צוֹפִים, *Zuph*, *Zophim*, (*Ramathaim Zophim*). ii. 328—334.

Solâf صلاف. i. 127, 128.

Sôlam سولم, Heb. שׁוּנֵם *Shunem*, Gr. Σουνάμ, Σουλήμ, Lat. *Sulem*. iii. 169, 170.

Soleif صليف. i. 126.

es-Sŭbât السباط, 'the tribes.' Gate. i. 386.

es-Subeibeh الصبيبه. iii. 343. 359.

Sudeid سديد. ii. 474.

Sudeir سدير, dim. of سدر. ii. 242.

Sŭdr صدر,[2] 'breast.' i. 91.

Sŭdŭd صدد, Heb. צָדָד *Zedad*. iii. 461. app. 171. 173.

es-Sûfa الصفا. iii. 307.

es-Sŭfâh الصفاه, Heb. צָפָת *Zephath*, from צָפָה. ii. 587. 591.

es-Sufey الصفَى, dim. of es-Sŭfâh. ii. 587. 591.

Sŭffa صفّا. iii. 58.

Sûfîn, see Saufîn.

es-Sŭfra الصفرا, 'the yellow.' ii. 202.

es-Sŭfsâfeh الصفصافه, 'willow.' i. 154. 157.

es-Sŭhau الصهو. i. 116.

Sûk et-Tujjâr سوق التجار,[3] 'mart of the merchants.' iii. 236.

el-Sukeirât السقيرات, Sing. Sukeiry سقيرى. Ar. i. 274.

es-Sŭkhrah الصخره, 'the rock.' i. 361. 444.

es-Sukkarîyeh السكريه, 'the sugary.' ii. 392.

es-Suleim السليم. ii. 109.

[1] Burckh. السيك.

[2] Burckh. سدر; the س and vowel are wrong.

[3] Burckh. زوق النحان, a mistake for سوق.

Suleimân سليمان, Heb. שְׁלֹמֹה *Solomon.* iii. 57. 61. 63. 67.

es-Suleisil السليسل, dim. 'chain.' ii. 493.

es-Sŭlît السليط. Arabs. ii. 469.

Sŭlsŭl Zeit صلصل زيت. i. 139.

es-Sultân السلطان. ii. 283.

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[1] Burckh. سمغى; wrong.

[2] Burckh. الصويقه; wrong.

[3] Burckh. صويرى.

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[1] Burckh. طابه.

[2] Burckh. ثعله; wrong.

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[1] Burckh. ضرف الركب; wrong according to all our Arabs.

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[1] Burckh. الصادقة.
[2] Burckh. واردان; the first ا is wrong.
[3] Burckh. واسطه.

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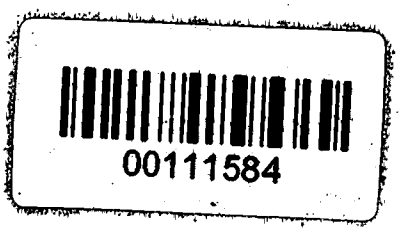
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